

The Role of Family in the Philosophy of Ibn Sina

Burkhanova Mayjuda Bekbutaevna

*Lecturer in the Department of "Psychology" of the Pedagogical Faculty of the
Chirchik State Pedagogical University (Uzbekistan)*

burxanovamavjuda@gmail.com

Usanov Ravshan Turayevich

*Associate Professor of the Department of Cultural Studies of Khujand State
University named after Academician B. Gafurov
(Khujand city, Republic of Tajikistan)*

ravshan-usanov@mail.ru

Abstract:

The article talks about the socio-philosophical views of Ibn Sina, one of the most famous philosophers of Central Asia, on the issue of family. According to him, people live together to satisfy their material and spiritual needs and to continue the generation. Also, in the works of the thinker Ibn Sina, he emphasizes the importance of children's moral education.

Key words: parent, family, child, upbringing, ethics, applied philosophy, philosopher.

Introduction

According to the Tajik researcher M. Dinorshoev, “an individual person, according to Ibn Sina, survives and achieves happiness only by uniting in a community of his own kind. He calls the primary and simplest form of such a union home (family). The set of problems associated with the formation and management of a home (family) is analyzed by him in the second part of practical philosophy, called home economics. An analysis of the relevant works of the thinker shows that he connects the emergence and formation of the family with the need to obtain a means of subsistence, as well as the preservation and continuation of the human race. This means that the thinker in the family sees, firstly, an economic unit for the production and acquisition of the means of life, and secondly, a method of producing immediate life (childbirth), ensuring the preservation and continuation of the existence of the human race” (2., p. 128) .

In his “Treatise on Politics” in the part of “housekeeping”, Ibn Sina, analyzing the problems of man in society, writes that “everyone, from the king to his subjects, needs food, which is the basis of life, and the accumulation of its surplus for difficult days.

A person needs a place where he can save what he has acquired for his difficult days. Therefore, a person is forced to build a house and dwellings for himself. When a person built a house and accumulated certain property there for his “rainy day,” he needed a companion who could protect

the accumulated property from plunder... Therefore, in order to preserve the accumulated property, a person was forced to choose a deputy. However, no one can be a worthy substitute for him except a woman" (4., p. 217).

Research Methodology

In other words, there is a natural and social need for a woman and a man to live together in order to procreate. This natural desire unites a man and a woman. According to the thinker, "a truly pious wife is a man's partner in his domain, the mistress of his property and his vicegerent during periods of his absence. And the best woman is intelligent, God-fearing, modest, understanding, amiable, fertile, short-tongued, that is, taciturn, humble, not wasteful, faithful in the absence of [her husband], sedate in the assembly, proud in appearance, stately in figure. Graceful in walking, efficient in business and flexible in serving her husband, managing the household well, multiplying it and turning small things into big ones with her skill, eliminating his worries with her amiable disposition and driving away his sorrows with tender caresses" (4., p. 229).

Analysis and results

Sino believes that "the general essence of a husband's firm management of his family members lies in three things that he should not lose sight of, and they are as follows: unquestioned severity, full respect for their dignity and honor, and occupying the minds of family members with meaningful work" (4., p. 229). Thus, Ibn Sina, for the firm management of family members, puts "indisputable severity" in the first place. He is convinced that if a wife is not afraid of her husband, she will begin to neglect him, and when she begins to neglect him, she will not listen to his instructions and pay attention to his reproaches. Not satisfied with this, she will subjugate him to her will, turning into a ruler, and he will turn into a subordinate, she will command, and he will obey, she will turn into a master, and he into a helper. The thinker asks the question: if a man is corrupted by nature and her passions are added to the disobedience and self-will of his wife, giving rise to shamelessness, dishonor, death and destruction, in which case, what will happen to this man? Based on this, Ibn Sina considers the head of all principles of family management to be strictness, and it, according to the thinker, is its support and pillar. This is the very principle on the basis of which every other quality is built, and in its absence every flaw finds its full completion. It replaces every other missing character trait and eliminates the unnecessary manifestation of other properties, but nothing can replace it, and without it the relationship between the husband and his family will not develop (4., p. 231).

