

Education of The Perfect Human Being Through the Pedagogical Heritage of Eastern Thinkers

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Received: 28 December 2025; **Accepted:** 18 January 2026; **Published:** 24 February 2026

Abstract: The current era of globalization, digitalization, and evolving societal value systems emphasizes the urgent need for educational approaches that foster the holistic development of the individual. Central to this endeavor is the concept of the “perfect human being” (insan-i kamil), which integrates moral, intellectual, spiritual, and physical dimensions of personal growth. This study examines the pedagogical heritage of prominent Eastern thinkers, including Abu Nasr al-Farabi, Abu Ali Ibn Sina, Alisher Navoi, and Imam al-Bukhari, whose works provide comprehensive frameworks for cultivating ethically mature, intellectually capable, and socially responsible individuals. Through a detailed analysis of philosophical, pedagogical, and literary sources, as well as contemporary research on spiritual-moral education, the study employs historical-pedagogical, comparative, and content-analytic methodologies to explore the theoretical and practical foundations of these educational models. Findings reveal that moral virtue, intellectual development, spiritual cultivation, and social responsibility constitute the core of the perfect human being’s formation. The study concludes that integrating the ethical and spiritual principles derived from Eastern pedagogical thought into modern education can enhance character formation, critical thinking, and civic engagement, thereby promoting the development of harmoniously balanced individuals capable of contributing meaningfully to society.

Keywords: Perfect human being, insan-i kamil, Eastern pedagogy, spiritual and moral education, humanism, enlightenment, harmonious personal development, pedagogical heritage.

Introduction: In the context of globalization, digitalization of society, and the transformation of value orientations, the issue of forming a harmoniously developed personality — a perfect human being — has gained particular relevance. This idea occupies a central place in the pedagogical heritage of Eastern thinkers. The concept of the “perfect human being” (insan-i kamil) is interpreted as the unity of moral, intellectual, spiritual, and physical perfection of the individual. A significant contribution to the development of this idea was made by such thinkers as Abu Nasr al-Farabi, Avicenna, Alisher Navoi, and Imam al-Bukhari. Their works contain profound pedagogical ideas aimed at forming a morally mature, educated, and socially active personality. The relevance of this research is обусловлена необходимостью интеграции духовно-нравственных ценностей Востока в современную систему образования.

Eastern philosophy and the heritage of its thinkers occupy a special place in the education of the individual and his spiritual development. They aimed to develop a person not only through knowledge, but also through moral, spiritual, and aesthetic upbringing. Throughout history, such thinkers as Al-Farabi, Al-Ghazali, and Rumi developed pedagogical ideas in scientific and philosophical forms. Their pedagogical views remain highly significant today for the education of the perfect human being.

AIM: The purpose of this study is to analyze the pedagogical heritage of Eastern thinkers and to determine its significance in the process of educating a perfect human being in modern conditions.

METHODS

The research materials include philosophical, pedagogical, and literary works of Eastern thinkers,

scientific publications on the history of pedagogy, as well as contemporary studies in the field of spiritual and moral education. The following methods were employed in the study: historical-pedagogical analysis, comparative method, content analysis of sources, and a systematic approach to examining the concept of the “perfect human being.”

DISCUSSION AND RESULTS

The analysis of the works of Eastern thinkers has shown that the ideal of the perfect human being is built upon the following foundations:

1. Moral Education.

Abu Nasr al-Farabi considered virtue as the foundation of social well-being. In his view, education should cultivate justice, moderation, and wisdom.

2. Intellectual Development.

Avicenna emphasized the importance of science and reason in the formation of personality. He believed that education should be systematic and take into account the age characteristics of the child.

3. Spirituality and Humanism.

Alisher Navoi promoted in his works the ideas of mercy, justice, and love for humanity as the highest moral values.

4. Religious and Moral Foundations of Education.

Imam al-Bukhari emphasized honesty, sincerity, and adherence to moral norms as the basis for personal development and upbringing.

As a result of the study, it was established that the pedagogical heritage of Eastern thinkers represents a holistic system of education aimed at the harmonious development of the individual. Their ideas can be successfully adapted to modern educational practice through the integration of a spiritual and moral component into the learning process.

