



SCIENTIFIC INTERPRETATION OF THE PROBLEM OF FORMING LIFE GOALS AMONG YOUTH IN THE WORKS OF ORIENTAL SCHOLARS

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Abstract

This article analyzes the issue of forming life goals among young people based on the scientific and moral heritage of Eastern scholars. The views of thinkers such as Al-Farabi, Ibn Sina, Jami, and Alisher Navoi on human perfection, moral education, and life orientation are examined. The article scientifically substantiates the role of life goals in the moral and spiritual development of youth, their influence on personality growth, and methods of fostering them in the educational process. In addition, the teachings of Eastern scholars are reinterpreted from the standpoint of modern psychology and pedagogy, highlighting the possibilities of applying their ideas in the upbringing of the younger generation.

Keywords: Youth, life goals, personal development, education, Eastern scholars, moral growth, ethics, Al-Farabi, Ibn Sina, Alisher Navoi, enlightenment.

Introduction

YOSHLARNING HAYOTIY MAQSADLARINI SHAKLLANTIRISH MUAMMOSINI SHARQ ALLOMALARI ASARLARIDA ILMIY TALQINI

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Annotatsiya

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Ushbu maqolada yosh avlodning hayotiy maqsadlarini shakllantirish masalasi sharq allomalarining ilmiy-axloqiy merosi asosida tahlil qilinadi. Farobiy, Ibn Sino, Jomiy, Alisher Navoiy kabi mutafakkirlarning inson kamoloti, axloqiy tarbiya va hayotiy yo‘nalishni belgilash borasidagi qarashlari tadqiq etilgan. Maqolada yoshlarning ma‘naviy-axloqiy rivojida hayotiy maqsadning o‘rni, uning shaxs taraqqiyotiga ta’siri hamda tarbiya jarayonida uni shakllantirish usullari ilmiy jihatdan asoslab berilgan. Shu bilan birga, sharq allomalarining ta’limotlari zamonaviy psixologiya va pedagogika nuqtai nazaridan qayta tahlil qilinib, yoshlar tarbiyasida ularning g‘oyalarini qo‘llash imkoniyatlari yoritilgan.

Kalit so‘zlar: yoshlar, hayotiy maqsad, shaxs kamoloti, tarbiya, sharq allomalari, ma‘naviy rivoj, axloq, Farobiy, Ibn Sino, Alisher Navoiy, ma’rifat.

Introduction

In the works of Eastern encyclopedic scholars such as Abu Nasr al-Farabi, Abu Rayhan al-Biruni, Abu Ali ibn Sina, Kaykovus, Alisher Navoi, Abdurrahman Jami, Jalaluddin Davani and others, the issues of self-awareness, self-actualization, self-education, self-evaluation and self-control in the individual have been extensively analyzed. These ideas of Eastern thinkers are especially illuminated within the framework of educating the perfect human being.

According to the definition of happiness by the encyclopedic scholar Abu Nasr al-Farabi, happiness is such an intense and dynamic “state of highest elevation” in human life that once a person reaches this rank, they no longer have any need for material things and remain in a state of absolute purity forever. In such a state the human being approaches the level of active intellect. However, at any stage or condition, the peak state of the human spirit and the limit of their activity depends on the innate potential within their nature. In Farabi’s view, happiness is the essence of virtuous action and is the greatest of all goals a person can achieve. In his work *Kitab al-Siyasa al-Madaniyya* (“The Book of Civil Politics”), he considers happiness to be a type of intellectual perfection that can be comprehended only by one who possesses the power of theoretical reasoning, for happiness as a concept becomes known only through intellectual reflection —

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and its excellence cannot be compared to anything belonging to physical or sensual desire. In other words, from Farabi's perspective, happiness is essentially connected to rational perception; it depends on the intellectual faculty of speech, and therefore can only be attained through reason [1].

According to Abu Nasr al-Farabi, if a person is capable of performing actions dependent on their will, they are also able — spiritually and by nature — to direct their will toward virtuous or evil deeds. Therefore, every human being possesses a natural disposition that may produce either virtuous behavior or immoral conduct and is capable of performing either of the two [2].

In his works, Abu Nasr al-Farabi presents qualities such as endurance, patience and resilience as the primary criteria of spiritual perfection. He emphasizes that for an individual to attain spiritual maturity, they must first be pure in spirit and possess inner strength to overcome various internal resistances [3].

Al-Biruni acknowledges that social life is established on a kind of "contract." He writes: "When a human being becomes aware of their needs and understands the necessity of living together with similar people, they move toward forming a 'contract' based on mutual agreement. However, this collective life cannot by itself lead a person to their true potential or fulfill all their needs — effort and labor are still essential." Developing this idea further, he states: "The worth of a person lies in the excellent performance of their duty. Therefore, a person's primary task and status are determined by labor, and it is through labor that a person attains their desire" [4].