So that there is no conflict in the family and all its members live in harmony, according to Ibn Sina, a lot depends on the woman. The authority of a woman, according to Ibn Sina, lies in nothing more than ensuring her husband's self-respect, honoring his religion and masculine virtues, believing in his promises and threats (5., p. 79).

The second basis of "firm family management" for Ibn Sina is "full respect for the dignity of family members." In this regard, the thinker's first place is a man's respect for his wife. He believes that for her own good, a free noble wife, having discovered her husband's respectful attitude towards herself, will be interested in the constancy of this attitude, in preserving it, will take care that it remains unchanged, resorting to numerous beautiful tricks. Which a man will not ignore and to which he will not remain indifferent, and anything like that, without excessive importunity and burdensomeness.

Moreover, the higher a woman's position and the more respect she enjoys, the more clearly this indicates the nobility, dignity, greatness and high authority of her husband. A husband's respect for his wife is based on three things: a worthy assessment of her actions, maintaining an impeccable reputation, and not showing attacks of jealousy.

Ibn Sina considers the third basis of strong family management to be “occupying the minds of family members with meaningful work.” First of all, the thinker suggests that a woman’s mind be occupied with important matters. By this concept, he means the activities of a woman in caring for children, in disposing of servants, and in supervising everything that is part of her duties in the female half. Sina believes that if a woman shirks from work, then her mind is empty, and even more so, if she is not busy with anything, then she will have no other concern than trying to show her beauty to other men and flaunt her charms to strangers. She will have no other thought than to do this more and more. And this will lead to a belittlement of his authority, a very quick damage to his honor and the desecration of all his good feelings (4., p. 231).

The purpose of Ibn Sina's education is always to prepare family members to perform certain functions. In his “Treatise on Politics,” the thinker strives to cover the education of almost all family members, and not just the woman or children. In other words, the purpose of education, according to Ibn Sina, is to prepare virtuous citizens capable of performing any task. Based on this, all family members of any age, both men and women, become objects of education for Ibn Sina. Ibn Sina explains the need to educate a woman from a purely practical point of view, since he believed that women need to participate along with men in all public affairs, in the protection and protection of family and society (4.. P. 79).

Ibn Sina also paid great attention to the problem of the role of the family in raising children and the relationship between children and parents. He notes that the child has the right to a good name and the choice of a nurse who would not be frivolous, excessively stupid and crippled. Further, according to the thinker, when a child is weaned, they begin to educate him and develop his character before he is besieged by reprehensible morals and unworthy qualities. The worst qualities will rush towards the child and the most disgusting traits will flock to him. And if those of them who manage to penetrate him prevail over him, then he will not be able to get rid of their power over him without effort and struggle. For the benefit of the child, the thinker believes, one should try to protect him from bad behavior and keep him from obscene habits by suggestion or encouragement, praise or reproach, prohibition or approval, sometimes affection, and sometimes reproach, if this is enough. However, if for this you suddenly have to resort to assault, then you should not neglect it either. However, the thinker warns, in the life of a child, the first spank should be weak, but noticeable, as sages in the past pointed out. If, after a rude act, after an indecent act, the first spank is slightly painful, then the thought of subsequent punishment will arise in the child’s mind and the fear of it will intensify, and if the first spank is light and insensitive, then he will perceive it as approval of subsequent actions and will not attach any importance to it (4., p. 232).

When analyzing the means and methods of education proposed by Ibn Sina, it is necessary to pay attention to the age gradation used by the author and the characteristics of each age group. His age groups are as follows. The first group is children who are weaned; the second is children whose joints have already become stronger; the third is of school age; fourth – over ten years, when the child completes studying the Koran; fifth – when the inclination to study appears; sixth – earning money by craft. According to Ibn Sina, when a child’s joints become stronger and his tongue straightens, and he begins to understand and assimilate oral speech, perceive it entirely by ear, you need to start teaching him the Koran, how to write the letters of the alphabet and explain to him the fundamental principles of religion.

