

ABU ALI IBN SINO'S VIEWS ON EDUCATION AND UPBRINGING

Karimova Ra'no Ulug'bek kiziStudent of Primary Education
Termiz University of Economics and Service

Abstract: Abu Ali ibn Sino, one of the greatest scholars of the Eastern Renaissance, left an invaluable scientific and spiritual heritage not only in medicine, but also in pedagogy, ethics, and philosophy. His views on education and upbringing are aimed at the comprehensive development of the individual, including intellectual, moral, and physical perfection. Ibn Sino considered knowledge, good manners, discipline, and a healthy lifestyle to be the main foundations of human maturity. This article analyzes Ibn Sino's pedagogical ideas, the essence of education, methods of upbringing, the role of the family and environment, and the importance of his views in modern educational practice. The study shows that his ideas remain relevant today and can serve as an important theoretical basis for forming a harmoniously developed generation.

Keywords: Education, upbringing, pedagogy, morality, knowledge, perfect human being, healthy lifestyle, intellectual development.

Introduction. Abu Ali ibn Sino (980–1037), known in the West as Avicenna, occupies a special place in the history of world civilization. He was an encyclopedic scholar who made great contributions to medicine, philosophy, logic, natural sciences, and education. His famous work *The Canon of Medicine* gained worldwide recognition and served as a major scientific source for many centuries. Along with his achievements in medicine and philosophy, Ibn Sino also developed significant ideas concerning the education and moral formation of human beings.

In Ibn Sino's worldview, education and upbringing were inseparable processes. He believed that knowledge without morality could not lead a person to perfection, while morality without knowledge would remain incomplete. Therefore, the ultimate purpose of education is not only to teach a learner facts and sciences, but also to shape a virtuous, intelligent, and socially useful individual. His pedagogical views were advanced for his time and continue to have scientific and practical value in contemporary education.

This article aims to examine Abu Ali ibn Sino's views on education and upbringing and to reveal their relevance for modern pedagogy.

The Essence of Education and Upbringing

According to Ibn Sino, education is the process through which a person acquires knowledge, develops thinking, and understands the world. Upbringing, on the other hand, forms a person's character, behavior, inner culture, and moral qualities. He did not separate these two concepts from one another; instead, he saw them as mutually complementary.

In his opinion, education develops the mind, while upbringing purifies the soul. A truly mature person, therefore, should combine intellectual ability with noble character. Ibn Sino emphasized that a person cannot become perfect merely by accumulating information. Knowledge must be directed toward goodness, justice, and benefit for society.

This idea is especially important for modern pedagogy. Today, education is often discussed not only in terms of academic success, but also in terms of personality development, values, and social responsibility. In this respect, Ibn Sino's approach corresponds to the modern concept of holistic education.

Intellectual Upbringing and the Value of Knowledge

One of the central ideas in Ibn Sino's pedagogical thought is the exceptional importance of knowledge. He regarded intellect as the highest gift granted to human beings and believed that reason distinguishes humans from all other living creatures. Through knowledge and reflection, a person can discover truth, avoid ignorance, and make wise decisions.

Ibn Sino argued that learning requires persistence, patience, discipline, and continuous effort. He valued regular study and careful observation. For him, the educational process was not a mechanical transfer of information, but a meaningful activity aimed at developing thinking and comprehension.

He also attached great importance to the relationship between teacher and student. The teacher should not only transmit knowledge but also guide the learner morally and intellectually. Respect, trust, and sincere communication between teacher and pupil were considered essential for effective education. This viewpoint remains highly relevant, because the teacher's role in modern education is also understood as that of a mentor, facilitator, and moral example.

Moreover, Ibn Sino supported gradual teaching. He believed that knowledge should be given step by step, according to the learner's age, ability, and preparedness. Such a principle reflects modern didactic requirements related to continuity, accessibility, and learner-centered instruction.

Moral Upbringing and Human Perfection

Ibn Sino paid special attention to moral education. He believed that the real value of a person is determined not by wealth or social status, but by moral character. A person's behavior, honesty, modesty, compassion, and sense of justice reveal his or her true human essence.

