



CLARIFICATION OF PROBLEMS OF MORAL AND LEGAL EDUCATION IN THE HERITAGE OF EASTERN THINKERS

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Abstract

This article presents a scientific analysis of the application of moral-ethical and legal views reflected in the works of Eastern thinkers within the modern educational process, as well as the pedagogical, socio-psychological, and organizational challenges in adapting this heritage to students and citizens. The article highlights the relevance of using spiritual heritage, the need for innovative approaches, existing barriers, and mechanisms for improvement. The findings are of practical importance for teachers, educators, social pedagogues, legal professionals, and specialists in the field of moral and civic education.

Keywords: Eastern thinkers, spiritual heritage, moral-legal education, civic education, pedagogical integration, ideological upbringing, ethical values, socialization

Introduction

The scholars of the Eastern Renaissance - Abu Nasr Al-Farabi, Ibn Sina, Alisher Navoi, Bahauddin Naqshband, Imam al-Bukhari, Imam Termizi - left a huge scientific and philosophical legacy about human perfection, moral education, the rule of law, responsibility, purity, honesty, justice, legal consciousness and



spiritual perfection. This spiritual heritage is an incomparable pedagogical and psychological resource in the era of globalization for civic education, the formation of the spiritual consciousness of young people, and the improvement of legal culture. Eastern civilization is one of the oldest spiritual, moral and scientific centers of humanity, and the ideas formed in it are of great importance for today's educational system. Scholars such as Abu Nasr Al-Farabi, Ibn Sina, Al-Biruni, Navoi, Bukhari, Termizi, Yassavi, Jami, Moturudi left behind a rich and creative scientific heritage on human development, moral perfection, legal consciousness, public administration and philosophy of education, which is relevant for every modern age. Their views complement the basic principles of modern innovative education - personal orientation, humanistic orientation, competency-based approach, digital literacy and socio-moral responsibility. In today's era of globalization, the issues of spiritual awareness of young people, the rise of legal culture, immunity to information attacks and civic responsibility have become relevant. Therefore, the use of the heritage of Eastern scholars is considered not only a historical and spiritual need, but also a necessary direction of modern educational strategies. However, in today's social environment, there are problems such as the low level of adequate use of this heritage, the lack of integration (adaptation) of this heritage into the educational process in the education system, and the incomplete development of methodological foundations for adapting it to the modern student's consciousness. This article offers solutions to these problems based on a scientific and practical approach.

Literature Review

(Analysis of the views of Eastern thinkers) Abu Nasr Al-Farabi Al-Farabi in his concept of the “City of Virtues” puts forward principles such as justice, honesty, reason, the rule of law, civic duty, and the level of understanding that the head of state should have. According to him, the development of society depends on the existence of morally and spiritually purified, legally educated people. Today's civic education is closely related to these ideas. In his works, it was said that “Not just any person can lead a city or a state, it is said that there are 12 different characteristics of being a leader.” A person who becomes the ruler of such a city should not obey anyone (except Allah). The first head of the city of virtues is a wise person who leads the people of this city, and he must have naturally possessed twelve qualities and virtues. The mayor of the city of virtues must, first



of all, be healthy in all four limbs, and no defect in any limb should hinder him from performing the duties assigned to him. On the contrary, he should be able to perform these duties easily due to his good health. (Secondly), such a mayor must be naturally sensitive and quick to understand and grasp the words and thoughts of his interlocutor, and be able to clearly imagine the general situation in this area. (Thirdly), he must have a strong memory, he must be able to completely retain in his memory what he has understood, seen, heard, and perceived, and not forget all the details. (Fourthly), he must be sharp and intelligent, and he must quickly recognize and perceive the visible and invisible signs of anything and what those signs mean. He must be able to express his thoughts eloquently in order to explain his thoughts clearly. (Sixth), he must be educated (from teachers), eager for knowledge and enlightenment, never tired of studying and learning, and not shy away from the hardships of it. (Seventh), he must not be greedy in eating, drinking, and having sex with women, but rather restrained, and far from taking pleasure in games (gambling or other). (Eighth), he must love truth and reality, just and honest people, and hate lies and liars. (Ninth), he must be a person who knows his worth and is honorable, who is above meanness, who is born noble, and who strives for great and noble deeds. (Tenth), he must not be interested in the goods of this world, dinars and dirhams (who does not chase after the wealth of the world). (Eleventh), he must be just by nature, love just people, hate tyranny and oppression, tyrants and oppressors, be truthful to his own people and strangers, call everyone to justice, help those who are unjustly oppressed, and see goodness in everyone and the beauties he loves. He must not be stubborn in the face of justice, but must act justly, and be intolerant of any injustice and vice. (Twelfth), he must be resolute, steadfast, courageous, and brave in carrying out the measures he considers necessary, and he must not allow cowardice and recklessness. It is impossible for all these qualities to be combined in one person, because people who possess such innate qualities are very rare, and they are rare people. If such a perfect person is found in the afterlife of virtues, even if six or five of the above qualities are perfected, he can lead the city of virtues due to his unique intelligence and intelligence. [1;244] Ibn Sina explains moral education in relation to human psychological development. In this, we can see that the stability of a person's health and psychological characteristics is important in the growth of a person's moral views. In addition, Ibn Sina was one of the first to think about physical education, the balance of behavior, and his great contribution



to medical science is still important today. In particular, by studying the rich heritage of scientists, we can form an inexhaustible knowledge and a unique worldview.

