



## THE IMPORTANCE OF THE VIEWS OF CHILDREN'S EDUCATION AND MORAL VIRTUES IN THE WORKS OF IBN SINA TODAY

**Uralov Dilshodbek**

Alfiraganus University Associate Professor of the  
«Social Sciences» Department

**Abstract:** The article examines Ibn Sina's attitude to the issue of child upbringing, factors affecting it, moral qualities in his philosophical works. It is also explained that the events happening in the society, external influence and the environment in the family have a direct impact on the education of children.

**Key words:** intelligent and faithful, modesty and honor, tasteful and insightful, moderate, a woman devoted to her husband, child-rearing, spiritual maturity, morality, obedient, kind-hearted, gentle, pure, restrained, gentle.

One of the important aspects of Ibn Sina's ethics is the moral upbringing of children. He understood that education plays an important role in the development of moral qualities of people, and therefore he paid a lot of attention to this issue. Ibn Sina advises to engage in moral education immediately after the child is weaned and learns the difference between good and bad. «It is necessary to introduce good manners and inculcate good manners without waiting for the child to acquire bad habits and character,» he says. In his opinion, first of all, it is necessary to protect the child from bad and shameful behavior.

Ibn Sina shows several measures to achieve this goal, and when the educator uses them, good moral standards should appear in the child. All measures of the educator should be aimed at one goal - to inculcate good moral qualities in the child. Ibn Sina suggests using praise and sometimes scare the child. Even if corporal punishment is used sparingly, it should be significant so that the child remembers that some of his actions will lead to bad consequences for him [1.p.28].

In Ibn Sina's work on «Housekeeping», he lists seventeen characteristics of women: At first, a woman is intelligent and faithful, modest and honorable, tasteful and insightful, in the middle, she is loyal to her husband, able to bear children, obedient, affectionate, gentle, pure, restrained, gentle and restrained, serious and noble, thrifty, whose good qualities are noticeable in every act, and who can be a balm for her husband in difficult times. mushfiq-he should be kind.

So, Ibn Sina praises the wisdom of a woman here. According to him, if a woman is wise, she can be a reliable friend and sympathizer of her husband. Contrary to the opinion of supporters of bad behavior that a person is not free in his actions, Ibn Sina says that a person should always act freely and freely, and a person is responsible for his actions.



# Western European Journal of Historical Events and Social Science

Volume 3, Issue 2, February, 2025

<https://westerneuropeanstudies.com/index.php/4>

ISSN (E): 2942-1926

Open Access| Peer Reviewed

 This article/work is licensed under CC Attribution-Non-Commercial 4.0

According to him, there are good and bad inclinations in a person, and a person develops his character, if the inclination to good character improves the human nature, and the inclination to evil destroys his character, that is, it leads to spiritual poverty.

The behaviors mentioned above have a direct impact on the upbringing of children in the family. Therefore, it is necessary to obey the moral examples of both father and mother. In many of his works, Ibn Sina uses the word nanny in many places when he expresses his views on child education. According to the scientist, a nanny is needed to nurse and feed a child, not a grandmother, because a mother can make many mistakes in the process of raising her child, because instead of scolding the child for bad behavior, she can pamper him.

Ibn Sina emphasizes that the correct selection of a nanny is the basis for a child to grow up healthy, cultured, and happy. He expressed these views in his medical poem written in Arabic. Examples of this are the chapters «About the birth and upbringing of a child» and «About the events specific to a baby» in this work.

Ibn Sina, expressing his thoughts and opinions on child education, considers it necessary to start the education of a child with naming him and considers choosing a good and appropriate name for children as one of the first noble duties of parents. Sino is one of the founders of the science of child health. Many of his opinions expressed in various works amaze one with the depth of thought, humanism, correct approach to solving a number of issues of education [4. p.58].

According to him, all the attention of the educator should be focused on «improving the child's behavior, providing appropriate care, ensuring that there is no thing or event around the child that he does not like. All this brings double benefits: the child's heart knows only virtues and a strong, unchanging character is formed in it;

Improving behavior in this way has a positive effect on the child's physical development. Therefore, Ibn Sina believes that both moral and physical health of a child depends on his education.

Ibn Sina deeply feels that raising a child is a difficult and complicated task. At the same time, his mastery of moral norms shows that the habits established in the educator and the people around him play a big role. In this respect, he says that good moral qualities should be instilled in the child from his youth.

