

THE ISSUE OF MORALITY IN THE PHILOSOPHICAL HERITAGE OF IBN SINA AND ITS IMPORTANCE IN THE EDUCATION OF YOUNG PEOPLE

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Abstract

This article analyzes the issue of morality in the philosophical heritage of Ibn Sina and its importance in the education of young people. In his works, which are considered the spiritual heritage of Ibn Sina, the problems of morality, philosophy, spirituality, and enlightenment are analyzed on a scientific basis and covered based on sources.

Keywords: Philosophy, human, self, knowledge, ethics, youth education, moral values, spirituality, enlightenment.

Introduction

Al-Husayn Ibn Abdullah ibn Al-Hasan ibn Ali Ibn Sina (980-1037) is a great philosopher, physician and encyclopedist recognized by the whole world. He created unparalleled works not only in medicine, but also in many other fields, such as philosophy, logic, astronomy, mathematics, music, poetry. Ibn Sina's diverse and rich scientific heritage is considered the pinnacle of medieval Eastern philosophy. At the same time, his views also had a great influence on later European philosophy. Today, the study of Ibn Sina's philosophical views is of practical importance. After all, the ideas put forward in the works of the scientist serve as an important basis for solving a number of problems facing modern philosophy. In particular, Ibn Sina's doctrine of existence, theory of knowledge, and ethical views have not lost their relevance even today. [1:23].

He is a great thinker of the Eastern Renaissance, a major philosopher, scientist, ethicist, writer, and poet.

According to Ibn Sina's classification of sciences, the earliest science is metaphysics, which is considered a higher science. Ibn Sina's works left a deep

mark in terms of content in Europe in the Middle Ages, and in the East to this day. Ibn Sina was an example of the perfect human being that humanity achieved in the Middle Ages. Here, we are referring to his skill in solving problems in the field of theology rather than his achievements in all philosophical and natural sciences. After all, in the conditions of the Middle Ages, explaining the extremely delicate theological problem in a rational, logical and beautiful way required great perseverance and deep knowledge.

Research object and methods used

The object of the study was chosen the issue of morality in the philosophical heritage of Ibn Sina and its importance in the education of young people. The article uses such scientific methods of knowledge as historical, logical, comparative analysis, generalization, dialectical, hermeneutic analysis, analysis and synthesis.

Methods and literature review

In the process of writing the article, a number of sources on the life and work of Abu Ali ibn Sina were studied. Among them, Ibn Sina's own works, including Ibn Sina's philosophical teachings, such as "Treatise on Ethics", "Treatise on the Covenant", "Treatise on Purification of the Soul", "Wisdom Book", "Khayy ibn Yaqzan", "Solomon and Ibsol", "Treatise on the Bird", shed light on the problems of spirituality, enlightenment, and ethics on a scientific basis. In his philosophical teachings, the scholar pays special attention to issues related to ethics, such as good and evil, justice and injustice, pleasure and suffering, chastity, shame and dishonor, generosity and stinginess, wisdom and ignorance, love and hatred, purity and impurity, loyalty and disloyalty, humility and arrogance, arrogance, boasting. [2:42].

Also, the works of authors who studied the work of Ibn Sina, in particular, E. Bertels, M. Dinorshoev, A. Irisov, B. Gafurov, A. Kasimzhanov, O. Fayzullaev, and others were studied. In addition, studies providing information about medieval Muslim philosophy and its representatives were analyzed. As a result of the analysis of the literature, Ibn Sina's philosophical views can be classified into three areas, namely: 1) the doctrine of being (metaphysics); 2) the theory of knowledge; 3) ethical views. The results obtained for each area are presented in detail below.

Results and Discussions

Ibn Sina's teachings on morality and humanity are of great scientific, practical, and educational importance. This teaching is based on the idea that man is the crown of the development of the universe, worthy of great honor and respect. According to him, man is the greatest of all creatures in the universe, purer and more holy than the angels. Therefore, the scientist demands that everyone be worthy of the name of man. [4:475].

He believes that a person, being a social being, has not lived and cannot live without the natural environment, without mutual socio-political, economic, spiritual and moral relations. In addition to the blessings of nature, a person needs food, clothing, housing, communication, personal belongings, moral and spiritual enrichment, and broadening his worldview. If people satisfy their material needs through farming and crafts, they will become spiritual and enlightened by enjoying the conversation of wise people, reading books, and studying science.

According to Ibn Sina, "The cause of the degradation, disorder, and instability of the human spiritual world is the self. Pure love (in the broad sense) gives stability to the human spiritual world." Ibn Sina reveals the essence of stability through the concept of moderation and explains with clear, scientific and medical grounds how important stability is for a person who exists as a complex system, in constant motion and change. "We say that the main thing in maintaining health is related to maintaining the following general and necessary reasons: moderating the client, choosing the right food and drink, cleansing the body from waste, maintaining the right structure, correct and clean breathing, cleaning clothing, moderating physical and mental activities, including sleep and wakefulness" Ibn Sina evaluates instability as a state of deterioration of a person's spiritual and mental state. He believes that the inability to control the desires causes chaos and instability in the spiritual world of a person, which leads a person to do various base things. If we evaluate today based on the principle of synesthetic approach, we can see that Ibn Sina had a one-sided approach to the concept of instability, and that he could not correctly assess the place of instability in human spiritual perfection. The fact is that the phenomenon of the norm is of great importance in all spiritual and spiritual states, characteristics and aspects of a person. The norm should be the criterion of all human actions, qualities, and activities. Violation of the norm can lead to the fact that even the most noble human qualities lose their essence and give rise to

negative character and consequences. We can see this rule in the social and moral views of almost all thinkers. For example, Navoi emphasizes that all human actions should be regulated on the basis of the norm. He even said that the highest human qualities, humility and generosity, must be in the norm. The loss of the norm leads to the loss of the content of these qualities. For example, he emphasizes that exceeding the norm of generosity leads to extravagance, while exceeding the norm of humility leads to the loss of a person's self-worth.

