

Pedagogical views of Abu Ali Ibn Sina on Family and Raising Children

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ABSTRACT

This article presents information about the pedagogical views of Abu Ali ibn Sina on family and child upbringing. In particular, family, the sanctity of the family, the duties and responsibilities of the husband and wife, raising children in the family, mutual respect and love between family members, as well as a small but brochure by Ibn Sina "Tadbir ul-manzil" full of extremely useful information, contains unique information and advice on family matters.

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Introduction. It is known that the family, as the initial link in the life of society, occupies an important place in social relations. First of all, a person grows up in a family, receives an education, and acquires spiritual and moral qualities. Since time immemorial, the family has been the most important value in the life of the peoples of the East, serving as a source of providing society with a mentally mature and physically healthy person. In addition, in the Islamic religion, family relationships, the benefits of marriage, the duties and responsibilities of husband and wife, and raising children in the family are extremely important.

In our holy religion, women and men are encouraged to start families. For example, Allah says in the Holy Quran: "We created everything in pairs so that you may remember"¹. (Surah al-Zariyat, verse 49).

¹ Translation and interpretation of the meanings of the Holy Quran. The author of the translation and commentary is Abdulaziz Mansur. - Tashkent: Sano-standart, 2019.

The role of general education and secondary specialized educational institutions in the system of lifelong education is called “Higher Education” in Article 11 of the Law “On Education” in the new edition, in which:

Higher education provides training of highly qualified personnel in bachelor's and master's degrees.

The training of highly educated personnel is carried out in higher education organizations (universities, academies, institutes, higher schools). Persons who have received general secondary (eleven years of education), specialized secondary (nine years of basic secondary and two years of secondary specialized education), primary vocational education (nine years of basic secondary and two years of primary vocational education), as well as before the entry into force of this Law persons who have received secondary specialized and vocational education (nine years of general secondary education and three years of secondary specialized and vocational education) have the right to receive higher education.²

Goal 49 of the Decree of the President of the Republic of Uzbekistan DP No. 60 “On the development strategy of New Uzbekistan for 2022-2026”³: to increase the number of non-governmental organizations of higher education to at least 50 by 2026. It contains:

In 2022, through the creation of at least 1 non-governmental organization of higher education in Navoi, Samarkand, Surkhandarya, Kashkadarya regions and the city of Tashkent, their total number will be increased to 34.

Creation of branches of 5 prestigious domestic and foreign universities in the Republic of Karakalpakstan and Nurafshan State University in the Tashkent region for 5 thousand students.

Creation of 4 private universities in Andijan region. As a result, the coverage of the region's youth in higher education will increase from 23% to 50%.

In particular, in the next 5 years, 7 higher educational institutions will be created, and the total number of higher educational institutions will be increased to 10.

Construction of a “Youth Town” for 20,000 students in the city of Samarkand and placement of branches and campuses of at least 4 foreign universities in it. Creation of Samarkand Technological University together with leading technical universities of foreign countries.

Creation of the International Mathematical Center and Foundation named after Muhammad Al-Khorezmi at Urgench State University, the Urgench branch of the State Academy of Choreography of Uzbekistan and the Urgench Primary School of Dance Art under it.

By 2026, increase their number to 50 by creating at least 1 non-governmental organization of higher education in the territories of the republic.³

“According to Appendix 1 of the Decree of the President of the Republic of Uzbekistan No. DP-158 dated September 11, 2023 “Uzbekistan - Strategy 2030” in paragraph I of the performance indicators for achieving goals to be achieved by 2030”: In “Improving the status of teaching staff, bringing their knowledge and qualifications in accordance with international standards”, part 1.1 “reform of the education system” in “creating decent conditions for each person to realize their potential” defines:

- 1). Sending 1000 educators and teachers to foreign countries for training and internships.
- 2). Double the average salary of teachers in preschool educational organizations and secondary educational institutions.
- 3). Continuous training of 500,000 employees of preschool education organizations and general secondary education institutions.

² Law of the Republic of Uzbekistan “On Education”. LRU No. 637, 09/23/2020.

