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FACTORS IN THE FORMATION OF EASTERN CLASSICAL PEDAGOGICAL THOUGHT

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Abstract

This article analyzes the main factors that influenced the formation of Eastern classical pedagogical thought. Specifically, it provides a scholarly overview of the socio-historical conditions, religious and educational views, philosophical teachings, and the system of education and upbringing formed on the pedagogical legacy of great thinkers. Furthermore, the significance of Eastern pedagogical thought in the modern education system is explored.

Keywords: Eastern pedagogy, classical thinking, education and upbringing, philosophical views, spirituality, thinkers, pedagogical heritage.

ФАКТОРЫ ФОРМИРОВАНИЯ ВОСТОЧНОЙ КЛАССИЧЕСКОЙ ПЕДАГОГИЧЕСКОЙ МЫСЛИ

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Аннотация

В данной статье анализируются основные факторы, оказавшие влияние на формирование восточной классической педагогической мысли. В частности, на научной основе освещаются социально-исторические условия, религиозно-просветительские взгляды, философские учения, а также система обучения и воспитания, сформированная на основе

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педагогического наследия великих мыслителей. Кроме того, раскрывается значение восточной педагогической мысли в современной системе образования.

Ключевые слова: восточная педагогика, классическое мышление, обучение и воспитание, философские взгляды, духовность, мыслители, педагогическое наследие.

Introduction

In the context of modern globalization, the concepts of patriotism and a harmoniously developed personality are becoming even more important. Every society faces new challenges related to preserving its values and protecting itself from alien ideological and worldview influences. In such circumstances, enhancing the ideological immunity of young people has become one of the most pressing tasks.

Classical Eastern pedagogical thought is an important component of human civilization. This system of thought evolved over centuries and has directly influenced the social, cultural, and spiritual development of society. The ideas on education and upbringing put forward by Eastern thinkers remain relevant today. Therefore, the study and analysis of the factors that shaped classical Eastern pedagogical thought is considered a pressing scientific issue today.

In this regard, we are served by the rich scientific heritage of our great scholars. The achievements of outstanding thinkers who grew up in our land, in the fields of science, religion, art, and other fields, have significantly influenced the spiritual life of the entire world over the centuries. The contributions of Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, az-Zamakhshari, al-Khwarizmi, and Mirzo Ulugh Beg to the development of world science; Imam al-Bukhari, Imam at-Termizi, Abu Mansur Maturidi, Abduhalik Gijduvani, Bahauddin Naqshband, and Ahmad Yassawi to the development of Islamic teaching; and

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those of Jaloliddin Manguberdi, Amir Timur, and Zahiriddin Muhammad Babur to the development of military art are recognized worldwide.

Thus, our society has long been not only a consumer of global spiritual, educational, ideological, and ideological renewal but also a creator of these processes.

Self-knowledge is knowledge of one's history, our millennia-old traditions. If each person has a good understanding of the past, they will never repeat past mistakes. Where great scholars and thinkers, and revered saints, are born, centers of science, education, culture, and spirituality must first and foremost be developed. A great civilization never arises in a vacuum. World history has repeatedly demonstrated this with numerous examples. [2]

In the formation of classical Eastern pedagogical thought, a number of important factors developed in an inseparable and mutually interconnected manner. Socio-historical factors played a decisive role in the development of Eastern pedagogical thought. Religious and moral values form the foundation of Eastern pedagogy. Islamic teaching places special emphasis on issues of education and upbringing. Religious and educational factors are among the main pillars of the development of classical Eastern pedagogical thought. In particular, Islam views education and upbringing as an integral part of personal development. In Islamic sources, the acquisition of knowledge is recognized as the responsibility of every person, and the desire for knowledge, reflection, and learning, as well as the ideas put forward that encourage inquiry, have had a powerful influence on the development of pedagogical thought. The Quran emphasizes the need to show kindness to parents, brothers, relatives, orphans, the poor, and neighbors. Verse 36 of Surah An-Nisa states: "Do good to parents, relatives, orphans, and the poor, and to the neighbor near and the neighbor far away, and to the companion near you and the wayfarer!"—thus encouraging people to be kind to one another. This verse has great social and moral significance.

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Because the strength of every family contributes to the strengthening of society, and caring for every orphan leads to the development of a spiritually mature individual capable of bearing responsibility for the fate of society. The moral value of the Quran is determined by the fact that it comprehensively embodies the requirements that a person must follow to achieve spiritual perfection. This is why, for many centuries, it has been revered as one of humanity's greatest treasures.

Islam and its fundamental teachings, embodied in the Quran, serve as an important source for the development of mental, moral, and physical qualities in humans—in other words, for the cultivation of a harmoniously developed personality. On this basis, schools were established at mosques, and later, madrassas, which became centers of instruction not only in religious knowledge but also in secular sciences such as mathematics, astronomy, medicine, and logic. As a result, the educational system was formed in a religious and educational spirit, harmoniously combining science and morality.

