

## THE SIGNIFICANCE OF THE WORKS OF ABU BAKR ZAKARIA AR-RAZI «AT-TIBB AR-RUHANI» IN YOUTH EDUCATION

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**Abstract.** *The article deals with the issues of spiritual and moral education and the quality of the inherent harmoniously developed personality, brought up in the work of Rosa «At-tibb ar-ruhani» («Spiritual Medicine»).*

**Keywords:** *medicine, youth, education, morality, spirituality, enlightenment, worldview, social, material life, politics, value.*

As the President of the Republic of Uzbekistan Sh. M. Mirziyoyev stated: “We are mobilizing all the forces and capabilities of our state and society so that our youth can become happy and become people who are in no way inferior to their peers.” field on a global scale, with a high intellectual and spiritual potential” [1].

The human mind, intellect, thinking are not only a product, a reflection of social material life, but also its creator, creator, backbone, powerful support. Only when the strength of the spiritual and moral factor is commensurate with the scale of the tasks facing society can confidence in their successful implementation be justified. Therefore, in the national idea, the idea was put forward that the foundation of the majestic building of the society we are building should be in accordance with its dignity, and what is meant is spirituality, including morality.

Today in our country, when the education of a comprehensively developed generation has risen to the level of state policy, the study of the philosophical heritage of the thinkers of the East and their role in the formation of national values, in connection with this, the study of the historical merits of Abu Bakr Zakariya Razi in increasing national and spiritual values, applying them in the upbringing of the younger generation is one of the urgent tasks of the education system.

From time immemorial, our people have had wonderful customs and traditions, including love for the Motherland, treating the Motherland as sacred, not lying, not betraying anyone's rights, respecting the elders and honoring the younger ones. They are embedded in the life, lifestyle, spirituality and mentality of our people. If you think about it this way, it becomes clear that these requirements of our ancestors mentioned the most necessary qualities for society and man. As they say, the flowing river flows, the descendants of great ancestors with strong faith will grow up to be worthy children

with these characteristics. That is why our country directs all its efforts to the younger generation and its upbringing. Today, the Motherland entrusts the creators with the task of creating the image of new perfect people, modern heroes who will be an example for young people [2, p.190-191].

Philosophical, spiritual, educational, socio-political and health ideas of the thinker in the works of Hakim Abu Bakr Zakariya Razi, such as «Sairot al-falsafiyat» («To live philosophically»), «At-tibb ar-ruhani» («Spiritual medicine») According to him, «Spiritual Medicine» is the science of spiritual and moral teaching. According to Razi, “the most important issue of the science of ethics is the education and improvement of a person from a spiritual and moral point of view” [3, p.62]. In the work, the author praises such human qualities as morality, decency, humanity, kindness, friendship and brotherhood, but also mentions qualities that negatively affect spiritual and moral growth: selfishness, anger, envy, jealousy, lies, greed, greed, fear of death, etc. also indicate escape routes. In his opinion, in order to become a real person, each person must ask for help from his mind, bestowed by «absolute existence», move away from sensual desires and recognize his moral vices» [3, p. p. 73]. Therefore, man is a material being with the possibility of spiritual perfection. The fact that man is a social being comes from the fact that he has the possibility of spiritual maturity. A person is a person who has begun to reveal the possibilities of his spiritual development.

Razi says that the difference between humans and other beings is that they control their passions with the will of their minds. An untrained animal follows a natural inclination without realizing the consequences. You won't find a single animal that holds back its desire when it needs it, or that can't resist eating what its sucker is. However, relying on the rule of «decency», you often meet a person who is able to overcome his natural desire and control himself [3, p.86]. Indeed, animals eat what they find. For him, there are no concepts of «treason», «honest» and «haram». A person who is aware of his identity creates food through honest work. Whether he is a farmer, a farmer or a merchant-entrepreneur, he benefits not only himself and his family, but the whole society, all people like him, and he is pleased with the results of his conscientious work. If every breed of animal feeds on greenery or other animals and satisfies its lust in the circle prescribed for it, then man is first of all a creator. He plows the land, sows the seeds, tends to the seedlings, reaps the harvest and feeds on his hard work. If a person does not fulfill this first duty in accordance with his high position, if he thinks only of his own pleasure and tries in any way to satisfy his desires, then he will quickly become lower than an animal. Through the free will of man, he determines his duty in life on the basis of his faith. This free will requires a conscious approach to one's actions. If he does not try to understand his identity, if he gives free rein to his desires, he is always in danger of becoming not only a drunkard, a drunkard and a drug addict, but also a thief, a thief, a swindler. prostitute and

murderer. Pure human feelings, such as modesty, honesty and honor, protect a person from such evils.

