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# THE FORMATION AND DEVELOPMENT OF PEDAGOGICAL VIEWS IN THE WORK AND ACTIVITIES OF MUHAMMAD SADIQ QOSHGHARI

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**Abstract:** This article highlights the scientific and literary heritage of the prominent thinker and enlightener Muhammad Sadiq Kashgari, as well as the stages of formation and development of his pedagogical views. The study analyzes the moral and educational ideas in the thinker's works, his views on raising the younger generation as harmoniously developed individuals, and his approaches to science, enlightenment, and ethics. Furthermore, the educational significance of his pedagogical heritage in the modern continuous education system is revealed.

**Keywords:** Muhammad Sadiq Kashgari, pedagogical views, enlightenment, moral education, science, younger generation.

## Introduction

The large-scale spiritual, educational, and pedagogical reforms currently being implemented in Uzbekistan are aimed at improving the system of continuous education, fostering the younger generation in the spirit of national and universal human values, and raising a well-rounded, harmonious generation. The Decree of the President of the Republic of Uzbekistan dated November 6, 2020 (No. PF-6108), titled "On Measures to Develop the Spheres of Education, Upbringing, and Science During the New Period of Uzbekistan's Development," along with various other resolutions aimed at accelerating educational reforms, identify the promotion of enlightenment in society and the elevation of the consciousness and thinking of the youth—drawing upon our rich history and the scientific and educational heritage of our ancestors—as a key priority. In this context, the scientific and literary legacy of the prominent 19th-century thinker, scholar, and enlightener Muhammad Sadiq Kashgari—particularly his pedagogical views—is of immense significance. The ideas put forward in his works—such as humanism, ethics and morality, the pursuit of knowledge, and the cultivation of a "perfect human being" (komil inson)—serve as an important scientific and theoretical resource for enriching contemporary concepts of continuous spiritual and moral upbringing. Our President, Sh.M. As Mirziyoyev has emphasized, raising the younger generation to possess a clear sense of national identity—and to become worthy successors to the sacred heritage of our ancestors—is the most

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pressing task of our time. In this context, it is of vital importance to examine the pedagogical views of the thinker Muhammad Sadiq Kashgari—a figure who holds a distinct place in the spiritual development of the peoples of the East—as a subject of scholarly inquiry today. His ideas regarding knowledge, ethics, the relationship between teacher and student, and human development serve as a rich theoretical and methodological foundation for modern pedagogy and the process of lifelong learning. This article aims to analyze this pedagogical legacy within the framework of contemporary requirements and the priority objectives established by the President's decrees. This work serves as a primary source for understanding the socio-pedagogical conditions of the era in which Muhammad Sadiq Qashqari lived (Jumaniyozov M., *Educational Ideas of Eastern Thinkers and the Traditions of Master-Disciple Relations*, Tashkent: Universitet, 2019). The study provides a comprehensive examination of the requirements set by Eastern scholars for the educational process, as well as the dynamics between masters and their disciples. It is utilized here to conduct a scholarly analysis of the teaching methods and educational principles found within Qashqari's pedagogical views. The scientific and methodological foundation of this research rests upon modern pedagogical research principles, historical-comparative analysis, a systemic approach, and the priorities of state policy in the Republic of Uzbekistan concerning education, upbringing, and spiritual-enlightenment development. In the 19th century, the socio-political and cultural landscape across Central Asia and Eastern Turkestan was complex. Nevertheless, centers of scholarship, Islamic enlightenment, and literature continued to flourish. Emerging from such an environment, Muhammad Sadiq Qashqari became recognized as an accomplished scholar, poet, and a prominent figure of the enlightenment movement of his time. The following factors exerted a significant influence on the formation of his pedagogical views:

- Islamic ethics and the foundations of the Holy Quran and Hadith: The scholar's views are rooted in the principles of authentic Islamic upbringing, as well as in ideas that exalt humanity, honesty, and justice.

- Classical Eastern pedagogical heritage: He continued the educational and pedagogical teachings of our great ancestors, such as Abu Nasr al-Farabi, Abu Rayhan al-Biruni, Ibn Sina (Avicenna), and Yusuf Khas Hajib.