The hadiths also emphasize the importance of acquiring knowledge in human life. The founder of the Sahih school of thought is one of the most prominent and renowned scholars of Muhaddith, Abu Abdullah Muhammad ibn Ismail al-Bukhari. Imam al-Bukhari's main work is *Al-Jami' al-Sahih*. This four-volume work includes not only the hadiths of the Prophet Muhammad (peace be upon him), but also information on Islamic law, religious rituals, morality, education, history, and ethnography. Of the 600,000 hadiths, 7,275 of the most reliable were selected, along with 4,000 unduplicated hadiths.[3] This book is considered the second most important source in Islamic teaching after the Holy Quran. Furthermore, the works of at-Termizi, Maturidi, Abdukhalik Gijduvani, Bahauddin Naqshbandi, and Ahmad Yassawi also emphasize the role of knowledge in human spiritual development.

Since ancient times, the Eastern regions have been a crossroads of civilizations, where science, culture, and education consistently developed. Particularly in

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ancient times and the Middle Ages, the Great Silk Road was an important factor, ensuring not only trade and economic ties but also the exchange of scientific, cultural, and pedagogical ideas. Along this route, not only goods but also scientific knowledge, philosophical views, written sources, and educational methods spread between East and West. As a result, the experiences of different peoples were mutually enriched, and educational systems were improved. For example, ancient Greek philosophy, Indian mathematics, and Chinese educational traditions penetrated the scientific community of the East and, synthesizing with local thinking, contributed to the formation of new pedagogical approaches. Moreover, in Eastern countries, the system of public administration also directly influenced the development of science and education. In particular, during the Abbasid Caliphate, the development of science became a priority of state policy. In centers such as Baghdad, Bukhara, Samarkand, and Khorezm, scientific schools, libraries, and madrassas were established, specializing not only in religious but also secular sciences.

For example, the Bayt al-Hikma scientific center in Baghdad made a significant contribution to the development of global science through its translation and research activities. Here, the scientific heritage of various peoples was translated into Arabic, studied, and developed. As a result, scientific thinking was systematized, and the principles of logic, consistency, and scientific approach were strengthened in the educational process.

Furthermore, the development of urban culture also had a positive impact on pedagogical thought. In major cultural centers such as Bukhara, Samarkand, and Herat, a favorable scientific environment was formed, and the "teacher-student" tradition developed. This ensured the systematic transmission of knowledge from generation to generation.

Overall, socio-historical factors—trade routes, government policy, cultural centers, and intercultural connections—played a significant role in the formation and development of Eastern pedagogical thought. As a result, the education

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system was enriched not only by local but also by universal values, which contributed to the emergence of sophisticated pedagogical concepts.

Philosophical teachings are an important factor determining the essence and content of Eastern pedagogical thought. Eastern thinkers focused on the problem of human perfection, their intellectual, moral, and spiritual development. Their concept of the "perfect man" defined the primary goal of education. Based on this idea, they emphasized the need not only for the transmission of knowledge but also for the comprehensive development of the individual, fostering high moral qualities. Philosophical views contributed to the systematic, consistent, and logical nature of educational content.

The scientific and pedagogical legacy of great thinkers enriched the theoretical foundations of Eastern pedagogy. In particular, Abu Nasr Farabi viewed education as the primary factor in the development of society and human perfection, substantiating the need to develop logical thinking in the learning process. Abu Ali ibn Sina advanced principles of taking into account the age and individual characteristics of students, as well as a step-by-step approach to learning. Alisher Navoi, in his works, devoted particular attention to issues of moral education, the formation of the perfect person, spiritual purity, and the exaltation of human virtues.

Cultural and spiritual values also play an important role in the development of pedagogical thought. Since ancient times, the peoples of the East have developed a "teacher-student" tradition, which served as the fundamental educational model. Along with the transmission of knowledge, upbringing, morality, and life experience were inseparably taught. Values such as respect for elders, the pursuit of knowledge, patience, and hard work were instilled in the minds of the younger generation. These values determined not only the content of education but also its methods and forms. As a result, the educational process was aimed at preparing individuals for social life and transforming them into active members of society. Overall, religious and educational views, philosophical teachings, the legacy of

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great thinkers, and cultural and spiritual values interacted to form a coherent system of classical Eastern pedagogical thought. In this system, teaching and upbringing are viewed as inseparable processes, and the primary goal is the comprehensive development of the individual. This demonstrates that Eastern pedagogy remains a relevant and important methodological source for modern educational systems.

Aulonius emphasizes not just the importance of knowledge in general, but its practical and vital benefits: "It frees us from ignorance and darkness. Culture leads humanity into the world of enlightenment, restrains us from evil deeds and vices, and shapes good morals and good manners... In a word, our entire life—health, happiness, wealth, well-being, aspirations, diligence, our earthly and afterlife destiny—are linked to knowledge!" [4]

In the writer's figurative expression, knowledge is like an almond kernel. To master it, one must work—to crack the shell and extract it. He deeply understood the role of knowledge in the development of society, and therefore urged young people to comprehend the mysteries of science, uncover the essence of phenomena, and read books. In his view, if knowledge does not serve the interests of society and is not applied for the benefit of the people, it is "dead."

To summarize, it can be said that classical Eastern pedagogical thought represents a complex and rich system, shaped by numerous factors. Socio-historical conditions, religious and educational views, philosophical teachings, and the legacy of thinkers are its main pillars. This pedagogical legacy continues to serve as an important theoretical and practical source for improving the educational system. Therefore, a thorough study of Eastern pedagogical thought and its integration into modern educational processes is a pressing task.

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