In his opinion, etiquette, upbringing, sound thinking and willpower form the legal culture of society. In the works of Alisher Navoi, the ideas of justice, compromise, compassion, duty, honesty, patriotism, and the ideal of a perfect person are the priority ideas. His works such as “Mahbub ul-qulub” are an incomparable source of strengthening legal culture in the younger generation. The rich heritage of the science of hadith in the works of Imam al-Bukhari and Imam Termizi provides excellent information about morality, honesty, responsibility, etiquette, obedience to the laws, and serving the peace of society. In the process of modern education, the use of these hadiths with pedagogical comments is considered effective. Bahauddin Naqshband’s principle “Dil ba yoru, dast ba kor” can also serve as an ideological basis for the formation of such qualities as responsibility, honesty, hard work, and conscience in today's civic consciousness.

Methodology: The following scientific methods were used in the study: Historical-analytical method - studying the content of the heritage of Eastern scholars. Pedagogical analysis - identifying the educational potential of spiritual heritage. Comparative method - comparing Eastern and modern pedagogical views. Observation and interview methods - determining the level of use of spiritual heritage in the educational process. Problem analysis - identifying existing obstacles and developing proposals. The study shows that the spiritual and legal views of Eastern thinkers increase the legal culture of young people, increase faith, respect for laws, strengthen civic responsibility, prevent social adaptation, deviant behavior, spiritual emptiness, and form a healthy civic position. For this, it is necessary to carry out preventive measures, establish socially active cooperation between family + school, higher education institution, neighborhood and other social institutions. In addition, it is necessary to maintain constant integrative relations with them.

The main problems in the use of spiritual heritage. Methodological shortcomings in the use of spiritual heritage in the educational process, insufficient methodological knowledge of teachers on the heritage of Eastern thinkers, the presence of superficial approaches to the interpretation of heritage in textbooks, the difficulty of students in perceiving historical and philosophical texts. Complex language, the incompatibility of old terms with the modern context. For



example, difficulties in studying the works of Abu Nasr Farooqi, Alisher Navoi, Ibn Sina and other scholars, the lack of translation work, the lack of integration. The lack of sufficient development of the interpretation of heritage on multimedia and interactive platforms. The weakness of the family and society factor. The lack of a tradition of studying spiritual heritage in some families, the primacy of Western mass culture in social networks. Differences in the psychological interests of young people. The modern generation prefers more fast-paced information, visual content, while classical sources require deep thinking.

Discussion: The spiritual heritage of Eastern scholars serves as a solid foundation for civic education. The spiritual heritage of thinkers plays an important role in forming young people's respect for the law, their duty to society, honesty and responsibility, social activism, conscience and moral control. However, in order to convey this heritage correctly, it is necessary to integrate it with modern pedagogical technologies. It is necessary to adapt the spiritual heritage to modern didactics. For this, modular education, - case studies, - problem-based learning, - the use of information and communication technologies, - creating examples based on comics, infographics, animation, will convey the Eastern heritage to students in an interesting and understandable way. In the legacy of Al-Farabi, the scientific foundation of civic education is the main one. Abu Nasr Al-Farabi in his work "The City of Virtuous People" puts forward ideas close to the concept of civil society. According to his views: a virtuous society is based on justice and spirituality, a virtuous individual consciously fulfills his civic duty. And respect for the law in an individual is the main task for the development of personal education.

Al-Farabi's thoughts on "human perfection", "justice", "social order" enrich the theoretical foundations of today's civic education. In the teachings of Ibn Sina, morality, law and civic responsibility, Ibn Sina expresses deep philosophical views on the role, duty and responsibility of man in society. In his opinion, civic culture is the result of upbringing, respect for the laws of society is a sign of moral maturity, and self-control of a person is a manifestation of legal consciousness. Ibn Sina, seeing "mental maturity" and "moral purity" in the upbringing of youth as a whole, determined the psychological foundations of civic education. Loyalty to society and civic duty in Navoi's legacy. Alisher Navoi in his works glorifies such qualities as justice, honesty, patriotism, loyalty to society, respect for others. He sees the basis of civic education in such values as "living with the pain of the



people”, “fulfilling one’s duty”, “being loyal to justice”. According to Navoi, a true citizen is a person responsible for the prosperity of society. The moral criteria of civic education are widely covered in the hadiths of Imam Bukhari and Termizi. The following principles are widely covered in the hadiths: respect for human rights, judging fairly, loyalty to one’s duty, responsibility for the peace of society, non-violence, honest work. These principles constitute the moral and spiritual foundation of civic education.

