

# Human perfection in the pedagogical heritage of Abu Ali ibn Sino

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**Abstract:** This article analyzes the pedagogical views of the great thinker Abu Ali Ibn Sina on education and upbringing. The scholar's thoughts on science, morality, teacher-student relations, child upbringing and methods of imparting knowledge are studied. The fact that Ibn Sina's pedagogical heritage is an important source for today's modern education system is scientifically highlighted.

**Keywords:** pedagogical heritage, educational theory, concept of upbringing, moral perfection, personal upbringing, teacher-student relations, educational methods, scientific and educational views, the idea of a perfect person, Eastern pedagogical thought, spiritual upbringing

The 9th-11th centuries are a period of great significance in the history of world civilization, as a period of the rise of science and culture in Central Asia. This period is known as the Eastern Renaissance or the First Renaissance, and many world-renowned encyclopedists emerged from our region.

The President of the Republic of Uzbekistan Shavkat Mirziyoyev emphasizes this in this regard: "As you all know, the torch of science that burned in ancient Greece rekindled in the 9th-10th centuries in Central Asia.[1] During this period, the first Renaissance took place on the territory of our country and produced famous geniuses recognized by the whole world. In particular, the global scientific and creative discoveries of dozens of our great scientists, such as Muhammad Khorezm, Ahmad Ferghani, Abu Rayhan Beruni, Abu Ali Ibn Sina, Mahmud Zamakhshari, had an incomparable impact on the development of human progress. More than 450 of his works are mentioned in various sources. According to L.G.Soldadze, who studied the life and work of Ibn Sina [3], 80 of these works are related to philosophy, theology and mysticism, 43 to medicine, 19 to logic, 26 to psychology, 23 to medical science, Seven of them are devoted to astronomy, one to mathematics, one to music, two to chemistry, nine to ethics, four to literature, and eight to scientific correspondence with other scientists. The scientific works created by the scientist have become a rich legacy for future generations.[2]

One of these great scholars is Abu Ali ibn Sina, who made an incomparable contribution to Eastern and Western science with his diverse scientific activities. In particular, his views on education are of great importance in the history of pedagogy. The scholar interprets education as inextricably linked to human perfection, spiritual maturity, and the development of society. To achieve this goal, a person must not be afraid of difficulties, he says. "O brothers! The bravest of people is not afraid of difficulties." After all, an enlightened person is courageous, not afraid of death, and strives only to know the truth, he continues.[3] Uneducated people are ignorant, they cannot know the truth, and he includes them among the immature. He teaches that in order to know the truth, one must have knowledge, but that not all knowledge leads to truth, and that in order for a person to know the validity of his knowledge, he must also know logic. Ibn Sina noted the need to educate and raise children in school, and argued that all children should be brought to school and educated and raised together, and opposed the practice of educating children alone at home.

If a student studies together, he will not be bored, interest in mastering the subject will arise, a desire to compete and strive to keep up with each other will develop. In conversations, students tell each other stories about what they have learned from books and heard from adults. When children gather together, they begin to respect each other, make friends, help each other in mastering educational materials, and adopt good habits from each other.

These requirements are valuable because they also correspond to the principles of education of the present day. He devotes a special section to the above issues in his work "Tadbiri Manzil". In the section "Education and upbringing of a child in school" ("Education and upbringing of a madrasa child"), he explains the process of education and upbringing. The above principles help children to acquire not only superficial knowledge, but also deep and solid knowledge in all aspects [5]. Providing education to children is the responsible duty of a teacher. Accordingly, Ibn Sina, while thinking about what a teacher should be, gives such guidelines.

Abu Ali ibn Sina's view that "A person can achieve what he needs only with the help of society" is true. These views of the scientist are reflected in the goals and objectives of inclusive education today. A healthy environment is created through a healthy mind and healthy views, of course. The sensitive period of speech development in children falls on the age of 1.5-3 years. At this time, it is important for the child to be more attentive to the speech of those around him. When talking to the child, it is necessary to pronounce words clearly and demand clear pronunciation from the child. At this time, the child pays attention to the articulation of those around him.