³ Decree of the President of the Republic of Uzbekistan DP No. 60 “On the development strategy of New Uzbekistan for 2022-2026.” January 28, 2022

4). Introduction of a training system in areas of teacher education for applicants in particularly needy areas and remote areas on the basis of a full state grant⁴.

The healthier the family, the healthier the society. But broken, fragile families eventually end in divorce, children become orphans, and homes fall into chaos. This will certainly harm the development of society⁵. From this point of view, we can say that maintaining family relationships based on discipline serves the development of society and an increase in the number of worthy people in it. In this regard, Islamic thinkers have written many masterpieces, one of such scientists is Abu Ali ibn Sina.

We know that Ibn Sina, in his small but extremely useful treatise called “Tadbir ul-Manzil”, gives unique information and advice on this issue. This work examines the family, its invaluable importance in the life of a person and society, the responsibilities of the head of the family, the conditions for running a home, aspects that should be followed in raising children, and discusses issues that the head of the family should pay attention to when choosing a couple for himself.

Ibn Sina, while classifying the duties and responsibilities of the man and woman considered as the head of the family in ensuring the stability of the family, identifies the following qualities that they should follow: Ibn Sina states that the best qualities of women should have the following qualities⁶:

1. Be smart;	7. Be loving towards your husband;
2. Be religious;	8. Have many children;
3. Be modest;	9. Be worthy;
4. Be smart and wise;	10. Be honest, not deceitful;
5. Not have a long tongue;	11. Be balanced;
6. Be obedient;	12. Be hardworking;
13. Increase the husband’s small income based on frugality;	
14. She should not gossip about her husband in his presence or in his absence;	
15. She should not be arrogant in serving her husband, but should be humble;	
16. Let her perform her actions based on kindness and goodness;	
17. May she, with her beautiful manners and sweet tongue, remove sadness from her husband’s heart, and console her husband with her beautiful grace and gentleness.	

A man's policy towards a woman in the family should be based on the following⁷:

1. Strong trepidation, that is, fear that the wife would not have the habit of going against her husband;
2. Perfect respect, that is, the husband treating his wife with respect and honor;
3. Occupying a woman's mind with important things.

Family stability is ensured by implementing the above measures for family management. In such a family, mature and healthy children are born. Having correctly understood the incomparable importance of a child in the strength of a family, Ibn Sina focused on those aspects that parents should pay attention to in the education and upbringing of their children. He emphasizes the responsibility of giving a child a beautiful name as the first responsibility of parents. Of course, when choosing a name for a child, you need to be extremely careful. After all, a beautiful name has a positive effect on the child’s psyche and makes him acquire high moral qualities in the future. The fact that parents pay special attention to the

⁴ Decree of the President of the Republic of Uzbekistan dated September 11, 2023 No. DP-158 On “Uzbekistan - Strategy 2030”.

⁵ Sh.M.Mirziyoyev. New strategy of Uzbekistan. – Tashkent: Publishing House “Uzbekistan”, 2021. – 72 p.

⁶ Abu Ali ibn Sina. “Tadbir ul-manzil”. Translated by Mohammad Najmi Zinjani. - Tehran: National Library of Iran, 1902. - 28 p.

⁷ Abu Ali ibn Sina. “Tadbir ul-manzil”. Translated by Mohammad Najmi Zinjani. - Tehran: National Library of Iran, 1902. - 111 p.

child's acquisition of religious and worldly knowledge, marrying him when he reaches the age of starting a family, is also the reason why the family continues to look beautiful.

In “Kobusnama”, Kaikovus listed a number of responsibilities of parents in raising children:

1. Give your child a good name;
2. Pass it on to a wise and kind nanny;
3. Conducting the circumcision ceremony by organizing a celebration;
4. Teach reading and writing, give them professional and scientific education;
5. Public life itself proves that the opinion was expressed that “if he is from a military family, then he must be taught politeness”⁸.