**The following scientific approaches and methods were employed during the research process:**

1. Historical-logical approach: This was used to examine—in a logical sequence—the socio-political and spiritual-philosophical environment of the era in which Muhammad Sadiq Kashgari lived, as well as the development of pedagogical thought during that period. This facilitated an understanding of the historical roots of the thinker's views and their subsequent evolution. 2. Comparative-analytical method: This was employed to compare the scholar's pedagogical legacy with the views on education and upbringing held by other Eastern thinkers, with the aim of identifying both common and unique characteristics.

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3. Systemic analysis: This approach served to examine the ideas found in the works of Muhammad Sadiq Kashghari—concerning education, moral upbringing, science/knowledge, and the relationship between teacher and student—as a single, cohesive system.

**The Socio-Cultural Environment That Shaped the Life, Work, and Pedagogical Views of Muhammad Sodiq Qoshg‘ariy**

In the 19th century, the socio-political and cultural landscape across Central Asia and Eastern Turkestan was complex. Nevertheless, centers of scholarship, Islamic enlightenment, and literature continued to flourish. Growing up in such an environment, Muhammad Sodiq Qoshg‘ariy emerged as a distinguished scholar, poet, and prominent advocate of enlightenment of his time.

His pedagogical views were significantly influenced by the following factors:

- Islamic ethics and the foundations of the Holy Quran and Hadith: The scholar’s perspectives are rooted in the principles of authentic Islamic upbringing, emphasizing ideals such as humanity, honesty, and justice.

- The classical pedagogical heritage of the East: He built upon the educational and upbringing philosophies of great predecessors such as Abu Nasr al-Farabi, Abu Rayhan al-Biruni, Ibn Sina (Avicenna), and Yusuf Khos Hajib.

- Folk tradition and national customs: Qoshg‘ariy deeply understood the value of incorporating the collective life experience, proverbs, and wisdom accumulated by the people over centuries into the upbringing of the younger generation. 2. Issues of Education and Upbringing in the Works of the Thinker

In the creative legacy of Muhammad Sadiq Qoshg‘ariy, treatises that guide individuals toward perfection and purify their character hold a significant place. In his works, the processes of education and upbringing are presented as an inseparable, unified whole:

- Educational and moral concepts in "Odob us-solihin" (The Etiquette of the Righteous) and other works: The scholar placed special emphasis on providing proper upbringing to the youth from an early age, showing respect to elders and kindness to those younger, and fulfilling one’s duties toward one’s parents. He identified conscience, modesty, and faith as the primary benchmarks for moral upbringing.

- The Pursuit of Knowledge and Enlightenment: Qoshg‘ariy viewed the acquisition of knowledge as a mandatory duty—akin to a religious obligation—for every Muslim and every human being. He stressed that knowledge should not merely be memorized; rather, it must be applied to life, put into practice, and utilized for the benefit of society. Describing knowledge as a "lamp" in human life, he remarked, "A person without knowledge is like a traveler without a path."

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**The Contemporary Relevance of His Pedagogical Views**

The legacy left by Muhammad Sadiq Qoshg‘ariy resonates with the requirements of the "Concept of Continuous Spiritual-Moral Education" currently being implemented in Uzbekistan.

- The Foundation of Family Upbringing: The scholar’s insights on the sanctity of the family and the importance of parents serving as personal role models in the upbringing of their children remain highly relevant to modern family pedagogy.

- The pedagogical legacy of Muhammad Sadiq Qoshg‘ariy is a rich scholarly and philosophical resource; it not only emerged from the educational and cultural needs of his own time but has also retained its significance to this day. The central scholarly issue addressed in this article concerns the re-evaluation and application of the scholar’s pedagogical views in light of the requirements of modern pedagogical science and the process of continuous education. 1. The issue of the intrinsic unity of education and upbringing: As established during the discussion, Muhammad Sadiq Qoshg‘ariy—in his works (including *Odob us-solihin* and other treatises)—did not separate education from upbringing; rather, he posited their dialectical unity. In contemporary pedagogy, too, the principle of "fostering character through education" is considered paramount. The thinker’s perspective—that acquiring knowledge is not merely the accumulation of information, but a means toward moral purification, virtuous deeds, and service to the interests of society—remains highly significant today. As the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, has emphasized, education cannot develop in isolation from upbringing, nor can upbringing develop apart from the realization of national identity. Qoshg‘ariy’s views serve as a historical validation of this very philosophical-pedagogical concept[3].

