

**THE EASTERN PHILOSOPHY OF KNOWLEDGE AND EDUCATION AND ITS ROLE
IN SOCIETY**

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Abstract: This article explores the essence of Eastern philosophical thought regarding knowledge and education and analyzes its significance for the development of society. Drawing on the works of prominent Eastern thinkers, the study highlights the values of intellectual growth, moral education, and lifelong learning. It emphasizes how these ideas continue to influence contemporary cultural and social progress, offering guidance for modern educational systems and civic consciousness.

Keywords: Eastern philosophy, knowledge, education, enlightenment, society, cultural development, moral values, intellectual heritage.

**ВОСТОЧНАЯ ФИЛОСОФИЯ ЗНАНИЯ И ОБРАЗОВАНИЯ И ЕЁ РОЛЬ В
ОБЩЕСТВЕ**

Аннотация: В статье рассматривается философия Востока, связанная с познанием и образованием, а также её значение для развития общества. Опираясь на труды выдающихся восточных мыслителей, исследование подчёркивает ценности интеллектуального роста, нравственного воспитания и непрерывного обучения. Отмечается, что эти идеи продолжают оказывать влияние на современное культурное и социальное развитие, предоставляя ориентиры для современных образовательных систем и гражданского сознания.

Ключевые слова: восточная философия, знание, образование, просвещение, общество, культурное развитие, нравственные ценности, интеллектуальное наследие.

Introduction. Central Asia—particularly the territory of present-day Uzbekistan—has historically been renowned throughout the Islamic world for producing great scholars whose profound scientific and spiritual heritage is celebrated to this day. These thinkers not only laid the foundations of regional sciences but also made a substantial contribution to the progress of world scholarship through their intellectual endeavors. Their discoveries and theoretical insights form an invaluable part of the universal treasury of science and culture.

In the development of Eastern philosophy—especially during the early Middle Ages—Sufi teachings that were widespread in Central Asia played a vital role. Concepts such as the ideal of the “perfect human,” self-discipline, tolerance, and religious-educational wisdom found deep expression in the works of great scholars like Muhammad al-Khwarizmi, Abu Nasr al-Farabi, Abu Rayhan al-Biruni, and Abu Ali Ibn Sina (Avicenna). The theoretical foundations they advanced served the growth of science and intellectual thought across the Muslim East and exerted a profound influence on the shaping of the world’s scientific heritage.

It is well known that in the eighth and ninth centuries the peoples of Central Asia became part of the Arab Caliphate, during which science and culture flourished in centers such as Baghdad and Damascus. At the beginning of the ninth century, the famous Bayt al-Hikma (“House of Wisdom”) was established in Baghdad, while the Ma’mun Academy was founded in Khwarezm. Scholars invited from many regions studied philosophy, mathematics, astronomy, and other

sciences in these institutions. It was in this era that al-Khwarizmi, al-Farabi, al-Biruni, Ibn Sina, and others formed their own philosophical schools and laid the groundwork for multiple branches of science. Historical sources record that Muhammad al-Khwarizmi headed the Bayt al-Hikma in Baghdad, a fact that once again confirms his distinguished stature in the world of science.

The President of Uzbekistan, Shavkat Mirziyoyev, consistently calls for a thorough study of our people's rich cultural heritage and for its use in shaping and elevating the moral and intellectual development of the younger generation. He emphasizes:

“For our youth to think independently, possess high intellectual and spiritual potential, and grow into people who can compete with their peers anywhere in the world, we must study our ancestors' cultural and spiritual legacy deeply and comprehensively.” [1]

Analysis of Relevant Literature. Professor N. A. Shermukhammadova, in her textbook *Philosophy*, refers to the era shaped by these scholars as a “Central Asian Renaissance,” emphasizing the unique characteristics of the science and culture of that period. She identifies the following key features:

1. A drive to enlighten all people—drawing upon the legacy of the past and the scientific and cultural achievements of neighboring countries while advancing the natural-philosophical and social sciences.
2. A rational study of nature—developing natural and scientific knowledge on the basis of reason, trusting in the power of intellect, focusing on the pursuit of truth, and regarding truth as the foundation of human understanding.
3. The elevation of human qualities—cultivating natural, artistic, and spiritual virtues, glorifying humanism, and adhering to the highest moral laws in the education of a well-rounded generation.
4. Universalism—a keen interest in all issues of existence and social life, which became a defining aspect of the culture of the period. [2]

Indeed, the scholars and thinkers of the Renaissance considered the expansion of human knowledge to be the chief factor in the progress of society. To this end, they re-examined the heritage of the past—reinterpreting the scientific and philosophical achievements of ancient Greece and Rome as well as the works of Eastern scholars in accordance with the demands of their own time. They also placed great importance on assimilating the advanced scientific and cultural experience of neighboring countries.

