Abu Ali ibn Sino's scientific heritage related to pedagogy

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Abstract: This article discusses the scientific heritage and views of the great scientist Abu Ali ibn Sina, who contributed to world civilization, on the upbringing of the future generation, the science of pedagogy, and his views.

Keywords: education, upbringing, medicine, scientist, ignorance, logic, philosophy, contentment, generosity, wisdom, student and teacher responsibility

Abu Ali ibn Sina is considered one of the great scholars who made a great contribution to the development of world science, who grew up on the soil of Central Asia. It can be said that there is no field in the world of sciences that the great scholar did not experiment with and did not write about, especially his great contribution to the treasury of medicine is invaluable. Ibn Sina is a great figure with a multifaceted knowledge. One of the scholars known in the East as "Sheikh ar-Rayis", the great thinker of the Middle Ages, Abu Ali ibn Sina, is considered to have made an incomparable contribution to the development of Central Asian culture and science.

It is known that Ibn Sina, like other thinkers, expressed his views on education in connection with his socio-philosophical views and interpreted them in special treatises. Abu Ali ibn Sina calls for acquiring enlightenment, which is considered the first criterion for achieving perfection. Because science should serve man, reveal the laws of nature and convey them to future generations. 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. The one who refuses to achieve perfection is the most cowardly of people." After all, an enlightened person is brave, not afraid of death, and strives only to know the truth, he continues. He considers ignorant people to be ignorant, they cannot know the truth, and he includes them among the immature. He emphasizes that scientific ideas should be kept secret from such people. 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's teachings on educational methods also include the idea that acquiring knowledge should rely on logical thinking, personal observation, and experience.

Ibn Sina, noting the need to educate children in school in order to gain knowledge, emphasizes the need to adhere to the following aspects in education:

- when teaching a child, do not immediately force them to read books;

- in education, teach by going from easy to difficult;
- the exercises to be carried out should be appropriate for the age of the children;
- in teaching, pay attention to teaching in a team at school;
- in teaching, take into account the inclinations, interests and abilities of children;
- in teaching, combine teaching with physical exercises.

These requirements are valuable in that they also correspond to the principles of education of the present era.

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" ("Omuzish va birayari farzand dar madrasa"), he reveals the process of education and upbringing. The above principles help children not to acquire light-hearted knowledge, but to acquire deep and solid knowledge in all aspects. Giving knowledge to a student is a responsible duty of a teacher. Accordingly, Ibn Sina, reflecting on what a teacher should be like, gives the following guidelines. These are:

- to be calm and serious in dealing with children;
- to pay attention to how students absorb the knowledge being given;
- to be able to interest students in science;
- to provide knowledge to students in an understandable way, in accordance with their age and mental level;
- it is necessary to achieve that each word is at a level that awakens children's emotions, says the scientist [3].

Whatever methods were used in the teachings of Ibn Sina - whether it was verbal, explaining knowledge, conversation in vivid forms, 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. Its name also indicates this: "Hay ibn Yaqzan" (the awake son is alive). Ibn Sina himself emphasizes that this work is about the science of foresight. In this work, the scientist tells how, as a result of his study of science and enlightenment, his eyes were opened, as a result of which the Mind (Hay ibn Yaqzan) appeared to him and science revealed its beauty to him, and he describes science and reason as an immortal, awake, unchanging, and unbending being. He notes that he began to read what he thought was necessary and could know, and that in doing so, he used his intellect and learned various characteristics that would keep him away from evil.

Ibn Sina emphasizes the importance of moral development in human development. The scientist defines the basis of morality in terms of two concepts: good and evil. The striving for perfection itself is goodness in 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.

A person acquires justice through contentment, courage, and wisdom, restrains himself from bad vices, strengthens goodness, and receives true spiritual pleasure, says the scientist. He includes generosity, endurance, humility, love, moderation, intelligence, caution, determination, loyalty, aspiration, shyness, performance, and others among the positive moral qualities in a person.

Acumen is the power that helps to quickly understand the true meaning of things and actions, pity is the human power that helps to deal with people in misfortune and suffering. Ibn Sina identifies ignorance, stupidity, cruelty, He describes arrogance and hatred as the opposite of ignorance, stupidity as the opposite of intelligence, cruelty and arrogance as the opposite of justice, and hatred as the opposite of love.

Ibn Sina also includes high moral qualities as people living as friends and cooperating with each other. Because every person, living in society, together with people, strives to live in friendship with them. Since a person needs communication, he builds a house next to another person's house to be a neighbor, and to satisfy his needs, he exchanges products of production, and unites with others to protect himself from enemies. In this way, a sense of unity, love for others, and common moral foundations begin to develop in people. He says that good manners, knowledge, and friendship play an important role in the formation of good character in a person.

The scientist defines friendship as follows: A friendship that, despite any difficulties, does not leave its friend alone in danger.

The scientist says that love can arise as a result of true friendship. In his work "Risolai Ishq", he sheds light on the true essence of love, both socially and physiologically. He teaches that people should be evaluated not by their appearance, but by their inner, spiritual world. Every person has a feeling of love by nature, it manifests itself as a natural necessity, but he says that a person needs to be able to control his feelings, to be able to distinguish true love from a sense of greed and the power of passion with reason and foresight. Only then can a person achieve true perfection. Because true love, according to the scientist, imposes a moral and legal duty on a person. This shows that the scientist also viewed love as a social factor. Ibn Sina taught that if intellectual education is achieved as a result of studying various knowledge, moral education is achieved more through practicing good moral qualities, instilling habits, and conversation. Since a person has the ability to distinguish between emotional and spiritual needs, this ability gradually becomes a characteristic of human character. The scientist believes that the external environment and people surrounding a person play a particularly important role in the formation of a person, and this external environment and people affect not only a person's perception of the world around him, but also the composition of his behavior, good or bad. Therefore, he emphasizes the need to be careful in raising children, to keep him

away from bad people and a bad environment so that the child does not get used to bad people.

Ibn Sina's educational views give a wide place to the issues of family and family upbringing. 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. Touching upon family relations, he especially expresses important ideas about the hard work of parents in the family and training their children in professions and crafts.

As a true encyclopedic scientist, Ibn Sina successfully dealt with almost all the sciences of his time and created scientific works on them. Although more than 450 of his works are mentioned in various sources, over time, most of them have been lost and only 242 have reached us. Of these 242 works, 80 are on philosophy, theology, and mysticism, 43 on medicine, 19 on logic, 26 on psychology, 13 on botany, 7 on astrology, 1 on mathematics, 1 on music, 2 on chemistry, 9 on ethics, 4 on literature, and 8 on scientific correspondence with other scientists.

In conclusion, one of the most famous and magnificent books of Abu Ali ibn Sino is "Kitab al-qanun fit-tib". This work, as a detailed encyclopedia of the medical sciences of its time, logically and comprehensively embodies all the problems related to human health and diseases. The events organized by the professors and teachers of the "English Language and Literature" faculty of the Andijan State Institute of Foreign Languages dedicated to the great scholars of the East are of great importance for students. Educating young people in the spirit of national elders creates an opportunity to enjoy the past of the nation and the rich spiritual heritage left by them. It serves as a program for the formation of national pride, patriotism, and feelings of pride.

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