

## Teachings on The Education of Mentality by Eastern Thinkers, National Heroes and Jadids

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### Abstract

Intellectual and moral education has long been central to pedagogical systems across civilizations, particularly in Eastern traditions where spiritual, ethical, and intellectual development are deeply interconnected. In Uzbekistan, the teachings of prominent Eastern thinkers, national heroes, and Jadids have significantly shaped the intellectual formation of the youth. These figures emphasized the holistic development of the individual—spiritually, morally, and mentally—through education. Although these teachings are recognized historically, their comprehensive pedagogical methodologies and practical applications in modern intellectual education have not been thoroughly analyzed within a unified framework. This article aims to investigate and systematize the educational views of key figures such as Abu Ali ibn Sina, Pahlavon Mahmud, and Mahmudkhoja Behbudiy, focusing on their contributions to the development of intellectual and moral thought among youth. The study reveals that these thinkers emphasized core principles such as self-knowledge, moral discipline, group learning, experiential engagement, and national service. Their methods included early habituation, emotional engagement in learning, and integration of spiritual ideals with practical skills. The article provides a rare synthesis of pedagogical insights from historical sources such as the Avesta, Ibn Sina's treatises, Sufi literature, and Jadid reformist texts, showing how these diverse perspectives converge into a coherent model of intellectual upbringing. These teachings offer enduring value for contemporary education, particularly in shaping character, critical thinking, and civic responsibility. Their integration into educational practice can contribute to the cultivation of well-rounded individuals committed to both personal and societal development.

**Keywords:** Thought, Education, Thinkers, National Heroes, Jadids, Children, Teacher, Avesta, Ibn Sina, Pahlavon Mahmud, Behbudiy, Morality, Spirituality

### 1. Introduction

In each era, guiding students to think correctly has been considered one of the urgent issues of pedagogy. In the implementation of thought education, there are unique teachings of thinkers, national heroes and Jadids [1].

A person's thinking is an indicator of his development. Thinking is directly related to the degree to which a person's intellectual, moral, spiritual, mental, physiological, neurological (brain activity) state is developed. The thinking process in a person occurs in the form of knowing, understanding, imitation, and reflection through vision, hearing, and feeling [2].

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## 2. Research Method

The earliest views on the education of thought are given in the source "Avesta", where the idea of "Good thought, good word, good deed" is considered a model of perfect education. In the book of Avesta Yasht, there is such an appeal to such people to live correctly: "I praise good thought, good word and good deed with good thought, good word and good deed. I devote myself to all good thoughts, good words (saying), good deeds, I turn away from all bad thoughts, bad words and bad deeds" [3].

According to the teachings of the Avesta, "Every living soul must strive for spiritual purity and live in accordance with the spirit of good thoughts, good words, and good deeds. It is said that people should visit three places more often - the house of the wise, the house of the righteous, and the sacred fiery temple. It is necessary to visit the house of the wise more often to become more intelligent and more firmly rooted in sincerity and faith, the house of the righteous to distinguish between good and evil, to cast out evil from oneself, and the fiery temple to protect one's body from the devil" [4].

One of the Eastern thinkers, Abu Ali ibn Sina, emphasizes in his works that human development is the result of mental, physical and spiritual education. Ibn Sina's treatise "Tadbir ul-manzil" discusses various directions and forms of education. This work discusses the formation of the family, its importance for human and social life, the duties of family members, and the aspects that should be followed in raising children [5].

The scholar emphasizes in this work: "Whoever is interested in knowing himself, wants to understand the qualities that help purify his soul and the ways to master them, and also wants to master his shortcomings and the methods of avoiding them, should choose the most desirable and most suitable of the moral qualities. After all, there is a truth in human nature that stems from perfection and helps to achieve happiness in this life and the hereafter" [6].

According to Ibn Sina's views on moral education, almost all virtues and vices are formed during a person's life and professional activities, and they are directly related to education, upbringing, skills, habits and practice. The scholar emphasizes that moral education is most effective when carried out in two ways - the first is through habituation, and the second is through teaching thinking. He especially emphasizes that moral qualities should be taught very early in the upbringing of children, and that moderation, discipline, are important rules [7].

## 3. Results and Discussion

In the above-mentioned work of Ibn Sina, in the section entitled "Education and upbringing of children in school", he outlines the conditions and principles of involving children in education and upbringing. He emphasizes the need to educate children not individually at home, but in a group in a madrasa, that is, in a school, and justifies the advantages of this method [8].

It shows the reliance on the following methods in educating and training children:

- a. Conducting education in the form of transitions from easy to complex;
- b. The exercises performed should be appropriate for the age of the children;
- c. taking into account the inclinations, interests and abilities of children when imparting knowledge;
- d. Combining teaching with physical exercises [9].
- e. It also gives important and reasonable recommendations to teachers when imparting knowledge to children. In particular:
- f. Being serious in dealing with children;

- g. Helping them to acquire deep and solid knowledge in all aspects.
- h. Paying attention to how children are absorbing the knowledge being imparted;
- i. Using various methods and techniques in education;
- j. Knowing children's memory, ability to assimilate knowledge, and personal characteristics;
- k. It is necessary to be able to express each sentence in a way that affects the children's emotions.

Pahlavon Mahmud, one of the national heroes of the Uzbek people, expressed such valuable thoughts on education: "On the path to achieving perfection, a person must begin education with himself, fight against all his vices and shortcomings, overcome the enemy hidden within him - the ego, and improve his morals." In this regard, Pahlavon Mahmud was given the title of "Puryoyvaliy", which means "Son of the One Who Overcame His Own Self" as a saint [10].