During this process, the development of natural-philosophical and social sciences, along with the establishment of scientific centers and academies, played a decisive role. Confidence in the power of reason grew sharply in the Renaissance. The quest to know the truth—and to understand its causes and laws—became the focal point of scholarly activity. New discoveries in natural science, astronomy, anatomy, and other disciplines fundamentally transformed the worldview of the era. Truth was recognized as the very foundation of human knowledge, and all scientific inquiry was directed toward attaining it.

The thinkers of this period regarded adherence to the highest moral principles and values as essential in educating a well-rounded generation. In art, literature, music, and other cultural fields, awakening the human spirit and promoting the ideals of beauty and goodness became primary goals. Education was seen not merely as the transmission of knowledge but as the cultivation of lofty moral qualities.

Moreover, the scholars and creators of the Renaissance did not confine themselves to a single discipline; rather, they worked across multiple fields. For example, Leonardo da Vinci was known not only as a painter but also as an engineer, anatomist, mathematician, and philosopher. Such universalism—demonstrating the close interconnection of science, art, and philosophy—

served to expand human intellectual potential and made it possible to understand fully the role of every scientific and artistic endeavor in the life of society.

Research Methodology. The research on “The Eastern Philosophy of Knowledge and Education and Its Role in Society” employs a range of methods commonly used within the social sciences. The study is grounded in the principle of historicism, examining ideas in their specific historical context. It also applies comparative analysis, identifying similarities and differences between various philosophical traditions and periods.

In addition, the work utilizes analytical methods to interpret key concepts and trace their influence on social development, as well as general empirical approaches to collect, systematize, and evaluate relevant historical and philosophical sources. Through this combination of methods, the article ensures a comprehensive and scientifically rigorous examination of the topic.

Analysis and Results. This study analyzes the Eastern philosophers’ concept of knowledge and education and its significance for society, focusing on both its theoretical and methodological foundations. At this stage, particular attention was given to historical and contemporary philosophical perspectives as well as to literature on aesthetics and ethics. A theoretical examination was carried out based on the educational philosophies and conceptual frameworks of eminent scholars such as Muhammad al-Ghazali, Ibn Sina (Avicenna), Abu Nasr al-Farabi, Abu Rayhan al-Biruni, and Muhammad al-Khwarizmi. Through this approach, the philosophical underpinnings of education and their methodological basis—and their role and importance in society—were clearly identified.

Al-Ghazali considered education not merely a process of acquiring knowledge but a path of self-discipline, moral refinement, and spiritual enlightenment. In his celebrated work *Ihya’ ‘Ulum al-Din* (Revival of the Religious Sciences), he explores the deep connection between learning and spirituality. Recognized in his era as a mujaddid (renewer of Islam)—a title traditionally given to those who, at the turn of each Islamic century, revitalized the faith and purified it of extraneous elements—al-Ghazali not only offered a philosophical foundation for Islamic theology but also paid special attention to the questions of knowledge, education, and upbringing. He emphasized that the world can be understood through reason, while Islamic education must be grasped through spiritual and physical devotion, including acts of worship and obedience. [3]

The moral and spiritual dimensions of al-Ghazali’s intellectual legacy carry exceptional educational value. His writings present ethical education in harmony with Islamic moral standards and pedagogical principles so beautifully that any young reader who studies them can become a worthy heir to the wisdom of past generations. From ancient times, education and upbringing have drawn on key religious sources such as the Qur’an, the sayings and guidance of the Prophet Muhammad, and the works of scholars like al-Ghazali.

Beginning in the 9th–12th centuries, figures such as Imam al-Bukhari and Imam al-Tirmidhi devoted themselves to understanding the essence of the Qur’an and the meanings of the Hadith. Later, al-Ghazali’s works further revealed the essential aspects of Islamic education, demonstrating that a profound grasp of both religion and science is vital for nurturing future generations. His synthesis of moral, spiritual, and intellectual education underscores the enduring importance of these principles in the development of society.