The issue of family and raising children in the family occupies an important place in the scientific and creative heritage of Abu Ali ibn Sina. In his numerous works, he substantiated and expressed many valuable ideas about the health of the child, his upbringing, and most importantly, the study of the child's psyche. All of them as a whole form a system of certain pedagogical views, and it goes back to the idea of forming a spiritually and morally perfect personality.

Such works of Ibn Sina as “Donishnama”, “Medical Laws”, “Tadbir ul-Manozil” contain views on all forms of education. These views have been the school of learning for generations for hundreds of years. For example, in his work “Tadbir ul-Manozil” a large chapter is devoted to the issue of family and family education.

Ibn Sina emphasizes that raising a child in a family is a very complex and delicate matter, and it should start from an early age and be carried out consistently. He spoke about the educational significance of a mother's cradle and said that “Alla” performs two tasks.

Firstly, rocking it gives the child physical rest;

Secondly, the rhythmic rocking of the cradle evokes maternal love, and the love of a mother for her child squeezes out the dreams and hopes of a mother from her heart.

A child is the fruit of a voluntary union built on the basis of parental love. As Abdurauf Fitrat said: “...the first purpose of marriage is children. Raising a generation is service to humanity. Only when we raise children with good moral principles will this duty of service be fulfilled. He who raises disobedient children serves not humanity, but enmity. Society is tired of such children. A child with good morals is born from parents who have good morals, and if the parents are immoral, then the child raised by them will also be immoral. Therefore, the best virtue for the bride and groom is to be friendly”⁹.

Parents are responsible for the upbringing and development of their children. They must take care of their children's health, physical, mental, spiritual and moral development¹⁰. These ideas underlie the determination of the content of family education and the responsibilities of parents.

This song sounds like an ode to his child, and it sinks into the child's soul and consciousness. Thus, the child faces a situation that he did not even realize. He gradually begins to understand this bright world. It is with this awareness that learning begins. It is this training that is education. After all, learning begins with perception. Ibn Sina drew attention to this situation and expressed the opinion that “the sensitivity of a small child is equal to the sensitivity of an adult”¹¹.

⁸ Kaykavus. Kobusname. – Tashkent: “Istiklol”, 1994. – 85 p.

⁹ Abdurauf Fitrat. Family and family management procedures. - Tashkent. “Spirituality”, 1998. – 112 p.

¹⁰ Family Code of the Republic of Uzbekistan: (with amendments and additions until May 1, 2012). – Tashkent: “Adolat”, 2012. – 192 p.

¹¹ Abu Ali ibn Sina. "Tadbir ul-manzil". Translated by Mohammad Najmi Zinjani. - Tehran: National Library of Iran, 1902. - 91 p.

Ibn Sina, in his work entitled “Medical Laws,” emphasizes the need to maintain the health of the mother, physical and mental purity to care for the child before birth, and also puts forward the idea of caring for personal health along with other aspects of caring for the child.

Ibn Sina pays special attention to the role of the head of the family - the father - in raising a child. “If the head of the family is inexperienced and incompetent in the family,” he says, “he will not be able to raise the family members well, and poor results may result.” If a child is well brought up, the family will be happy. The most important task of a family is raising children. Parents, no matter who they are, must fulfill this responsibility responsibly.

“The doors of knowledge began to open for me,” says Ibn Sina. Then I was inclined to study medicine and read books about it. At the same time, I sometimes continued to study jurisprudence and participated in discussions on this topic. I was sixteen then. If I was stuck in some problem and couldn't find a middle definition to compare with, I would go to the Jameh Mosque. And at night, when I returned home, I would put a lamp in front of me and read and write. In this regard, I carefully studied logic, medicine and mathematics. By the age of eighteen I had mastered all this knowledge.¹²

Meanwhile, Abu Ali ibn Sina writes books called “Al-Majmoo” (Collection), “Kitob ul-birr wa-l-ism” (Book of Generosity and Crime). At this time, Abu Ali ibn Sina was 22 years old. Abu Ali ibn Sina diligently studied the works of Eastern thinkers who existed before him and gained fame in the country as a physician-judge.¹³

Ibn Sina dwells on the responsibilities of a father in raising a child. First of all, when a child is born, the father must give him a good name and start raising him. In particular, he emphasizes that the good qualities of parents in raising a child and the relationship between them are based on high morality.