Pahlavan Mahmud considered the education of faith and thinking in young people to be very important. Pahlavan Mahmud believed that if a person is grateful along with patience, then he will become one of the most beloved servants of Allah, that is, a perfect person. Pahlavan Mahmud expresses such a unique example of patience by giving an example from his own life:

My heart is pure, I have neither anger nor resentment,

I have many enemies, but I am a friend to everyone.

I am a fruit tree, every passerby

Even if a stone is thrown at me, it will not harm me [11].

On the path to spiritual development towards perfection, a person must lose the envy and lust hidden within himself, see the good sides of other people rather than their shortcomings, and increase attention to them, treating people well. This does not mean seeing the world in an ideal form. Such an approach does not ignore the shortcomings in the world. But it draws attention to the good qualities and thereby increases the forces of goodness. Pahlavon Mahmud's work is almost entirely devoted to the promotion of the ideals of youth. In these rubaiyats, the theoretical ideas of the teachings of Sufism and the practical rules of the order of youth are interpreted in harmony with each other. It is impossible to live in society and be outside of society [12].

Pahlavan Mahmud Najmiddin Kubro's ideas of "Javonmardlik" were further developed and many students followed him. The goal of the Javonmards was considered goodness, their quality was courage, and their principles of life were to devote their lives, strength, intelligence and understanding to the service of people in need. Sharing what they had with others, being loyal to their homeland, country, friends and loved ones, and always being honest and pure were considered true humanity. Since the Javonmards were mainly aspiring to be Javonmardlik, Pahlavan Mahmud was not only a teacher who raised the Javonmards, but also a pir who taught them the manners and duties of Javonmard [13].

That is why he was also called "Polvan Pir" among the people. There are many legends about the bravery of Pahlavan Mahmud. These legends and the life-giving ideas put forward in them can be used as a valuable didactic resource in the implementation of thought education aimed at helping students analyze, evaluate, draw conclusions about their own activities and actions, and determine their own views and positions.

The main goal of the new enlightener was to form the intellectual education of young people and develop on this basis. Because he emphasized that only if young people strive for

their own thoughts, ideas, and most importantly, to implement them, will we have progress in science, professions, and education. In forming the intellectual education of young people, Mahmudkhoja Behbudiy's views served to further improve education and upbringing [14].

Mobilizing all the possibilities for the freedom and development of the nation, Mahmudkhoja Behbudiy, who was devoted to the teacher and leader of nations, calls on the youth to think and act with urgency through his "Will". Below we present and try to analyze Behbudiy's will: "The truth is taken, not given!" This will is explained by the enlightener with the following call: "O, zealous youth! Throw away hypocrisy and hostility towards each other. For the sake of God, for the honor of the souls of the prophets, and for the sake of orphans and widows who cannot get enough of their food these days, unite with each other, establish societies, and serve the people for the benefit of God, religion, and the nation. The nation and people demand service and goodness from you, not selfishness and pride."

Behbudiy expresses the idea of "national cadres for national statehood" so effectively that his cry inspired the youth of the nation to acquire knowledge and professions, encouraged them to think and wake up: "If we have a headache, we go to the doctor, but we have no words to express our pain. There is no doctor other than ourselves." In another place: "If we want to build a building, we need a plan, a project, and we need an engineer. But we still don't know the name "engineer". Turkestan fruits, grains, stones, soil, sand, adras, bekasam etc. are also being taken cheaply by brokers from other countries and sold for several times more in European markets, due to the lack of modern traders who know our language and are knowledgeable in the field. How can we even assess the fact that the merchants and the rich do not have a single person who knows the science of commerce and accounting?"

Behbudiy's "Dream of a Highly Civilized and Spiritual Society" is a dream of every member of the enlightened Turkestan people, an educated society, a passionate national values, aware of its identity, enjoying the achievements of world science and culture, able to benefit from them, free from the vices that hinder national development and fighting against them. "Oh! How we have fallen behind. The people of the world are flying to the skies with new methods and modern science, and we still spend our time calling each other takfir (disbelievers) and tal'in (cursing)," in order to become members of the society as envisioned, and to take their rightful place in the world, their compatriots must know not two, but four languages [15].

#### 4. Conclusion

The views of national heroes, thinkers, and Jadids on the education of thought have had a significant pedagogical impact on the moral, spiritual, professional, and intellectual development of the youth of our nation in every era.

In conclusion, the teachings of Eastern thinkers, national heroes, and Jadids have played a pivotal role in shaping intellectual education and character development across generations. The insights of figures such as Abu Ali Ibn Sina, Pahlavon Mahmud, and Mahmudkhoja Behbudiy reflect a timeless pedagogical philosophy rooted in moral discipline, spiritual refinement, and cognitive growth. Their emphasis on nurturing good thought, righteous action, and self-awareness remains highly relevant to contemporary educational systems. By advocating for structured learning environments, early moral instruction, and active societal engagement, these thought leaders highlighted the importance of combining knowledge acquisition with the development of human values. Their legacy, particularly in the promotion of youth empowerment and national consciousness, serves as a foundation for

building an enlightened, responsible, and forward-thinking society. The educational principles derived from their works offer not only historical value but also practical guidance for modern educators seeking to foster intellectual resilience, ethical conduct, and civic responsibility in the younger generation.

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