In his work *The Path to Truth*, al-Ghazali recounts his own life story as a seeker devoted to knowledge and truth. He advises all who pursue learning to remain vigilant, avoid the deceptions of the age, and never stray from the true path. Al-Ghazali lived fully within the intellectual and spiritual world of the Qur’an and the Sunnah, enriching the community of Muslim scholars with his contributions. His ability to unite diverse fields of knowledge was not only a personal talent but also the product of the intellectual and spiritual climate that allowed him to mature as both a philosopher and a scholar.

Al-Ghazali regarded knowledge as the highest virtue. He grew up in a cultural environment where those who possessed knowledge enjoyed great respect—an attitude rooted in the Qur’an’s own esteem for learning. Indeed, the Qur’an mentions the word ‘ilm (knowledge) more than 750 times. In al-Ghazali’s writings, Qur’anic interpretation plays a central role. For him, knowledge (‘ilm) is far more than mere information: it is a profound concept pointing toward divine “signs” (ayat) that invite humans to reflect deeply. Such knowledge not only broadens the mind’s understanding of the world but also shapes moral responsibility and nurtures spiritual sensitivity. True knowledge, he taught, leads a person toward perfection, for it is the path to the Source of all existence.

From this perspective, al-Ghazali’s moral and ethical views serve not only future educators but all members of society, guiding them toward ethical refinement and spiritual well-being. His ideas were incorporated into the curriculum of medieval madrasas, the centers of higher Islamic learning. These institutions spread Islamic scholarship beyond city centers and helped unify diverse Muslim communities within a shared cultural project. In education, the moral norms acknowledged by society—codes of conduct, standards of behavior, and the ideals of national identity—were systematically imparted to students, fostering moral awareness, ethical action, and cultural maturity.

Ibn Sina (Avicenna) defined knowledge as a means of understanding the divine laws established by God. He regarded philosophy, the natural sciences, medicine, and logic as essential paths toward this higher knowledge. While he placed medicine at the forefront of the sciences, he divided philosophy into two main branches: theoretical and practical.

- The theoretical branch, he explained, guides people toward knowledge of realities beyond themselves.
- The practical branch teaches what actions we must undertake in this world and encompasses ethics, economics, and politics.

Physics, mathematics, metaphysics, and all disciplines that investigate the laws of nature fall within the theoretical sciences.

Ibn Sina urged the pursuit of ma’rifa (true knowledge) as the first condition of human perfection. Science, he argued, must serve humanity by uncovering the laws of nature and transmitting them to future generations. Achieving this goal requires courage and perseverance:

“Brothers! The brave person does not fear difficulties. The one who refuses to strive for perfection is the most cowardly of people.”

A truly enlightened person, he maintained, is fearless—even in the face of death—dedicating life to the pursuit of truth.

He warned that those without knowledge remain ignorant and incapable of recognizing truth, counting them among the spiritually immature. Scientific ideas, he advised, should be kept from such people. For Ibn Sina, the possession of knowledge is essential to grasping reality, yet not every kind of knowledge leads to truth; to discern the validity of one’s understanding, logic is indispensable.

His views on educational methods stress logical reasoning, personal observation, and experimentation as the foundations of learning. Ibn Sina advocated formal schooling for every child and opposed isolated home instruction. He emphasized that children should study together in schools, explaining the benefits as follows: group learning prevents boredom, stimulates interest in subjects, and fosters healthy competition to keep pace with peers. Through shared study and discussion, students recount what they have read or heard, learn to respect one another, develop friendships, assist each other in mastering the material, and adopt good habits through mutual influence.

These insights underscore Ibn Sina's belief that education is not only about intellectual achievement but also about cultivating social virtues and moral character—principles that continue to inspire educational thought today.

While emphasizing the necessity of educating children in a school setting, Ibn Sina highlighted several key principles that should be observed in the teaching process:

- Do not immediately burden the child with books at the start of learning.
- Progress from simple to complex, providing knowledge gradually.
- Ensure that exercises correspond to the child's age and developmental stage.
- Give priority to group instruction in a school environment.
- Take into account the interests, inclinations, and abilities of each child.
- Combine intellectual instruction with physical activities and exercises. [4]

These requirements are valuable because they fully align with the modern principles of education. Ibn Sina devotes a special section to these issues in his treatise *Tadbiri Manzil* ("Household Management"). In the chapter entitled "Educating and Training the Child at School," he explains the entire process of teaching and upbringing.

