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THE ROLE OF SPIRITUAL AND MORAL VIEWS OF ABU ALI IBN SINO IN YOUTH EDUCATION

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***Abstract.** The article considers the spiritual and aesthetic views of Abu Ali ibn Sina in the education of youth. The study of the spiritual heritage of ancestors, their contribution to historical culture, the scientific understanding of the educational ideas put forward by them and their widespread use in the field of education are of great importance in educating the younger generation in the spirit of ideas characteristic of the national mentality. Because in their work, enlightened ideas embody the achievements of a certain period, the dreams and aspirations of a large team, the goals and objectives of the era.*

***Keywords:** spiritual and aesthetic views, education of youth, education, scientific culture, religious views.*

As the Respected President noted: «Thousands of scientists, scholars, great thinkers, poets and saints came out of our land, which is the crossroads of ancient cultures and civilizations, in the Middle Ages. Their invaluable heritage in the field of exact sciences and religious sciences is the spiritual heritage of all mankind» [1].

Ibn Sina was one of these figures who managed to make a great contribution to the treasury of scientific culture. He put forward great humanistic ideas about not only material, but also spiritual health of a person, the purity of the human body and soul, the unlimited development of human abilities, enlightened, friendly and kind people, uniting on the path of spiritual and scientific development. Seeing injustice, discontent and inequality in the world, Allama observes on his own, but dives into

the river of bewilderment, not finding the reason, he is unable to understand the world, writes in one ruba that he is confused with the philosophy of the world:

«Oh, if I knew who I am and why I wander the world. If I had a good future, I would live peacefully. It has passed, if it were not so, I would cry out my eyes» [2, p. 194].

Ibn Sina emphasized that the spiritual mastery of reality is unique to man. In his opinion, God gave man such strength that he could distinguish good from evil, intellectual maturity, perfection from false love and arrogance. Since man is a rational being, he occupies a special position in nature and differs from other creatures. This philosophical reasoning of Ibn Sina has not lost its significance today. In solving the global problems facing humanity today, people are obliged to adhere to the principles of universal morality, openness, solidarity, and direct their minds to good deeds. Because the right approach to global problems accelerates development, ensures peace and social stability. Achieving this requires looking at the world in a new way, thinking in a new way, approaching spiritual and moral values and philosophical heritage objectively from the point of view of historicity and dialectics. «Today, more than 100,000 handwritten works are stored in the book funds of Uzbekistan. Unfortunately, these rare books have not yet been fully studied; they are waiting for scientists and their readers. In these unique works one can find answers to many topical questions of our time» [1]. In particular, as our great scientists note, perfection in a person is primarily associated with his thoughts, thinking and practical activities. Self-knowledge of a person, his understanding, responsibility and obligation to others are connected with his education. The physical health and intelligence of a person are also determined by education.

As a true humanist thinker, Ibn Sina believed in the all-round development of man, in the ability to learn the secrets of nature and the truth. That is why the thinker calls to dry up the source of enmity between people. If people are honest and sincere

with each other, if they get along with each other, all problems are eased. He firmly believed that any difficulty could be solved and the mysteries of truth could be revealed. He urges people not to be afraid of difficulties on the path of science, to be brave and persistent. «A hero from people», says Ibn Sina, “is not afraid of future labors and difficulties». He who refuses to grow to perfection is the most cowardly of men» [p. 3.13].

The proverb «A child is dear, his manners are dearer» has a universal meaning. So, what is the state of children's education today? Some great people have not puzzled over the most pressing problem of our time.

They say that young parents brought their yesterday's children to the sage Abu Ali ibn Sina and asked him how to raise a child. Then the sage said, «You are nine months late in your education». In this narrative, the idea is that the sooner a child's upbringing begins, the better. At the same time, there is a hint that the child will be born honest and will be nourished and properly cared for in the womb. Ibn Sina calls on people to live in friendship with each other, dry up the hotbed of enmity that humiliates people, and live in fraternal harmony and harmony so that children grow up as exemplary masters of behavior: «O brothers! Be sincere friends with each other. Open the veils of your impartial hearts, each of you for your brother». In one poem, he compares the ignorant with the blind, who sees nothing in the world:

The sun doesn't shine on the blind.

The right path to ignorance is also rinhon [4, p. 145].

Ibn Sina wrote a special work called «Tadbir al-manozil» on family education. In it, the scientist explained the tasks of parents in raising children and expressed his comprehensive and perfect opinion about education. In the chapter «Mukoyasa dar akhlok» of the work, the following advice is given to parents and

educators: «Parents should take care of their children when they are raising them. In particular, they should eliminate the behavioral defects of the child without affecting his personality» [3, p.248]. The chapter «The Path of Counsel» of the work describes the duties of parents and shows what qualities a father and mother must have in order to fulfill these duties:

«... one of the upbringings is to give the child a good name, teach him science and manners, teach him to respect everyone, make him a professional», etc. In Eastern wisdom: «Do what your child tells you until he is seven years old, because this period is the period of royalty, when the child does what he says, be demanding of him in education from seven to eighteen years old, do what we tell you so that they develop the skills for the job. And after eighteen, treat him as an equal, treat him as a friend» is distinguished by its vitality [4, p. 13-14].

Today, more mothers are responsible for raising children in the family. Therefore, to what extent is the spirituality of mothers who perform all responsible tasks, what is the family environment like, how are the relations between husband and wife, can parents be an example for a child?