CONCLUSION

The pedagogical heritage of Eastern thinkers possesses significant educational potential. The concept of the perfect human being developed in their works is oriented toward the formation of a harmonious, morally mature, and socially responsible personality. The integration of these ideas into the modern education system contributes to the strengthening of

spiritual values, the development of critical thinking, and the formation of an active civic position among the younger generation. Thus, turning to the pedagogical heritage of the East represents an important direction in the development of contemporary pedagogical science.

At present, large-scale reforms are being carried out in our country primarily aimed at improving the quality and effectiveness of the education and upbringing system. In particular, systematic work is being conducted to equip preschool children, pupils, and students with modern knowledge and skills, to establish close cooperation and integration between the education system and the field of science, and to ensure continuity and consistency in education. At the same time, the current state of the national education and upbringing system requires modernization in accordance with contemporary demands, the education of young people as highly educated, spiritually and physically healthy individuals, the enhancement of the prestige of educational institution leaders and teaching staff, as well as the implementation of consistent measures to create the necessary conditions for their effective professional activity. During the period of the Eastern Renaissance, the pedagogical views of thinkers, along with their moral and educational ideas, became one of the central issues. Therefore, questions of teaching and upbringing occupied a key place and received considerable attention. Since the idea of humanism embodies high moral qualities, the moral-educational direction acquired particular significance in the philosophy and pedagogy of the Eastern Renaissance. The problem of morality was at the center of attention of philosophers and great thinkers. During this period, moral-didactic treatises emerged.

The educational and moral works of such thinkers as Abu Nasr al-Farabi, Abu Rayhan al-Biruni, Avicenna, Yusuf Khass Hajib, Ahmad Yughnaki, Nasir al-Din al-Tusi, Jalal al-Din Davani, Husayn Vaiz Kashifi, Kaykavus, Saadi Shirazi, Abdurrahman Jami, and Alisher Navoi played an important role as truly pedagogical works in addressing the issue of the spiritual and moral formation of the individual. In these pedagogical writings, the idea was advanced that a person's spiritual perfection is achieved through high morality, good conduct, and the mastery of sciences.

MAIN PRINCIPLES OF EASTERN PEDAGOGY

- 1. Moral Education as the Primary Goal.** Eastern thinkers paid great attention to the formation of moral norms in the educational process. According to Abu Nasr al-Farabi, the concept of the “perfect human being” implies that the highest goal of a person is the achievement of moral and intellectual perfection.
- 2. Combination of Knowledge and Practice.** Al-Ghazali considered education important not only in theory but also in practice. In his view, knowledge that is not applied in life does not ensure полноценное воспитание and cannot lead to complete personal development.
- 3. Spiritual Development.** Rumi and other Sufi thinkers regarded inner cultivation as an integral part of education. Through meditation, dhikr (remembrance), and reflection, a person enriches their inner world.
- 4. Self-Education and Discipline.** Eastern pedagogy emphasizes the development of personal responsibility. A student should control their actions and intentions and engage in continuous self-improvement.

The Concept of the Perfect Human Being

Eastern thinkers described the perfect human being through the following qualities:

- Intellectual perfection — a developed mind and profound knowledge.
- Moral perfection — being just, honest, and kind.
- Spiritual stability — possessing inner peace and harmony.
- Social responsibility — being beneficial to society and humanity.

The education of the perfect human being is connected not only with instruction, but also with the assimilation of moral and spiritual values.

Application of the Pedagogical Heritage in Modern Education

Today, the pedagogical ideas of Eastern thinkers can be applied in the following ways:

- 1. Lessons in Moral Education** — teaching students justice, honesty, and love for others.
- 2. Spiritual and Inner Practices** — meditation,

conversations with students, and the development of the inner world through literature and art.

- 3. Practical Activity** — applying knowledge in real life and participating in social projects.

- 4. Encouragement of Personal Development** — teaching students self-awareness, goal setting, and discipline.

