

HUMANISTIC IDEAS OF EDUCATION AND UPBRINGING IN THE WORKS OF ABU ALI IBN SINA

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Annotation

This article examines the humanistic ideas of education and upbringing reflected in the pedagogical legacy of Abu Ali Ibn Sina, one of the outstanding thinkers of the Eastern Renaissance. The study analyzes Ibn Sina's views on the goals, content, stages, and types of education, as well as his approaches to moral, intellectual, physical, aesthetic, and vocational upbringing of the younger generation. Special attention is paid to the interrelation of education and upbringing and to the priority of moral and spiritual development in the formation of a well-rounded personality. The article highlights Ibn Sina's ideas about the stages of education, the role and responsibilities of teachers and learners, teaching methods, and forms of instruction, including imitative, disciplinary, explanatory, stimulating, and practical education. The thinker's emphasis on the importance of physical health, self-discipline, diligence, responsibility, and social adaptation in the process of personal development is also discussed. Based on the analysis of Ibn Sina's works and historical-pedagogical sources, the article substantiates the relevance of his educational views for modern pedagogy. It is concluded that Ibn Sina's humanistic ideas contribute to the development of holistic education aimed at intellectual growth, moral perfection, and social responsibility. The findings demonstrate that the pedagogical heritage of Abu Ali Ibn Sina remains significant for contemporary educational practice, particularly within the framework of a competency-based and human-centered approach to education.

Keywords

Abu Ali ibn Sina, education, upbringing, school, madrasa, literacy, intellectual education, vocational education, interactive education, disciplined education, imitative learning, stimulating education.

INTRODUCTION

The Samanid statehood is recognized as a remarkable example of advanced governance and civilization among the states and peoples of Central Asia and the Far East. Historical sources indicate that the Samanid state was one of the centralized states of the Middle Ages and occupied a distinctive position in the political history of the region. Numerous studies have been conducted on the agricultural, handicraft, and trade activities of the Samanid state. The specific features of its administrative system, which ensured political and administrative stability, created favorable conditions for the development of culture and science.

During the Samanid period, prominent representatives of literature and culture such as Abu Abdallah Ja'far Rudaki (858–941), Shahid Balkhi (9th–10th centuries), Abushakur Balkhi (born in 915), Robiya Balkhi (10th century), Kisai Marvazi (born in 953), Abu Mansur Muhammad ibn Ahmad Daqiqi (died around 977), and Abulqasim Firdawsi (934–1020) elevated poetry and prose to a high level of artistic perfection. Literary works such as *Abumuslimnama*, *Iskandarnama*, *Dorobnama*, and *Samaki Ayyar* became widely accessible to readers and played an important role in the cultural life of the society.

The scientific and intellectual heritage of the thinkers of the Samanid era contains numerous ideas, concepts, approaches, and reflections related to the education and upbringing of the younger generation. Among these, the pedagogical legacy of Abu Ali Ibn Sina occupies a special place and represents an important educational value. His views on education and upbringing reflect humanistic principles aimed at the comprehensive development of the individual.

MAIN PART. Abu Ali Ibn Sina authored numerous works in which he expressed valuable ideas and reflections on the education and upbringing of the younger generation. Alongside his outstanding contributions to the development of medical science, Ibn Sina is widely recognized for his educational ideas aimed at guiding young people toward personal perfection. In his works, he emphasized the importance of morality, proper conduct, honesty, frugality, and the careful preservation of property. Moreover, Ibn Sina provided a scientific justification for various aspects of moral, aesthetic, physical, economic, and legal education, as well as for the principles of diligence and labor education.

The thinker also paid special attention to the economic upbringing of youth. According to Ibn Sina, economic education should begin from early childhood, and it is essential to ensure that knowledge and information related to thriftiness and rational use of resources acquire primary importance in the consciousness of young people.

Ibn Sina emphasized that raising a well-rounded individual is a complex and responsible task that can only be achieved through continuous physical and intellectual effort. He argued that for young people to develop healthy and independent thinking, they must first be physically strong and in good health. Physical well-being, in his view, serves as the foundation for intellectual development and moral stability.

According to Abu Ali Ibn Sina, the only effective way to lead the younger generation toward maturity is through comprehensive education, which includes physical, intellectual, moral, aesthetic, and economic dimensions. He stressed the necessity of harmonizing all types of education in the upbringing process. Ibn Sina believed that even through economic education alone, it is possible to develop several important qualities in young people, including:

- fostering knowledge and skills related to thriftiness and rational resource management;
- developing attitudes and skills associated with property ownership and responsibility;
- involving boys from an early age in household financial calculations and management;
- preparing young people for participation in economic relations within society;
- encouraging the younger generation to achieve their goals through productive labor;
- emphasizing the importance of effective organization of work and awareness of its outcomes;
- instilling an understanding of the essence of trade and its significance in social life;
- promoting the development of resilience, endurance, and perseverance as essential personal qualities.

According to Abu Ali Ibn Sina, the goals and objectives of upbringing are clearly defined in his works. He regarded the primary task of upbringing as the formation of such moral and social qualities as politeness and respectful interpersonal relations, honesty, tolerance, courage,

humanism, and patriotism among young people. In his view, education should contribute to the development of socially responsible individuals capable of harmonious interaction within society.