Family education, as mentioned above, is a pedagogical process organized by parents or persons responsible for personal development and aimed at raising children mature and healthy in all respects. In fulfilling their social duties, parents must instill in their children love and respect for work and those who organize it, prepare them for socially useful work, while organizing relationships of various forms, monitor order, sociality, set a positive example in all respects in terms of strict adherence to social norms, formation of a healthy lifestyle, ensuring unity of goals, words and actions when determining the content of one's personal life.¹⁴

The work “Tadbir ul-Manozil” lists the good qualities of a husband and wife. It is emphasized that their personal example is an example for the child and is important in determining his future fate.

Ibn Sina's attitude towards the concepts of good and evil is consistent with the opinion of Al-Farabi and Beruni, who also believe that the influence of heredity, environment and upbringing are equally important for the upbringing of children. He notes that all good and bad behavior is formed as a result of conditions, upbringing, and environment.

Ibn Sina emphasizes the importance of hard work in the spiritual and moral education of a child in the family and encourages parents to teach their children a profession. He glorifies work. The negative impact of life without work on a child is shown. Already today, Ibn Sina's ideas about the unity of intellectual, moral, aesthetic and physical education and ways of their implementation are acquiring social and practical significance and deserve attention as a national and spiritual value.

It is very important to show the place of moral education in the family, to scientifically and theoretically analyze how important it is to acquire moral qualities inherited from our ancestors. The moral standards of a people are inextricably linked with the great spirituality that they have achieved over the years. That

¹² Abu Ali ibn Sina. Biography. T. "Science". 1980, pp. 6–11.

¹³ Zunnunov Askar. History of pedagogy. Textbook for students of higher educational institutions. - T.: Shark, 2004. - 338 p.

¹⁴ Sarsenbaeva R.M. Methods of educational work. Study guide. – T.: Economics and Finance, 2019. – 372 p.

is why our moral views and moral values serve the nation, its reputation and prospects, and it does not forget its past, spiritual heritage and values.¹⁵

After all, Uzbek national morality contains rare manuscripts of our ancestors, their historical experience, lessons that have stood the test of time, their spiritual strength, which always helps us. Thanks to their merits, our national moral values were passed on from generation to generation. Because even a drop of their blood flows in our veins. By stirring this blood, our hearts awaken, our tongues become clear, and our thoughts become enlightened. This mood has been hidden in our hearts for many years. Now, thanks to national independence, our national moral values have been restored. Their use in the spiritual education of children has become an objective necessity of our family education.¹⁶

In the scientific and creative heritage of Eastern thinkers, issues of upbringing and education, especially raising children, occupy an important place. In particular, a lot of attention was paid to family and raising children in the family. Thinkers have tried to solve this problem, since raising children is a quality that determines the future fate of humanity and equips it with positive criteria. In general, issues related to raising children in a family have interested thinkers since ancient times; they considered this issue as an important aspect of life and considered its solution one of their primary tasks.

There are invaluable rules of etiquette and values created by the peoples of the East over several millennia. Their restoration and implementation were one of the important issues.

The work of the Republic of Uzbekistan to become a great country in the future and ensure this, the work of educating the younger generation so that they become spiritually, morally, culturally and educationally mature people, begins first of all in the family. Parents must be good advocates and mentors for their children. Such beautiful treatment strengthens the love between child and parent.

In order for children to be well-mannered and well-educated, first of all, the parents themselves must have good qualities and be an example. This is an important factor in the harmonious cohabitation of household members, that is, parents, sons and daughters.

Conclusion. In conclusion, we can say that Ibn Sina's treatise "Tadbir ul-Manzil" is of great importance in regulating family relations, in developing virtuous people who contribute to the development of society, and has a unique programmatic function for family managers and its members.

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¹⁵ Khoshimov K. and others. History of pedagogy. Study guide. - T. "Teacher", 1996. - 488 p.

¹⁶ Khasanboeva O. Textbook of family pedagogy. - T.: "Communist", 2007.

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