The role and significance of the spiritual heritage of the East in civic education. The heritage of Eastern scholars serves three main components of civic education. Civic consciousness is the understanding of the individual’s place in society. Legal culture is respecting and complying with the laws. Social responsibility is a sense of involvement in the development of society. In the heritage of scholars, these qualities are put forward as the criterion of a perfect person. Spiritual values are the main principle of civic education. In Eastern values, principles such as justice, duty, conscience, compromise, tolerance, honesty, and consultation serve as criteria for civic education. In today's democratic society, these values are important in areas such as citizens' attitude to the state, social activity, legal culture, and political literacy. The psychological influence of the Eastern heritage on the civic education of youth. The spiritual heritage of Eastern thinkers forms in the minds of young people such qualities as national identity, patriotism, social duty, involvement in society, and spiritual immunity. This strengthens the psychological basis of civic education.

Innovative ways to integrate Eastern heritage into modern civic education. Using heritage in digital education, modules of Eastern values in electronic textbooks, podcasts, video lessons, animations, civic projects based on gamification, Eastern ethical standards in information technologies. Integration of Eastern ideas in STEAM and project-based education. Projects based on the model of society of Farabi. Ethical and normative exercises based on the ideas of Ibn Sina and Beruni, debates based on the moral rules of Navoi, legal and ethical case-study analyses based on hadiths. The importance of heritage in interdisciplinary integration. The integration of Eastern heritage with the following disciplines is effective: history, literature, law, philosophy, pedagogy, national idea and spirituality. This serves the comprehensive development of civic education.

Proposals and recommendations: Create special training modules based on spiritual heritage. In each higher and professional educational institution:



The module “Legal education in the heritage of Eastern thinkers” should be introduced. Legal training based on the ideas of thinkers should be conducted.

For this, trainings such as

“School of Justice”

“Honesty lessons”

“Code of Conscience” are effective.

Conduct work on creating new content based on spiritual heritage on digital educational platforms.

Animations

Video lectures,

Interactive tests,

Mobile applications.

Development of methodological guides on spiritual heritage for parents. Teaching spiritual heritage in the family increases the effectiveness of education.

Organization of short-term advanced training courses for teachers. Development of projects on technologies for integrating the spiritual heritage of Eastern thinkers into the teaching process. Social projects for youth

“Navoi Readings”,

“Forabi Philosophy Week”,

“Hadith Lessons”.

Conclusion

The above scientific analysis shows that the spiritual-moral, legal and pedagogical views embodied in the heritage of Eastern thinkers are of incomparable importance in forming a system of spiritual and legal education suitable for modern citizens. In the scientific heritage of such scholars as Al-Farabi, Ibn Sina, Navoi, Imam al-Bukhari, Imam Termizi, and Bahauddin Naqshband, such qualities as human perfection, harmony of rights and duties, justice, social responsibility, honesty, patriotism, and loyalty to society are highly interpreted. These views are especially relevant in the education of young people against the background of today's problems such as globalization, spiritual emptiness, social deformation, deviant behavior, and a decline in legal awareness. The study revealed that although the integration of this heritage into the educational process has yielded certain positive results, there are still a number of systemic problems in practice. In particular, factors such as insufficient



methodological training of teachers, a lack of methods for interpreting the heritage to students in modern language, insufficient creation of digital educational resources, instability of the family-spiritual environment, and variability of the psychological interests of young people reduce the effectiveness of this process. Also, the complex philosophical language of the heritage of Eastern thinkers and its connection with the social conditions of that time require its re-pedagogical interpretation based on a modern approach. At the same time, the results of the study clearly confirm that the heritage of Eastern thinkers can be a powerful ideological source for today's civic education. The ideas about education and upbringing given in the works of thinkers are very effective in strengthening the legal culture of young people, increasing their sense of responsibility, forming their moral immunity, adhering to the principles of justice in society, and developing the spirit of humanity and peace. Their ideas strengthen the conceptual foundations of a modern democratic society - the rule of law, civic culture, social cooperation, tolerance, and moral standards. Therefore, the use of heritage requires the widespread use of modern methods, innovative technologies, integrated approaches, pedagogical innovations, and digital content capabilities. Through in-depth teaching of the heritage of thinkers in the educational process, important qualities such as personal responsibility, patriotism, legal literacy, moral stability and social activism are formed in the younger generation. In conclusion, providing citizens with appropriate spiritual and legal education from the heritage of Eastern thinkers is not only a restoration of historical traditions, but also a strategic direction for raising young people as well-rounded, conscious, responsible, fully-fledged people who understand their duty to society and the state. The effective use of this heritage requires a consistent approach at all levels of the education system, scientifically based methodology, pedagogical innovations and cooperation between all layers of society. Only then will the spiritual heritage be preserved not only as a historical treasure, but also become an active, effective and vital source of education for modern youth.

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