Among the moral qualities emphasized by Ibn Sino are truthfulness, honesty, humility, kindness, patience, and fairness. At the same time, he strongly condemned negative qualities such as laziness, envy, lying, greed, and arrogance. In his view, bad habits weaken both the individual and society, while noble qualities strengthen social harmony and human dignity.

For Ibn Sino, moral upbringing begins from an early age. If children are taught good behavior and ethical values in childhood, they will grow into responsible and useful members of society. His thought clearly shows that morality is not secondary to knowledge; rather, it is one of the main pillars of human perfection.

This principle remains significant in present-day educational systems, where character education, civic responsibility, and ethical competence are increasingly recognized as essential goals of schooling.

Another important aspect of Ibn Sino's pedagogical views is physical education. As a great physician, he understood the close relationship between body and mind. He believed that a healthy body supports a healthy intellect and that physical well-being is necessary for productive learning and balanced development.

According to Ibn Sino, physical exercises strengthen the body, increase endurance, and improve general health. He also highlighted the importance of proper nutrition, cleanliness, rest, and a disciplined daily routine. In this way, he linked education not only with mental activity but also with health culture and lifestyle.

His ideas can be interpreted as an early foundation for the modern concept of health-preserving pedagogy. Today, schools pay increasing attention to physical education, hygiene, emotional well-being, and healthy habits. Ibn Sino's recommendations in this regard demonstrate the breadth of his educational vision.

Ibn Sino considered the family to be the first and most important environment of upbringing. A child receives initial impressions, habits, and values within the family. Therefore, parents bear great responsibility for the moral and intellectual development of their children.

He emphasized the influence of parental example, a positive social atmosphere, and good companionship. In his view, a healthy environment helps a child develop noble qualities, while a harmful environment may negatively affect character and behavior. This means that upbringing is not limited to formal teaching, but depends greatly on the surrounding moral climate.

This idea remains highly актуал today. Modern pedagogy also recognizes that successful child development depends on cooperation between family, school, and society. A child's growth becomes more effective when educational institutions and parents work together in harmony.

One of the most progressive aspects of Ibn Sino's pedagogy is his recognition of individual differences among learners. He understood that every child has unique abilities, interests, and learning speeds. Therefore, the teacher should take these differences into account during instruction.

He recommended teaching in accordance with the learner's inclination and encouraging interest rather than using force or pressure. In his opinion, students learn more effectively when they are motivated and emotionally engaged in the learning process. He also supported gradual and age-appropriate instruction, which corresponds to modern principles of differentiated and individualized education.

These ideas are especially valuable today, when educational theory emphasizes student-centered learning, motivation, and the development of each learner's potential. Ibn Sino's pedagogical heritage shows that effective teaching must be humane, flexible, and adapted to the needs of the child.

Although Ibn Sino lived many centuries ago, his educational ideas remain remarkably relevant. His concept of harmonizing intellectual, moral, and physical development corresponds to the modern ideal of educating a well-rounded personality. His emphasis on knowledge, ethics, health, family influence, and individual approach reflects principles that continue to guide educational theory and practice.

In the context of modern reforms in education, Ibn Sino's views can serve as a valuable spiritual and methodological source. His legacy encourages educators to see the learner not only as a receiver of information, but as a developing person whose mind, morality, and body require balanced cultivation.

For teacher education, especially in primary education, Ibn Sino's ideas are important because they underline the need for compassion, responsibility, and thoughtful pedagogical interaction. His works continue to inspire the formation of a generation that is knowledgeable, morally mature, and socially active.

In conclusion, Abu Ali ibn Sino's views on education and upbringing represent a deep and comprehensive pedagogical system. He considered human development as a harmonious unity of intellectual growth, moral refinement, and physical well-being. In his understanding, education must not only provide knowledge, but also cultivate character, discipline, health, and social responsibility.

The enduring value of Ibn Sino's ideas lies in their universality and humanistic spirit. His pedagogical principles remain applicable in modern education, especially in the formation of a perfect individual who is both educated and ethical. Therefore, studying his heritage is not only of historical importance, but also of practical significance for improving contemporary educational processes.

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