When addressing the types of upbringing and their functions, Ibn Sina emphasized that economic upbringing helps to form a correct attitude in young people toward physical activity, bodily development, and labor. Physical education, in turn, has a profound impact on individuals by strengthening health, increasing work capacity, shaping posture, and maintaining physical strength and endurance. He also noted that through intellectual upbringing, young people demonstrate their knowledge and cognitive abilities, while moral and aesthetic upbringing enables them to observe norms of social behavior, hospitality, appropriate dress, and respectful communication within society.

According to Ibn Sina, if young people aspire to comprehensive personal development, they must be educated in an integrated and holistic manner. In this context, moral, aesthetic, and spiritual upbringing occupy a leading position. Ibn Sina argued that intellectual upbringing is achieved through the acquisition of various forms of knowledge and information, whereas moral and aesthetic upbringing is primarily realized through the cultivation of positive moral qualities, habitual practice, and adherence to the culture of communication during interpersonal interactions.

Analyzing the characteristics of upbringing, Ibn Sina maintained that physical education serves as the foundation for all other forms of education, including economic, moral, intellectual, aesthetic, and labor education. Indeed, only when all types of upbringing are harmoniously integrated can an individual achieve true personal perfection. Therefore, he emphasized the necessity for adults to adopt a responsible approach to the upbringing of the younger generation. To prevent young people from adopting negative habits, it is essential to protect them from harmful influences, immoral individuals, and dangerous situations.

Among Ibn Sina's educational values, special attention is given to the family and family upbringing. He believed that a child is born within a particular family and develops primarily within the family environment, which plays a decisive role in shaping the individual's character and moral foundations.

Ibn Sina highly valued diligence, intellectual capacity, and rational thinking as essential personal qualities. His educational views embody universal human values, and instilling these values in the consciousness of young people is of great importance. This process represents a scientific and educational endeavor that remains relevant across different historical periods. According to Abu Ali Ibn Sina, educating the younger generation in accordance with spiritual qualities that shape their attitude toward life in society, learning, labor, and self-awareness is a pedagogically and psychologically complex process. His ideas emphasize the humanistic essence of education aimed at fostering well-rounded, morally mature, and socially responsible individuals.

Eastern thinkers, including Abu Ali Ibn Sina, attached great importance to the health, intellectual, moral, aesthetic, spiritual, and physical development of the younger generation. They encouraged young people to acquire secular knowledge and to engage in physical exercises. Ibn Sina believed that only a highly developed science and culture could ensure the intellectual maturity of the individual. According to him, young people should clearly understand the significance of the knowledge they acquire, be aware of the purpose of learning, continuously improve their knowledge, know how to apply it in real life, and master professions and skills necessary for the well-being of society and the nation. These ideas are fully consistent with the competency-based approach that dominates modern educational systems.

Stages of Education in the Views of Abu Ali Ibn Sina

Stage	Period	Responsibilities of the Teacher–Mentor and the Learner
First stage	After the breastfeeding period	The teacher–mentor should begin educational and moral upbringing
Second stage	From the age of six	Attention to physical development and language preparation; learning the Qur’an, studying the alphabet in written form, and instilling religious knowledge
Third stage	After primary education	Consideration of labor education and specialization; development of appropriate curricula
Fourth stage	After the third stage	Engagement in work and practical activities
Fifth stage	After employment and achieving independence	Establishing an independent family life and social self-sufficiency

A deep study and practical application of Abu Ali Ibn Sina’s views on the significance of moral, aesthetic, and spiritual upbringing in personal development as universal human values remain highly relevant today. Through his pedagogical ideas and approaches, he encouraged young people to pursue knowledge and enlightenment and to maintain physical strength and health. Through his works, Ibn Sina called upon future generations to be friendly, cooperative, hardworking, humane, peace-loving, and just. Ibn Sina identified six main types of education:

1. Intellectual Education – the teacher explains a general topic, and learners derive unknown aspects from it; for example, explaining the causes of natural phenomena such as water freezing in winter.
2. Vocational (Industrial) Education – learning to use tools and equipment necessary for production, such as drills, saws, and scrapers.
3. Explanatory Education – learning through repetition, such as memorizing poetry, to enhance concentration and retention.
4. Disciplinary Education – cultivating positive and desirable habits through advice and moral instruction.
5. Imitative Education – learners immediately and unquestioningly accept the teacher’s words; therefore, the teacher’s behavior must be exemplary and worthy of trust.
6. Warning (Admonitory) Education – providing explanations of everyday observed causes and effects, such as the falling of objects, the shining of stars, or the reasons for rainfall.

CONCLUSION. Ibn Sina is one of the greatest scholars and philosophers of the Islamic world who expressed profound and insightful ideas in the fields of education and upbringing. In general, studying Ibn Sina’s views on the upbringing of youth, analyzing his pedagogical approaches, and integrating his ideas into the consciousness of students through modern pedagogical technologies constitute one of the most important demands of contemporary

education. His humanistic educational philosophy continues to offer valuable guidance for the development of well-rounded, morally mature, and socially responsible individuals.

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