According to Ibn Sina, a six-year-old child should be taught to perform simple tasks. If he is interested in this work, he will continue this work, if he does it coldly, it should be immediately changed to another activity [1. p. 37].

A child can be sent to school after he has matured physically and developed an interest in one or another subject. According to Ibn Sina, the collective should play a big role in moral education. Without a collective, a child grows up shy and egoistic. It will be difficult to find his good and bad qualities. Therefore, it is good if many children study in school. According to him, such an arrangement has the following positive aspects:

Learning a profession also affects moral education. «A young person should not rely on the wealth of his parents,» says Ibn Sina, «he should earn money for himself by working.» A person who carries all the burdens of life will not have moral qualities. He always pays attention to other people, takes care of them and is not indifferent to the worries and sorrows of others [5. p. 60].

According to Ibn Sina, the attitude of the husband and wife towards each other and their respect for each other has a positive effect on the formation of the child's morals. For this, certain tasks



# Western European Journal of Historical Events and Social Science

Volume 3, Issue 2, February, 2025

<https://westerneuropeanstudies.com/index.php/4>

ISSN (E): 2942-1926

Open Access| Peer Reviewed

 This article/work is licensed under CC Attribution-Non-Commercial 4.0

must be assigned to each of the family members. For example, since a man is the head of the family, he must fulfill the necessary requirements of the family, and if he makes a promise, he must fulfill his promise[2. p.48-49].

Contrary to the views of the ruling ideology of that time, Ibn Sina attached great importance to the place of women in society and family. According to him, women are a worthy companion of a man everywhere and are his closest assistants in family stability and raising children.

According to Ibn Sina, first of all, a father should give his child a good name and hire a nanny or tutor who is healthy both physically and mentally. As soon as the baby passes the nursing age, it is necessary for the father to take care of him, to protect him from unpleasant influences and similar disappointments. When a child reaches the age of six, he should be taught to perform simple tasks. However, according to Ibn Sina's recommendation, it should be done carefully, without putting too much strain on the child, and controlling the child's interest in completing the task. Ibn Sina expressed confidence that the behavior of such children will develop as in the treatise, and they will grow up healthy and strong [3. p.80].

In conclusion, Ibn Sina's thoughts on education have been scattered among his many works that have come down to us. If the ancient Greek philosophers Plato and Aristotle put the education of the growing generation on the responsibility of the state, made all the necessary work in the process of education the responsibility of the state, and emphasized that it is necessary and more beneficial to engage in child education for the interests of society and the state, and with this kind of views, Ibn Sina tried to justify that this task belongs primarily to the family. She was one of the first in the history of world pedagogy to pay special attention to the need to raise the potential of an intelligent woman in raising children. This is of course of great importance in the development of moral philosophy today.

## LIST OF USED LITERATURE

1. Baratov M. Abu Ali Ibn Sina - a great thinker. -Tashkent: Science, 1980. p. 22.
2. Jonmatova H. Abu Ali Ibn Sina on education. -Tashkent: Uzbekistan, 1980. p. 23.
3. Khairullayev M. Renaissance and its thinker. -Tashkent: Uzbekistan, 1971.
4. Khairullayev M. Culture of the Early Renaissance in Central Asia. -Tashkent: Science, 1994.
5. Islamov. Our great scholars. -Tashkent: Publishing House of Tashkent Islamic University, 2002.
6. Saidov, S. (2022). “TADBIR UL-MANZIL” RISOLASI-OILAVIY MUNOSABATLAR UCHUN DASTURULAMAL. Oriental renaissance: Innovative, educational, natural and social sciences, 2(5-2), 894-897.



# Western European Journal of Historical Events and Social Science

Volume 3, Issue 2, February, 2025

<https://westerneuropeanstudies.com/index.php/4>

ISSN (E): 2942-1926

Open Access| Peer Reviewed

 This article/work is licensed under CC Attribution-Non-Commercial 4.0

7. Saidov, S. (2023). THE SIGNIFICANCE OF MUNJIK TERMIZI HERITAGE IN THE DEVELOPMENT OF ISLAMIC SCIENCES. *Oriental renaissance: Innovative, educational, natural and social sciences*, 3(5), 5-8.
8. Saidov, S. (2024). IBN SINO RISOLALARIDA RUHIY TARBIYA MASALALARI. *International scientific journal of Biruni*, 3(1), 269-273.
9. Ugli, S. S. A. (2020). Philosophical and moral significance of IBN'S work "Al-adab Al-kabir". *Asian Journal of Multidimensional Research (AJMR)*, 9(2), 261-264.