The role of education and upbringing in shaping a person as a harmonious personality is invaluable. Avicenna considered it appropriate to begin education with the study of the Qur’an. After that, students should study their native language, foreign languages, the fundamentals of medicine, and geometry. Memorization of studied subjects and frequent revision strengthen memory and develop a culture of discussion and reasoned debate in learners. Medieval Eastern scholars analyzed the problem of the human being in a distinctive way and, in their works, identified the key factors that play a central role in achieving human perfection. As recognized by the global community, Uzbekistan has long been a land that creates culture and civilization. Indeed, the scientific and spiritual achievements that emerged on the territory of Uzbekistan during the Middle Ages became a foundation for science and knowledge in Europe. The invaluable scientific and philosophical works of great thinkers such as Muhammad al-Khwarizmi, Avicenna, Abu Rayhan al-Biruni, and Abu Nasr al-Farabi not only contributed to the development and systematization of world knowledge, but also became a foundation for the rise of global civilization, remaining relevant both in their time and in the centuries that followed.

“Do not rely on the fame of your ancestors; find honor within yourself. Whoever values only respect for their esteemed relatives, uses them as a means, does nothing themselves, and merely takes pride in deceased ancestors — that person is themselves dead, while their ancestors are alive,” said the thinker Abu Rayhan al-Biruni. Moral perfection is a process inherent to human nature, since it, relying on the great powers of reason and thought, not only defines the boundary between truth and falsehood but also helps distinguish friend from foe. The unity of knowledge with morals and actions, with effort and deeds, leads a person to wisdom and to the level of the perfect human being. There is no doubt in this, for as the thinker said: “The

pursuit of beauty and moral perfection is a quality inherent to human nature.” Eastern thinkers set forth the necessary norms of morality and behavior for youth based on their own life experience, Islamic ethics, and the teachings of the Qur’an and Hadith. On this foundation, they established a kind of behavioral algorithm and a system of moral norms that young people should follow both in everyday life and throughout their lives. Their works continue to serve today as an important methodological guide in the process of educating the younger generation.

According to scholars, human activity should be based on the principles of Islam. In this process, the family and parents play a special role. Positive relationships between parents and children are essential for proper upbringing. This is reflected in the behavior of young people, their activities, worldview, morality, feelings, and aspirations throughout life. According to the norms of Eastern ethics, elders should teach the younger generation the rules of conduct, parents should educate their children, and the younger members are obliged to follow the guidance of elders and heed their advice. In the works of Eastern thinkers, there is a growing interest in issues of pedagogy and didactics. They revealed valuable guidance and approaches for organizing the educational process. Abu Nasr al-Farabi (873–950) noted: “Education is the union of peoples and cities in the achievement of theoretical virtues, while upbringing is the union of innate qualities and practical professional skills.” He emphasized that for the success of the educational process, the educator himself must be well-educated. A person should strive for knowledge, love truth and justice, and be courageous and loyal to friends. According to al-Farabi, learning is carried out through words and study, while upbringing occurs through practical activity and experience. He viewed education as the development of practical skills and vocational training. The scholar considered humans to be the highest and most perfect outcome of the development of the world, and therefore emphasized the necessity of both their education and upbringing.

He paid special attention to family education, emphasizing that raising a child is the primary responsibility of the parents. He stressed the importance of systematic upbringing from the moment of a child’s birth. He also considered the adolescent

period separately, when character is being formed, and recommended protecting the child from excessive anger, intense fear, and overfatigue. Many scholars, writers, and poets, such as Abu Nasr al-Farabi, Abu Rayhan al-Biruni, Mahmud al-Kashgari, Kaykavus, Alisher Navoi, Rizuddin ibn Fakhridin, and Ahmad Donish, along with many other great Eastern thinkers, expressed valuable ideas on these issues that remain socially and ideologically significant in modern scholarship.

In the works of these scholars and philosophers, the theme of family and family relationships occupies a prominent place. It should be acknowledged that the psychological insights and opinions expressed by the aforementioned thinkers have not lost their scientific value even today. Orientalists highlight the role of the family and family environment in human development. They emphasize the family’s role in intellectual and moral development, as well as the socially oriented and educational functions of parents and close relatives. The authors highly value human qualities that can develop only within the family. They stressed the importance of honesty, purity, courage, goodwill, loyalty, mercy, and justice in human relationships, particularly through the influence of parental responsibilities on the child and the positive impact on personal development. These valuable ideas are vividly reflected in their philosophical, educational, and psycho-pedagogical views. The pursuit of commitment, one of the most important human qualities, is so essential in life that it encompasses love, respect, loyalty, and devotion to people, respect for the homeland and nation, reverence for mother nature, and the preservation and enhancement of material values. These represent a combination of factors that contribute to the rapid progress of society, including its rational use.