The above principles, he stresses, ensure that children do not acquire superficial or fragmented knowledge but instead develop a deep, well-structured, and enduring understanding of the subjects they study. [5]

Another of these great scholars is Abu Nasr al-Farabi. A number of the scientific achievements of the Middle Ages, and in general the development of progressive socio-philosophical thought in the Near and Middle Eastern countries, are closely associated with his name. During his lifetime he was already honored with titles such as "Second Aristotle," "Aristotle of the East," and "Muallim as-Saniy" ("the Second Teacher," since Aristotle was regarded as the First Teacher). These honorary names reflect the high esteem for his knowledge and contributions.

Indeed, Abu Nasr al-Farabi made a major contribution to the advancement of medieval science. He worked in virtually every field of natural, scientific, and social knowledge and left behind a remarkably rich intellectual heritage. Farabi produced works in philosophy, music, philology, and many other branches of natural and scientific studies.

Farabi classified people into different groups not by religion, nationality, or race, but according to their natural traits, abilities, talents, and acquired knowledge and skills. In his treatise *On the Path to Happiness* he wrote: "The task of the state is to lead people toward happiness, which can be attained only through knowledge and good morals."

In his writings devoted to education and upbringing, Farabi discusses the importance of teaching and training, the aspects that deserve attention, and the methods and styles of instruction. His social and educational views are expressed in works such as *The Virtuous City*, *On the Attainment of Happiness*, *Enumeration of the Sciences (Ihsa' al-'Ulum)*, *The Origin of the Sciences*, and *On the Meanings of the Intellect*.

Although Farabi taught that education and upbringing should proceed in organic unity, he also emphasized that each plays a distinct role and has its own particular features in leading a person to perfection. [3]

In his treatise "On the Attainment of Happiness," al-Farabi presents his view on the proper sequence for studying the sciences. He emphasizes that one should first learn the science that reveals the fundamental principles of the universe. After mastering this foundation, a student should proceed to the natural sciences, exploring the structure and form of physical bodies and the knowledge of the heavens. Following that, he says, one should study the sciences concerning living nature, including plants and animals.

Farabi maintains that the primary goal of education and upbringing is to cultivate a mature individual who can meet the needs of society and serve its welfare. He further explains:

“The word ta’lim (education) means the unification of theoretical virtues among nations and city dwellers, while tarbiya (upbringing) refers to the unification of innate virtues and practical skills among those same peoples.” [4]

Farabi’s work on the classification of the sciences is of exceptional value. In his treatises *The Origin of the Sciences*, *The Classification of the Sciences*, and others, he outlines the order, classification, and details of nearly thirty branches of knowledge known in his time. In general, Farabi identifies five principal categories of science:

1. Linguistic sciences – including grammar, poetics, correct writing, and related fields (seven sections in total).
2. Logic – consisting of eight sections.
3. Mathematics – comprising seven independent disciplines: arithmetic, geometry, optics, astronomy (the study of celestial bodies), music, the science of weights, and mechanics.
4. Natural and divine sciences – that is, natural philosophy and metaphysics.
5. Political science – covering civic knowledge (ilm al-madani), the science of city governance, as well as jurisprudence and Islamic theology. [5]

Al-Farabi presented his classification of the sciences not only in a theoretical manner but also emphasized its practical significance. He explained the interconnection of every branch of knowledge and sought to perfect the process of understanding. In particular, he regarded logic as the foundation of all sciences, interpreting it as the art of correct reasoning.

In his views on mathematics and the natural sciences, Farabi built upon the ideas of ancient Greek scholars—especially Euclid, Ptolemy, and Aristotle—and made a major contribution by adapting their concepts to the framework of Islamic scholarship. He highlighted the vital role of various branches of mathematics—arithmetic, geometry, optics, and astronomy—in the advancement of society.

Farabi’s reflections on political science are equally significant. In his work *The Virtuous City*, he developed an ideal model of society, emphasizing that it should be governed by a wise ruler. Such a ruler, he argued, must be not only politically strong but also intellectually and spiritually accomplished.