Based on Ibn Sina's pedagogical views, as we mentioned above, the influence of the environment on the formation of a child's character and the normal development

of speech is much greater, and this much greater importance requires that there are more healthy people around the child. That is, if there are people with speech defects around the child, and if the child's speech is formed through their speech, this will certainly cause speech defects to appear. [6] In Ibn Sina's teachings, no matter what methods are used in knowledge - whether it is verbally expressive, explaining knowledge, conversation in vivid images, experiments, the main goal was to create real knowledge in the student, develop the ability to think independently, logically, and apply the knowledge gained in practice. His name also refers to this: "Hay ibn Yaqzan" (the awake son is alive).

Ibn Sina himself emphasizes that this work is about the science of wisdom. In this work, the scientist tells how his eyes were opened as a result of his study of knowledge, as a result of which the intellect (Hay ibn Yaqzan) appeared to him, and knowledge revealed its beauty to him. He describes knowledge as a state of being that does not know death, does not age, or does not bend its back - eternal, luminous. He notes that he began to study what was necessary and possible to know by thinking, and in this way he learned various characteristics that, by using his intellect, he protected himself from evil. Ibn Sina emphasizes that a person's moral perfection is important in his perfection. The scientist describes the basis of morality with two concepts: goodness and evil. The pursuit of perfection itself is goodness in terms of its essence..."

Ibn Sina also analyzes the important moral aspects of human perfection and defines each of them. For example, he considers justice to be the main criterion of spiritual pleasure. Positive moral qualities in a person include generosity, endurance, humility, love, moderation, intelligence, prudence, determination, loyalty, aspiration, shyness, performance, etc. Ibn Sina gives a definition of each moral quality: Moderation - not doing things that do not correspond to the necessary food for the body and moral standards; Generosity - the human power to help those in need; Intelligence - the power to quickly understand the true meaning of things and actions, pity - the human power to be kind to people when they are in trouble and suffering. Ibn Sina points to ignorance, stupidity, cruelty, arrogance, and hatred as defects that hinder a person's progress toward perfection.

Because a person first of all reaches maturity in the family. The scientist pays great attention to the role and duty of parents in the family. When discussing family relations, he especially expresses important ideas about the love of parents for their family and work and training their children in professions and trades [7].

Ibn Sina's views on education are reflected in a number of his works, in particular, in the works "Kitab ash-Shifo" and "Kitab al-Tajod", as well as in the book "Donishnama". According to him, a person's knowledge and growth are gradual, and at each stage special methods and means should be used. The family

plays an important role in the upbringing of children. Because upbringing begins first of all with the family. Parents should be an example for their children with good behavior and manners.

In Ibn Sina’s view, the educational process should be continuous and continuous. The period of a person’s life from youth to old age is a period of necessary opportunities for education. The knowledge and education gained during this period shape the character of a person. Also, in Ibn Sina’s views, issues of spirituality and morality occupy a central place. In his view, the educational process should include not only acquiring knowledge, but also the formation of good character. Ibn Sina also emphasized the importance of the environment in education. Being in a positive spirit in the learning environment, the support of the educator and other students, helps the educational process to be effective. Ibn Sina also considers the science of logic to be an integral part of education. Logical thinking protects a person from erroneous ideas and creates a solid foundation on the path to achieving truth. According to his views, in order to master scientific knowledge, one must have logical methods of cognition. [8]

Ibn Sina divides education into several areas:

Type of upbringing	Content and purpose
Physical education	Maintaining health through physical education, proper nutrition, and sleep patterns
Mental education	Logical thinking, acquisition of secular and religious knowledge
Moral education	Refraining from bad habits, cultivating virtues such as justice, courage, and chastity
Professional education	Teach your child a trade based on their natural inclinations

In conclusion, it can be said that Abu Ali ibn Sina’s views on education and upbringing were revolutionary for his time and are the foundation of modern pedagogy today. The scholar understood upbringing not only as imparting knowledge, but also as a holistic process that ensures the physical, mental and moral development of the child.

His ideas about “an individual approach to the child’s personality”, “orientation to a profession based on his abilities” and “the advantage of collective education” fully correspond to the priorities of our current national education system. Studying the heritage of Ibn Sina is important in raising the younger generation not only knowledgeable, but also highly moral and physically healthy. Ibn Sina’s pedagogical views are based on the principle “Man is the highest value”. The reforms being implemented in the education system of Uzbekistan today, the efforts to raise young people with intellectual potential and high spirituality, are directly based on the immortal ideas of this great thinker. His rich scientific heritage serves not only as a historical monument, but also as a constantly moving methodological guide for the education of future generations.

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