It should be noted that the word RESOLVE is a characteristic of human virtues. If this principle is reversed, unfortunately, it becomes the greatest mistake a family can make in raising children. To confirm this point, one must recall the saying: “Birds do what they see in the nest.” When a family loses its reputation, one should not expect particular qualities from an adult child. Of course, many families provide material support, but a child may not immediately have everything they want. Parents should explain their

circumstances and temporary financial difficulties and then fulfill their promises. Doing so not only prevents guilt but also positively influences the child. As a parent, your reputation, respect, and the love and respect your children feel for you will grow. The more attentively you nurture them, the more attentive and close they will be to you. Valuable texts such as the Hadith Sharif and Hadith Kalam play an important role in family and familial relations. It is well known that Hadiths cover a wide range of moral issues, the role of women in marriage, relationships between spouses, child-rearing within the family, and social upbringing. These issues relate to the sanctity of the family and the role and importance of husband and wife for their children and parents. Over the centuries, ancestors were taught spirituality, supported in family life, guided away from frivolousness, and encouraged to remain devoted.

Avicenna advocated for using human values in shaping a child's personality in his psycho-pedagogical views and urged parents to educate children by personal example rather than through harsh punishment. His educational works, such as *Danishnoma*, *Risala-i Ishq*, and *The Canon of Medicine (Qanun fi al-Tibb)*, remain important sources for the psychology of education, medicine, and philosophy in Central Asia. Avicenna's views on family and domestic issues are detailed in his book *Tadbir al-Manzil*, in which he outlines various aspects of family relationships and sets requirements for the head of the household. According to him, the head of a family should possess both theoretical and practical knowledge of family upbringing. Parents must influence a child's spirit not only through words but also through practice. Only then can the child grow into a true head of the family. The works of medieval Eastern encyclopedic scholars, in addition to their philosophical content, served as exemplary textbooks. Demonstrating interest in education, particularly mathematics, Abu Rayhan al-Biruni wrote a treatise called *Tafkim*, meaning "Instruction for Beginners in Astronomy." This work served as an integrative course in mathematics, astronomy, and geography, intended to provide foundational knowledge about the world. For a long time, it remained one of the most popular textbooks, allowing learners to choose from multiple options or provide free answers to questions. Regarding the functions of upbringing, al-Biruni argued

that its main goal is the purification of the soul and mind from bad inclinations, outdated customs, fanaticism, submission to passions, and the struggle for power, which blinds people to the truth.

Known in his time as the "King of Sciences," Avicenna combined the theoretical thinking of a philosopher, psychologist, mathematician, and pedagogue with practical activity. He served as a physician and vizier under various rulers in the Middle and Near East. Among his numerous works, the encyclopedic *Book of Healing* is of particular interest, containing sections crucial for pedagogical theory: *The Book of the Soul*, *The Book of Knowledge*, and *The Book of Directives and Instructions*. His approach to education emphasized comprehensive influence on a child's development and the wide use of various educational tools, including music, poetry, and philosophy. Education was meant to be collective rather than individual, so that children could learn from one another and compete productively while mastering knowledge. In this system, different levels of learning were necessary according to the abilities of the learners. Regarding educational content, Avicenna recommended beginning with instruction in oral and written speech. Once the necessary knowledge was acquired, the student could prepare for future professional activity. Al-Farabi was truly a world-class thinker, synthesizing the most valuable achievements of Uzbek, Arab, Persian, Greek, Indian, and Turkic cultures. The influence of Uzbek culture is particularly evident in his famous *Kitab al-Musiqqa al-Kabir* ("The Great Book of Music"). Farabi was not only a humanist scholar connecting diverse cultural traditions; he embodied the genius of a scientific reformer, seeking to systematize contemporary knowledge, as reflected in his treatise *The Enumeration of the Sciences*. He thought as a pedagogy reformer, aiming to bring knowledge to the people and unite enlightenment with the development of humaneness.