Farabi’s classification of the sciences and his views on the social function of knowledge were later developed by many thinkers in both Europe and the Islamic world. His influence is clearly visible in the works of scholars such as Ibn Sina (Avicenna), Ibn Rushd (Averroes), and al-Ghazali. Farabi’s intellectual legacy continues to shape the progress of philosophy, logic, mathematics, and the social sciences to this day. His scientific taxonomy serves as an essential foundation not only for medieval thought but also for the modern paradigm of knowledge. [6]

Among our other great scholars is Abu Rayhan al-Beruni, who was not only a polymath but also a profound thinker with deep philosophical views on human perfection. His ideas on education and upbringing are closely linked to the concept of understanding the essence of the human being and cultivating moral and intellectual excellence.

According to al-Beruni, the human being embodies the capacity for knowledge, moral responsibility, and creative potential. Therefore, the educational process is not merely about imparting information; it is a continuous philosophical and practical endeavor aimed at shaping humanity itself and leading a person toward the state of a “perfect human being.”

His perspective on viewing education and upbringing as an inseparable whole aligns with the Eastern philosophical principle of the “unity of knowledge and action.” For al-Biruni, the true value of knowledge lies above all in its application to real life. This view harmonizes with the teachings of Aristotle and Farabi, asserting that the ultimate purpose of knowledge is not knowledge itself but its service to human morality and the advancement of society. [7]

Al-Beruni's requirements for the culture of reading also reveal a distinctly philosophical approach. He emphasized that knowledge should be acquired not superficially, but through logical analysis, combining both inductive and deductive methods. In essence, this represents the application of the laws of dialectical development of human thought to the practical process of education. According to him, each method has its own place and conditions; the perfection of knowledge emerges from the meaningful integration of these methods.

Al-Beruni considered repetition and reinforcement to be crucial factors in the learning process. This perspective recalls Plato's notion that "knowledge is recollection." In the thinker's view, the strength of human memory directly influences the richness of thought, and the breadth of thought, in turn, ensures human freedom and creativity.

His ethical requirements also possess profound philosophical significance. His advice to embrace truth and avoid falsehood resonates with both ancient Stoicism and Islamic moral philosophy. The principle, "Speak the truth even if it goes against your own interests," is interpreted as the highest standard of moral courage and intellectual integrity.

Al-Beruni likewise examined the educational relationship between parent and child on a philosophical basis. He argued that a child's spiritual and physical development must be grounded in balance and moderation. This view reflects the Sufi concept of "i'tidal" (equilibrium), which protects a person from the extremes of excess and deficiency.

Al-Beruni's pedagogical legacy remains relevant not only for the medieval Eastern educational system but also for contemporary pedagogy and philosophy. His ideas encourage understanding education as the primary means of comprehending the human being and of fostering moral, ethical, and intellectual perfection. This continues to serve as one of the foundational principles of modern educational philosophy.

Among the great encyclopedic scholars, Muhammad al-Khwarizmi, in his work *Al-Kitab al-Mukhtasar fi Hisab al-Jabr wal-Muqabala*, classifies scholars into three groups and writes:

"The first are those who surpass their predecessors in the work they accomplish and leave it as an inheritance for those who come after them.

The second are those who comment on the works of their predecessors, thereby making difficulties easier, uncovering what is hidden, illuminating the path, and making it clearer.

The third are those who find shortcomings in certain books, gather what is scattered, and do so while holding a good opinion of their predecessors, without arrogance and without pride in their own work."

In these words, the thinker describes the people of knowledge, emphasizing that scholars can be distinguished by whether they originate new work, develop and clarify previous knowledge, or correct and refine what came before.

The first group surpasses all others by creating true innovations. Such a scholar, Khwarizmi notes, prepares a program of action for future generations and leaves a lasting intellectual legacy.

The second group thoroughly studies the works of earlier scholars, perfecting and elucidating them. Even if they do not produce entirely new discoveries, they make the knowledge of their predecessors more useful and accessible to later generations.

The third group identifies flaws and gathers scattered insights, doing so with humility. Although finding faults in others' work might seem negative, Khwarizmi stresses that in science this is a necessary task: knowledge must never remain static, and for progress to continue, errors and shortcomings must be corrected.

Based on these observations, Khwarizmi's view closely aligns with the principles of didactics as a branch of pedagogy.

Who imparts education? Highly qualified specialists. In Khwarizmi's time, scholars taught students within their respective fields, making his reflections on scholars especially meaningful.

The great thinker was deeply concerned with the subject of education. He advanced the idea that science and learning are essential for human perfection and for fostering proper human relationships. In particular, he remains in history as a theorist and pedagogue who introduced groundbreaking innovations in mathematics.