In his philosophical ode "Hayy ibn Yaqzan" ("The son of the awake is alive"), Ibn Sina puts forward the idea that knowledge never ages, it travels the world, awakening people from the heedlessness of ignorance and stupidity. In his words, the science of logic is one of the sciences whose benefits are tangible, and it cultivates a person's taste. It expands the scope of thought, brings to light and organizes what is known and unknown. [5:22].

Thanks to knowledge, a person does not stumble in life, does not walk on a dangerous path. "The enlightened one (arif), - says the thinker, - will be a brave man, could it not be so? He will be a generous person who does not fear even death, could it not be so? He is far from coveting all vain things and kind to all who are astray, could it not be so? He will be glorious in his self-interest, could it not be so" [9:32-38].

Ibn Sina is one of the great thinkers who created programmatic guidelines on the importance of studying the foundations of science. In his opinion, the need for knowledge is also a spirituality associated with a conscious understanding of objective necessity, that is, a system of realized goals. A person uses his intellect, intelligence, will, and wealth of knowledge to satisfy his needs and solve a problem. Human practical activity is carried out on the basis of science. Therefore, spirituality, formed on the basis of knowledge, talent, experience, and skills, gives a specific direction and opportunity to human activity.

Ibn Sina emphasized that knowledge consists of the study of things with the help of the human mind, saying: "Knowledge is the understanding of things. It is something that the human mind must reach without error or deviation. If these evidences are clear and the proofs are true, then this is called wisdom. [3:137].

Since Ibn Sina's philosophical views were mainly composed of three major systems, all his philosophical views were expressed theoretically and practically in Ibn Sina's most famous work, the Book of Healing. It consisted of three major parts,

namely logic, medicine, and theology. Ibn Sina's goal was to create a "Wisdom of the East" that would be accessible to everyone. [6:106]. All theories are based on science. From the outside, the general theory comes from reason. And reason is conveyed from the divine world, through an angel. According to this argument, knowing the angel is the basis of knowing the world, and determining the place of man in it is also a function of science. Based on this, it is necessary to study the divine sciences.

As a thinker, Ibn Sina pays great attention to reason and science, and devotes a large space to both of them in his works. It is worth noting that Ibn Sina considers the possession of knowledge not only related to reason, but also considers it to be closely connected with morality and humanity. Therefore, it is appropriate to consider the scholar's views on the relationship between science and morality. [7:19].

In his "Treatise on Ethics," Ibn Sina defines moral values such as chastity, contentment, generosity, courage, patience, gentleness, secrecy, loyalty, humility, and justice. Moral values, according to Ibn Sina, are not rigid, dry beliefs. Whether a person's morality is good or bad depends on the conditions, social environment, and, in addition, the person himself. Because, according to the thinker, all good and bad behavior arises as a result of circumstances, education, and habituation, and good behavior is also achieved through habit. At the same time, he emphasizes that power also has an influence on whether people are good or bad. [8:54].

Ibn Sina, in his story "Solomon and Ibsol," presents the following moral and philosophical ideas: A person should strictly refrain from bad behavior such as deception, jealousy, revenge, hostility, slander, greed, inner darkness, and immorality, and should not engage in foolish ways.

In the work, Ibn Sina glorifies Ibsal and encourages people to be like him. He condemns Solomon's wife as a lewd, greedy, immoral, dark-hearted, evil, and unhappy person. He encourages people to do good without any sincere obligation. Ibn Sina shows that goodness, which is done not out of necessity and obligation, but sincerely, wholeheartedly, and without any selfish purpose, is true, perfect goodness.

In his work "Treatise on Love", Ibn Sina shows that "all existing beings in the world, by their nature, strive for perfection. And striving for perfection is inherently good." [10:15].

In his work "Donishnama" he mentions that the concept of goodness has two meanings, namely, the first is goodness by its nature, and the second is goodness done for someone. The content and essence of the concept of goodness, its perfect definition in broad and narrow senses, is a testament to the greatness of Ibn Sina's teachings on spirituality and enlightenment. [11:265].

Conclusion In short, Abu Ali ibn Sina is one of the major figures of medieval Eastern philosophy, a great thinker and scientist. His rich and rich scientific heritage covers such areas as philosophy, medicine, logic, and ethics. The article analyzes Ibn Sina's philosophical views on the example of being, theory of knowledge, and ethical issues. The results of the study show that Ibn Sina's teachings on being had a great influence on the further development of Islamic philosophy. His ideas on the theory of knowledge were of great importance for European philosophy. At the same time, Ibn Sina's ethical views do not lose their relevance in any era. Comprehensive and in-depth study and research of Ibn Sina's scientific heritage is of great practical importance for today. After all, the scholar's masterpieces are not only bright pages of our past culture, but also serve as a source of spiritual and moral education for future generations.

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