Abu Rayhan al-Biruni's reflections on moral conduct in human life are also of great interest from a psychological perspective. He believed that a person can attain true perfection only when they are beautiful both internally and externally, equating cleanliness and neatness with nobility. He emphasized that one must always adhere to these principles, stressing the importance of self-governance, inner discipline, and the strength and will required to cultivate the essential qualities of a mature individual. In his work *Mineralogy*, he states: "A human being must rule over their passions, be able to transform them, and in the process of educating mind and body, turn negative traits into praiseworthy qualities, gradually eliminating vices by means described in ethical treatises" [5].

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In his work *Qutadg'u Bilig*, Yusuf Khash Hajib discusses the importance of observing rules of conduct during various ceremonies, gatherings, meetings, and feasts. He emphasizes the necessity of self-control, proper behavior, and internal discipline in such contexts.

The great thinker Yusuf Khash Hajib particularly stresses the importance of regulating moral behavior. For him, morality is the adornment of a person and one of the key aspects of human perfection. At the same time, he asserts that strong willpower and volitional qualities play a crucial role in controlling one's behavior [6].

In the final chapter of his *Qabusnama*, Unsur al-Ma'ali Kaykavus discusses the concept of *javanmardi* (noble generosity). He categorizes human qualities into three main virtues: intellect, honesty, and *javanmardi*. Kaykavus identifies three foundations of *javanmardi*: (1) keeping one's word — that is, truthfulness; (2) never acting against the truth; (3) prioritizing virtuous deeds.

In his philosophical views on personality, self-control, and willpower, Kaykavus emphasizes that a person must first cultivate positive qualities within themselves and restrain themselves from negative habits. He adds that in order to develop and preserve virtuous traits while avoiding immoral behavior, one needs strong willpower, resilience, patience, and deliberate self-discipline [7].

Umar Khayyam believed that moral virtues are acquired gradually. If a person does not naturally possess a certain ethical quality, they must strive to develop it, and must consciously free themselves from harmful vices through the power of will. According to Khayyam, moral behavior is shaped in two ways: through habitual practice and through rational contemplation [8].

From the scholar's perspective, character traits are not innate, but rather formed throughout life. Therefore, various moral dispositions emerge as a product of social existence. In particular, an individual's integration into society and adoption of social behavioral norms largely depend on interpersonal relationships and character qualities.

According to Alisher Navoi, the foundation of good character is *adab* (refined moral conduct), which he regards as the source of all human virtues. Indeed, qualities such as contentment, patience, humility, love, loyalty, generosity,

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compassion, nobility, and gentleness flourish only in individuals endowed with *adab*. Navoi places special emphasis on self-education — one’s ability to recognize personal faults and strive to correct them throughout the process of learning and moral development [9].

Indeed, Alisher Navoi places special emphasis on volitional qualities among the moral attributes of the perfect human being. According to him, the formation of essential willpower-related traits — such as patience, contentment, determination, and courage — is of crucial importance for attaining perfection. The great poet and thinker pays particular attention to the process of self-education, emphasizing that it must be carried out through self-awareness and self-control, and that the methods and means used in this process must be chosen wisely.

Abdurrahman Jami also attaches great significance to the role of education in his works. Reflecting on the notion of upbringing, he states that if anything is properly nurtured, it yields positive results — likewise, a human being will become perfect if given proper moral and intellectual education from an early age [10].

Davani regards courage as one of the highest human virtues. In his view, a courageous person must possess modesty, endurance, gentleness, mental alertness, composure, dignity, compassion, patience, and similar noble qualities. Discussing courage, he stresses that when a person encounters danger, they must remain firm-hearted, composed, and act with dignity and bravery without falling into despair [11].

In his treatise *Akhlaq-i Jalali*, Davani writes that “a person acquires positive qualities as a result of education and upbringing.” A child is born without any defects; they acquire either good or bad traits through self-development over time. Therefore, to instill good habits in a child, education must begin at an early age — from birth itself. At first, a child only possesses basic instincts such as the desire for food and drink and is unable to differentiate between similar things. But gradually, a child begins to distinguish between objects and learns to differentiate good from bad. The ability to distinguish things is closely related to speech and reasoning. Initially, the child perceives isolated and individual objects, and only later progresses to understanding general concepts and phenomena. The

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comprehension of universal concepts becomes possible only with the emergence of reason. Perceiving the world depends on both human senses and intellect.

From the above considerations, it becomes clear that the views of Eastern scholars on the realization of one's inner potential gave rise to distinct intellectual approaches. It was justified that self-awareness, self-regulation, self-control, self-education, and the development of respect toward oneself and others are essential factors in actualizing personal potential. Furthermore, it was scientifically substantiated that as an individual matures, their role and status in social life are directly related to the realization of their personal capabilities. The next paragraph of this dissertation further examines the problem of personal potential development from the perspective of foreign scholars.

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