Khwarizmi studied nearly all the mathematical discoveries of advanced ancient civilizations—Babylonia, Greece, India, China, and Egypt—and developed new methods that surpassed them. This fact itself supports the claim that science is never limited to a single era or individual.

Thus, the significance of pedagogy and didactics is immeasurable, a truth confirmed across all times. Muhammad al-Khwarizmi also left a mark in the field of education.

Through inductive reasoning, he formulated general methods for solving problems, and through deductive reasoning, he applied these general methods to particular cases. With his treatise *Al-Jabr wa-l-Muqabala*, he not only advanced mathematics but also introduced innovative methods unknown before his time, bringing lasting contributions to education and creating a work of enduring excellence.

Conclusion and Recommendations. In conclusion, the great thinkers of the Eastern Renaissance—Abu Nasr al-Farabi, Abu Ali Ibn Sina (Avicenna), Abu Rayhan al-Biruni, and Abu Hamid al-Ghazali—not only enriched the philosophy of education in theory but also advanced it through practical and pedagogical work. Their ideas served as a scientific and methodological foundation not only in their own time but also in contemporary educational concepts.

Al-Farabi interprets education as a social and spiritual process that leads a person toward perfection. In his view, although human beings are naturally endowed with the capacity for knowledge, this potential is fully realized only through training and teaching. Farabi distinguishes between two principal methods of instruction—inspiration and compulsion—and advises teachers to avoid both excessive strictness and undue leniency, as maintaining respect and trust in the teacher–student relationship is essential. He emphasizes that a harmonious combination of methods such as persuasion, perception, study, research, understanding, and teaching enhances the effectiveness of education.

Ibn Sina regards education as a means for the comprehensive development of human intellect. In his writings, he substantiates the advantages of teaching children in groups, highlighting factors such as competition, cooperation, and mutual assistance. According to him, education should encompass not only the transfer of knowledge but also moral and aesthetic upbringing. He recommends including the Qur’an, language, ethics, physical education, and crafts in the school curriculum. Ibn Sina stresses the importance of distinguishing fundamental knowledge from secondary information, ensuring methodological diversity, and adapting teaching approaches to the individual abilities of each student.

Al-Biruni considers the principle of visual demonstration crucial in the educational process. For him, scientific knowledge must be based on experience, observation, and evidence. In his work *Monuments of Past Generations*, he warns against presenting uncertain information without verification. Biruni views the goal of education as cultivating in the individual qualities such as diligence, nobility, and self-discipline. In the process of upbringing, he gives priority to methods of encouragement and to ethical and aesthetic dialogue.

Al-Ghazali interprets education not merely as an intellectual pursuit but as a process of spiritual and moral purification. In works such as *Ihya’ ‘Ulum al-Din* and *Mukashafat al-Qulub*, he emphasizes that the purpose of knowledge is to draw closer to God, to purify the heart, and to benefit society. For Ghazali, true education is the unity of knowledge and practice: the teacher must be not only a transmitter of knowledge but also a moral exemplar. Advocating the

integration of religious and secular sciences, he maintains that both are essential for human perfection.

Al-Khwarizmi advanced the principles of logical consistency, reliance on clear evidence, and verification through experimentation in the process of acquiring knowledge. He viewed science not merely as a body of theoretical information but as a practical tool that brings tangible benefits to everyday life. The ancient Khwarezmian philosophy of education and Muhammad al-Khwarizmi's scientific approach complement each other: the former emphasized the development of social, ethical, and practical skills, while the latter laid the foundation for scientific reasoning and mathematical logic.

This synthesis enriched Eastern educational traditions and strongly influenced the later works of scholars such as al-Biruni and Ibn Sina.

From this perspective, the ideas of these great thinkers converge in several key principles:

- Unveiling natural human potential as the primary goal of education.
- Moral upbringing and spirituality as equally important as the transmission of knowledge.
- The teacher's personal example as a crucial factor in the effectiveness of learning.
- Scientific grounding and practical application as the true measure of knowledge's value.
- Collective learning and cooperation as essential means of developing social skills.

Today, these views resonate with many principles of modern educational philosophy. Concepts such as learner-centered approaches, competency-based education, teacher–student collaboration, and the idea of lifelong learning all trace their historical roots to the intellectual heritage of the Eastern scholars.

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