In his opinion, the child should recite poetry in the form of rajaz, then qasida. Rajaz recitation is easy, because it is more suitable for learning by heart, since its beats are short and its size is light.

He recommends that one should begin “with verses spoken about the superiority of adab, in praise of knowledge and in condemnation of ignorance, about the shameful of baseness and meanness, and verses encouraging love and respect for parents, doing good deeds, hospitality and hospitality and other noble actions and morals” (4., p. 232).

Ibn Sina himself speaks of the need for dual education: for the body - gymnastic education, and for the soul - reading and declaring. Accordingly, children should be taught the art of gymnastics, and the soul - for the development of its virtue - adab, knowledge, i.e. spiritual education (3., p. 48).

Ibn Sina says that if the excellent moral qualities of a child are consistent with his appearance, then it will be a most beautiful sight for those who are able to see.

Here it is quite natural to question the reason for Ibn Sina’s bringing issues of education and knowledge to the fore. And the reason here is the following - the subject of spiritual education is the soul of a child, and the soul is the most valuable thing in him, for it has a divine nature and is worthy of all reverence. Based on this, Ibn Sina, in the spiritual education of a child, sets and solves the problem of developing his certain moral qualities. As we have already noted, the thinker does not indicate a specific age at which education should begin. He, like Platon, simply calls them “children.” Ibn Sina sees the most important thing in everyone - this is the beginning, especially if it concerns something young and tender. Then, most likely, those features that someone wants to imprint there will be formed and take root. Therefore, the thinker invites children to learn to read the Koran, recite poetry, so that in the most caring way they can guide them to virtue. In this regard, Ibn Sina is extremely concerned about the quality of the content of information presented to children and subjects it to the most careful analysis. He wants the information to work towards achieving the set goal - raising a child and developing the necessary moral qualities in him. The thinker takes as a basis the qasidas that were studied in schools, and names those that should be learned and studied. For example, in order to make future children virtuous, it is necessary, according to the thinker, to teach them to the glory of knowledge in the censure of ignorance, baseness and meanness, and literature should strive to raise children “reasonable”, “temperate”, “not too excitable” and in no way case of “unselfish lovers”. At the same time, Ibn Sina insists on the need to prohibit those stories and poems that could give rise to a tendency towards vice in children.

Conclusion /Recommendations

In this case, Ibn Sina tries to form moral qualities through methods of persuasion such as storytelling and suggestion. The next means of education, according to the thinker, should be the child’s mentors. Ibn Sina believes that it is necessary for a child’s mentor to be a reasonable, pious person, knowledgeable in the matter of education, skillful in dealing with children, sedate and serious, far from frivolity and baseness, unfussy and decent in the presence of children, not dry and inert, but on the contrary, affable and amiable, friendly and responsive, sensitive and benevolent, clean and tidy, and also previously served with noble people who know the customs and rules of behavior adopted by kings, and how they differ from the rules of behavior of people of lower classes, knowing the rules of decency in meetings, the rules of behavior at meals, in conversation and communication in general (4., 232).

Ibn Sina also offers another method of instilling moral qualities, i.e. example method. The thinker believes that, in addition to various exercises and communications, the example of peers is important for a child, who, through their actions and lifestyle, should be the best school of morality for him. According to Ibn Sina, this school of morality becomes the reason for the high conscientiousness of children, which will be obtained by them only if their peers begin to be

ashamed of each other in their actions, lest one of the others see or hear from them what -or a bad deed or word (6).

According to Ibn Sina, just as every family is part of the state, and all the people mentioned above are parts of the family, and just as the virtues of individual parts must correspond to the virtues of the whole, it is necessary in the upbringing of children and women to achieve an appropriate attitude towards the state system; and if this is not indifferent to a state striving for a worthy structure, then it is also necessary to have worthy children and worthy women. And this must be taken into account, because women make up half of the entire free population, and children grow up to be participants in political life.

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