**Moral Education and Spiritual Immunity**: One of the aspects analyzed in the research is the issue of moral education. In today’s era of globalization, the formation of ideological and spiritual immunity among the youth has become one of the most pressing tasks. Central to the works of Muhammad Sadiq Qoshg‘ariy are ideas concerning the enrichment of an individual’s inner world and the instilling of virtues—such as truthfulness, honesty, respect for parents and teachers, and reverence for elders—into the minds of the young. The findings suggest that the moral precepts of this scholar could be effectively utilized to enrich the content of subjects like "Tarbiya" (Upbringing/Ethics) and "Odobnoma" (Etiquette/Conduct) currently taught in general education schools and higher education institutions.

**The Pedagogy of Teacher-Student Relations:** In Eastern pedagogy, the tradition of the teacher-student relationship has always held a significant place. In Qoshg‘ariy’s view, the teacher’s spiritual character, their combination of high expectations and care for the student, and the student’s corresponding respect for the teacher are identified as the primary factors determining the effectiveness of education. These perspectives align seamlessly with the principles of "pedagogical cooperation" between students and teachers in modern pedagogy. Studying these approaches found in the thinker’s works offers an opportunity to elevate the traditions of mentorship—within the systems of vocational education and the training of pedagogical personnel—to a new level.

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**Comparative analysis with the views of other thinkers:** During the discussion, a comparison of Muhammad Sadiq Qoshg‘ariy’s pedagogical views with the ideas of other contemporary enlighteners and Eastern thinkers revealed a shared essence; however, it also highlighted that Qoshg‘ariy’s works are distinguished by their practical nature and accessibility to the common people. He sought to explain theoretical principles not through complex philosophical language, but through simple, relatable examples and pieces of advice that the general public could easily grasp. This makes it much easier to convey his pedagogical legacy to a broad audience, especially to the younger generation.[4]

**Based on source-based analysis, theoretical generalizations, and comparative studies conducted during the research process, the following scientific and practical results were achieved:**

1. The conceptual foundations of pedagogical views were identified: A systematic analysis of the scholarly and educational legacy of Muhammad Sadiq Kashgari revealed that his perspectives—encompassing human development, the acquisition of knowledge, moral purification, and societal progress—are interpreted as being intrinsically interconnected. It was demonstrated that, in the scholar’s works, knowledge and morality are presented as two complementary "wings."

2. Key educational principles were classified: The ideas put forward in the thinker’s works were categorized into the following primary areas based on their content:The principle of promoting knowledge and enlightenment while condemning ignorance;Moral education (encompassing honesty, humility, integrity, and codes of conduct);The pedagogy of teacher-student relationships;Concepts regarding family upbringing and the development of youth into individuals who are beneficial to society..The intrinsic link between the past and the present has been revealed: The research findings demonstrate that the pedagogical views of Muhammad Sodiq Qoshg‘ariy are not merely relevant to the 19th century or earlier periods; rather, they are fully aligned with contemporary initiatives in Uzbekistan—specifically, the ongoing spiritual and educational reforms, the enhancement of the continuous education system, and the process of fostering "spiritual immunity" among the youth.Practical recommendations have been developed: Based on the research results, scientific and methodological recommendations have been formulated for incorporating the thinker’s legacy into the curricula of general secondary schools, academic lyceums, and higher education institutions—specifically within courses such as "History of Pedagogy," "Educational Studies," and "Fundamentals of Spirituality." This integration serves to strengthen the national identity and elevate the ethical culture of the younger generation.

## Conclusion

Beyond addressing the study of Muhammad Sodiq Qoshg‘ariy’s pedagogical legacy as a scholarly inquiry, these results provide significant scientific and practical conclusions that contribute to enriching the theoretical foundation of modern pedagogy. In conclusion, the worldview and pedagogical perspectives of Muhammad Sodiq Qoshg‘ariy were shaped by the humanitarian ideals of the Islamic faith, the tenets of the Holy Quran and the Hadith, as well as the teachings of the great thinkers of the Eastern Renaissance—such as Al-Farabi, Al-Biruni, Ibn Sina, and Navoi. He was able

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to seamlessly integrate masterpieces of oral folk tradition and time-tested national customs into the pedagogical process. In his philosophy, the scholar did not view the processes of instruction (imparting knowledge) and upbringing (moral development) as separate entities. He believed that while the acquisition of knowledge is vital, the individual's character, conduct, and moral integrity are of equal—if not greater—importance. If a person possessing knowledge lacks virtuous character, their learning will be of no benefit to society.

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