Ibn Sina also reflected on the virtues of mothers in his work «Tadbir al-manozil»: «Let a woman be educated. Let him believe in religion. She should be shy, timid, self-confident, courageous by nature, deeply loving her husband, thinking about the birth and upbringing of children, not oppressing and submissive to her husband, correct, modest, prudent. It is not in vain that the age-old proverbs of our people are woven: «What a bird sees in a nest, it will do», «If you see mom, take your daughter». They embody many life lessons [5, p. 47-50] .

Ibn Sina says that the idea of what is good and what is bad should be constantly instilled in the child:

Everyone does good or bad

It's a matter of finding good and bad.

We among the people have a saying: «What came in with milk, then it will come out with the soul.» If the qualities of kindness, beauty, kindness to people are instilled in the body and mind of a child with mother's milk, then positive results will be achieved in the behavior of the child. What if the seeds of tyranny, violence, rudeness are scattered? Deprivation of knowledge, backwardness, lack of culture, ignorance, darkness are manifested. This is called «ignorance». Ibn Sina says about this: «As long as my friend spends a lot of time with my enemy, I no longer consider him a friend. «Indeed, sugar mixed with poison should be avoided; and the fly that sits on the snake must be avoided», he says as follows:

My friend does not sit with the enemy,

I won't be with him anymore.

If the diet is toxic because of sugar,

Avoid flying, if there is a place to land, then mo.

Ignorance has to be fought only with enlightenment.

One of the sages said: «The spiritual wealth of each nation is determined by how many books it reads». In our time, much depends on the generations adopting the good qualities of our ancestors and not repeating the bad ones. No one can deny the role of education in this regard.

In a number of works by Ibn Sina, the freedom of people, the highest human qualities and their dominance in life are promoted in symbolic and metaphorical interpretations. For example, in the work «Rislat at-Tair» by Abu Ali Ibn Sina, a bird trapped by hunters is freed with the help of free birds escaping from captivity, and the fact that the remnants of the trap are still hanging on their feet does not prevent them from flying, finding salvation, and in At the same time, the details of

the desire of birds for a free and prosperous life, meetings with birds personifying the standard of perfect qualities do not allow to live a quiet life [6, p. 56-59].

Compared to today, it acquires an important social essence. In the modern era, an independent society, freed from the captivity of colonialism and dependence, does not immediately get rid of its complications and mute mood, but undergoes a certain transitional period in order to move on to a new system and way of life. During this period, not only the life of society is updated, but also the level of human perfection rises, new moral qualities are formed in it.

In the literary works of Ibn Sina, a number of issues such as humanity, honesty, love, respect for each other and friendship are given enough space. In his poems, Ibn Sina gives young people paternal advice, advises them to think carefully about everything, to be careful in choosing friends and associates:

«Be careful not to tell your secret to anyone». Because the word «thoughtful» means nothing more than «be careful» If you keep your secret, it will be your prisoner; if it becomes public, you will remain a prisoner of your secret» [7, p. 21]. Elsewhere, Ibn Sina warns people not to share their thoughts with those who are uneducated and surrounded by religious beliefs:

«My brother, you know it! In these «Councils» I have given you the cream of truth: I have added bits of wisdom to tender words. Beware of those misers who know them and do not appreciate them, who are ignorant, uneducated in the sciences, unaccustomed to learning, who approach you at first sight, but are devoid of enlightenment, who, if they say that they are philosophers, include them among the erring ones». [8, p. 13].

As an ordinary Muslim, Ibn Sina believes in the existence of God. However, his thesis is completely focused on the educational side. He does not look narrowly at the issue, he approaches each direction deeply and comprehensively. He does not

know that the work of people in the world consists only of obedience, fasting and reading the Qur'an. The scientist was a leading thinker who held high the banner of science and enlightenment. He encourages people to spread knowledge and understands that only when a true Muslim acquires accessible knowledge, he can become a true Muslim. In this he contradicts the narrow ideas of religious scholars, who say that only obedience and worship should be performed in this world, and that this world is a temporary world.

Ibn Sina was not only a doctor, but also a great thinker of his time, a great figure who had a significant impact on science, culture and literature of subsequent centuries. His works in specific areas of science, great achievements in the field of philosophy and literature rightfully give him the right to be called an outstanding representative of world science and culture.

In conclusion, we note that important aspects of the ethics of our great ancestor Abu Ali ibn Sina still serve as their content and essence to educate young people in the spirit of exemplary morals and morals.

In New Uzbekistan, an objective and scientific study of the historical and cultural heritage of the past created an opportunity to inform the current and future generations about the great contribution of our ancestors to world science and culture. Uzbekistan, the country in which we live, was one of the cradles of civilization not only of the East, but of the whole world. In particular, scientists and scholars who lived during the Renaissance in the 9th-12th centuries left a deep mark on history with their fruitful work.

The period in which Ibn Sina lived did not allow him to fulfill all his desires. Many of the ideas put forward in his works have remained dreams. First of all, independence made it possible for Ibn Sina to study and evaluate his scientific and creative heritage.

There is a symbolic meaning in the announcement in our country at the initiative of the President of the years «Communication with the people and human interests» and «Support for entrepreneurship, innovative ideas and technologies.» This is proof that the country pays great attention to the lives of its citizens, especially the future of the country's youth.

We should be proud of our ancestors like Ibn Sino, who made a great contribution to the development of medicine, philosophy and spiritual and moral sciences, glorified our country in the world, imprinting it forever on the pages of history. And the people who make his dreams come true are truly happy.

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