“And some people,” says Razi, “have a hard time achieving human qualities.” Lust or sensual inclinations lead to temporary enjoyment. Therefore, a person who desires and indulges in his natural lusts and pleasures does not perceive spiritual pleasures. As a result, such people use various tricks for enrichment, deceiving their conscience and bringing it into a destructive state. A person who understands the negative consequences of indulging sensual desires will not allow this.

According to the thinker, “people who indulge in sensual desires do not believe that their souls are essentially “jewels”. They think that with the loss of the body, the soul in it will also disappear. If you take people who say that John is original and active in his essence, he uses the body as a tool, they always curb and restrain their inclinations. , sexual desires and desires, and achieve a high moral and spiritual level. They hate those who indulge in sensual desires, consider them animals. Those who indulge in bodily desires and sensual pleasures that provoke them, who love this state, who regret past pleasures, suffer from animal pain. In particular, after the soul leaves the body, their oppression, repentance and suffering continue for a long time [3, p. 83].

According to the khakims, the scientist continues, man is not created to betray sensual and bodily pleasures. He differs from animals in his thinking. Indulgence in physical pleasures is a natural characteristic of animals. Man has a soul. If he has a thinking soul, can realize his personality, can imagine unknown things, then he can always enjoy and develop spiritual satisfaction, improving his condition. A real person differs from all animals in mind, soul and soul [3, p. 88].

In the treatise, Razi notices about the soul and quotes the following thoughts of the sage Plato: “There are three souls in a person. The first of these is called the rational soul or the divine soul. The second is called wrathful or animal lust. The third is the vegetal ego, or «developing», «emotional» ego. According to him, two of the above nafs, that is, animal and vegetable nafs, were created to serve the intellectual nafs. The vegetative soul serves the body as an instrument of the mental soul. And the angry nafs is created by the intellectual nafs to restrain the emotional nafs and limit its countless desires so that the intellectual nafs can practice.

Agreeing with the thoughts of Plato, Razi calls the first of them «hirami» (nafs), and the second «the power of anger.» It is feelings that occupy a leading place in the life of animals. Therefore, the knowledge of personal benefit and harm, the natural desire for the first and opposition to the second, is not yet a sign of humanity, but a common aspect of man with animals. Therefore, unlike all beings, each step of a person is evaluated in spiritual dimensions. His material needs and aspirations also have spiritual criteria, and even a piece of bread that he eats in order to continue his material life is evaluated from the point of view of «halal haram» and affects his fate.

Analyzing the above opinions of Alloma, it becomes clear that among the peoples of Muvarounnahr and Khorasan, universal and national values have been combined with each other for centuries, developed under the influence of each other, played an important role in interpersonal relationships and education. As long as this is so, these moral values, in our opinion, should serve as one of the theoretical foundations and foundations of our national program, which is currently being formed. In this regard, it is extremely important to bring to the attention of modern listeners the essence of the treatise of Abu Bakr Zakariya Razi «At-Tibb ar-Ruhani», which illuminates social and ethical views, and at the same time requires deep scientific research.

Youth is our future, the decisive force of our tomorrow. The reforms carried out in our country are based on the noble goal of caring for the younger generation, who are physically healthy, mentally mature, possessing modern knowledge and skills, capable of independent and creative thinking, and having a high intellectual potential [4]. , p. 136]. Therefore, it is important to arm ourselves with the knowledge necessary for our health, a healthy lifestyle inherited from our ancestors.

The bottom line is that the main asset of the society that we are building is a person and only a person. Reforms, regardless of what front they are carried out on: society, economy, politics, spirituality, morality - all these are good intentions - only means of ensuring the improvement of man. Therefore, the only highest goal of the national idea is to make the life of every citizen of our country better, morally higher, morally higher.

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