Farabi believed that a well-rounded thinker strives for persuasive argumentation. A creatively thinking person finds their own solution to a problem and supports it with reasoned arguments. They also recognize that other solutions are possible and seek to prove that their solution is more logical and rational than others. The great scholar placed several requirements on teachers: they must exercise restraint with children

and carefully monitor how students apply the knowledge they acquire. He believed that during education, diverse methods and forms of work should be used, individual differences considered, and students' interest maintained. A teacher's thoughts should be accessible to all learners, accompanied by gestures and facial expressions, to make learning more understandable and elicit an emotional response from children. In the pedagogical views of Abu Rayhan al-Biruni, the concept of humanistic education is evident. He placed great importance on knowledge acquisition and intellectual development in educating the younger generation. Al-Biruni advocated that natural sciences should occupy a major part of student education and proposed an extensive curriculum including knowledge about society and nature. He emphasized the importance of considering children's natural characteristics. As he wrote: "Recognizing the power of education, we do not deprive the power of nature; education depends on it, and the application of its forces will always be influenced by circumstances and everything around us."

The greatest historians of culture and science have noted the grandeur and uniqueness of Al-Farabi. His interests spanned astronomy, logic, music theory, mathematics, sociology, ethics, medicine, psychology, philosophy, and law. Apparently, even in his youth, Al-Farabi left his hometown and traveled extensively through cities associated with Islam and the Arab Caliphate, including Bukhara, Merv, Khorram, Alexandria, Cairo, Damascus, and Baghdad. He spent many years in Baghdad, the political and cultural center of the Arab Caliphate, where he deepened his knowledge by studying the works of scholars from the Bayt al-Hikma, translators of Greek authors, and engaging with prominent scientists. Over time, he rose to a leading position among them due to his moral integrity and intellectual strength. Here, he was given the title "Muallim al-Thani" — the Second Teacher. The title "second" implied the existence of a "first," referring to Aristotle. Indeed, many qualities connected them: the breadth and diversity of scientific interests, the philosophical pursuit of understanding existence and the place of humans within it, closeness to "common opinion," and practical wisdom of the people. Al-Farabi made an independent contribution to the science of logic, originally developed by his great

Greek predecessor. The originality and boldness of his philosophical views sometimes conflicted with public opinion, which could not fully grasp Greek philosophy and science. Direct criticism of prevailing superstitions led many to suspect him of heresy or deviation from religion. In reality, he demonstrated exceptional independence in thought and consistently defended his beliefs.

Al-Farabi wrote detailed commentaries on Aristotle's works, including *Metaphysics*, *Physics*, *Ethics*, *Rhetoric*, and introduced them to scholars in Europe and the East. His contemporaries gave him the title "Second Teacher," meaning the Aristotle of the East. His most famous treatises include *The Pearl of Wisdom* and *Views of the Inhabitants of the Virtuous City*. In the latter, Al-Farabi distinguishes between ideal and ignorant city-states. He compares the ideal state to a healthy human organism, where all organs are interconnected and assist one another to sustain life. Among the ignorant cities he criticizes is the city of "baseness and misery," whose inhabitants seek pleasure in food, drink, and sensual indulgence. In the ideal city, there is a leader, a kind of teacher, who guides citizens in knowledge and the paths to happiness. The path to happiness lies in science, education, and cultivating a healthy way of life. Al-Farabi was the first to define the concepts of learning and upbringing. In the educational process, he recommended using not only methods of encouragement but also methods of compulsion. He divided knowledge into practical (craft) and theoretical (science). He advocated harmonious personal development — intellectual, physical, and moral. Based on the rational activity of humans as their natural property, Al-Farabi drew conclusions about the humanist equality of all people through universal rational autonomy, creative activity, and the freedom of human will, independent of the value of human life. He addressed this in his *Treatise on the Views of the Inhabitants of the Virtuous City*.

The pedagogical heritage of Eastern thinkers is a valuable source for educating the perfect human being. It is based on developing moral, spiritual, intellectual, and social qualities. Applying these ideas in modern education allows students to be nurtured not only with academic knowledge but also as virtuous, spiritually resilient, and socially responsible individuals. Thus, the

concept of the perfect human being is realized through Eastern pedagogy.

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