

**THE PROBLEM OF SPIRITUAL MATURITY OF MAN IN THE WORKS AND  
TREATISES OF ABU ALI IBN SINO**

**Muminova Mehriniso Habibjon kizi**  
Researcher at Bukhara State University

**Annotation:** The article theoretically presents the ideas on the importance of moral and educational issues in the works of Abu Ali ibn Sina for today. It analyzes the importance of educational work aimed at forming a new spiritual space and a new worldview based on the ideas of self-awareness and tolerance in the works of Ibn Sina, and educating in a spirit of respect for the religion and philosophy of Islam.

**Keywords:** morality, values, spirituality, education, science, tolerance, humanity, upbringing.

**Introduction.** In the processes of building society in Uzbekistan, the development of our spiritual values has its own importance in the strategic goal of building a civil society. Achieving the harmony of the spirituality of a free individual, modern democratic ideas and national-spiritual values is also supported by the literary and scientific heritage of Forabi, Yusuf Khos Hajib, Ibn Sina, Jami, Navoi about a virtuous society. One of the main tasks is to provide a more advanced education to the harmonious generation of Uzbekistan and to introduce the creative paths of our great thinkers and scientists in the process of educating them, and to educate young people in the spirit of patriotism for our more independent Uzbekistan.

One of our ancestors who made the name of Bukhara famous throughout the world was Abu Ali al-Husayn ibn Abdullah ibn al-Hasan ibn Ali ibn Sino (980-1037), who was born in the Afshana village of ancient Bukhara, known to the West as Avicenna. In Eastern sources, the scientist is often honored with the title of "Sheikh" or "Sheikh ar-Rais". This name, which means the leader of wise men and scholars, and expresses the love and affection of the people, is a sign of the respect of the East and the West for the scientist. The work that brought Ibn Sino worldwide fame is the five-book "Al-Qanun fi-t-tib". "Qanun" is not only the culmination of the knowledge and personal experience of medicine created in the East, Greece and Rome before Ibn Sino, but also a work that raised this science to an amazingly high level in its time. This work was translated from Arabic into Latin in the 12th century. Later, the scientist's "Urjuza" on medicine was translated into French, English, German and Romanian in the 16th-17th centuries. The largest of the scientist's philosophical works is "Kitab ash-Shifo", which includes sections on logic, physics, mathematics and metaphysics.

Most of Ibn Sina's philosophical works serve to educate a person spiritually and morally, so that he can develop his perfection. In particular, the thinker's philosophical work "Risala fi ilmi akhloq" talks about the need for friendship, kindness, loyalty between people, and exposes negative qualities such as passion, hypocrisy, deceit, and cunning. He called on the people to be just. Ibn Sina calls on people to approach people not with violence, but through compromise, and his views on etiquette and moral education stem from his long-standing humanitarianism and deep love for all humanity.

The thinker emphasizes that it is the highest honor for a person to be knowledgeable and moral. Knowledge is the ability to read, write, and learn all the necessary things. Knowledge is the honor of the world. It is a high and sacred virtue that helps a person to understand himself and always leads him on the right path. Because knowledge explains to people their past, present, and future prospects, and determines the right path for development. All virtues have glorified knowledge, and they themselves sought to enjoy its benefits. The life paths of the great scholars of Turan are a clear proof of this idea. They did not easily reach the peak of knowledge. Only those who climbed the solid rocks of science without fear of hardship can conquer its luminous peaks. Science sharpens a person's mind and shapes his worldview. A person without science is like a fruitless tree, an empty

sack. Science, like the fruit of a tree, nourishes every person, increases his interest in life and forms a spirit of gratitude for each passing day. Science is the guiding star that shows the right path to solving the problems of human society.

Speaking about the moral culture in humans along with knowledge, Ibn Sina emphasized that morality is the doctrine of people's self-control, the result of a person's observation of himself and his evaluation of the behavior, manners, and conduct of others.

Their virtues are simultaneously components of the virtue of justice. Each virtue, in turn, is related to it.

Science - enlightenment, virtue. Knowledge is a sign of the purity of society. Where there is knowledge, there is religion. If knowledge weakens, ignorance and stupidity increase. In a country without knowledge, sedition increases, good deeds are not done, murders increase, without knowledge, parents do what they know, and children do what they see.

Every nation and society must have its own moral norms. Morality determines the norms of behavior between people in society. It includes moral consciousness and moral attitude. It is a product of social relations and is determined by the social existence and material living conditions of people. The content of morality is determined by social and economic determines relationships. The moral norms formed between people change based on economic, ideological, socio-political changes in society. People's ideas about justice, good and evil, conscience, duty, and homeland also change. For example: In a society where there is no theft, there will be no advice such as "Do not steal". Along with the specific aspects of each morality, there will also be universal aspects. The spiritual basis for the formation of universal moral qualities in Muslim peoples is the religion of Islam. Like other human qualities, morality is of great importance in the religion of Islam. In Islamic teachings, moral concepts occupy a central place in the system of human qualities. Thanks to independence, today, wide opportunities have opened up for the use of the Quran and Hadiths and our historical heritage in the education of wide sections of the population, especially young people.

The most important means of moral education is to have a one-on-one conversation and give advice to the child without touching his ego or pride. Ibn Sina considers the formation of moral qualities in a child in conjunction with work, physical, and mental education to be the main factor in perfecting him as a person.

In Abu Ali ibn Sina's philosophical stories such as "Hayy ibn Yaqzan" and "Risalat at-Tayr", figurative heroes are at the center of the storyline; in "Solomon and Ibsal", we witness the depiction of people and their everyday worries and concerns. In the philosophical story, issues related to moral purity, the high human loyalty of a brother to his brother, and the protection of his family honor even at the cost of his life find concise artistic expression. According to the story, Salomon was a brother and had a younger brother named Ibsal, who was born to the same parents. Salomon raised his brother as his own child and gave him a good education. Ibsal was given excellent lessons in all the subjects available in his time. To do this, Salomon, in addition to creating favorable conditions for him, attracts the most experienced and knowledgeable teachers in the country to such a responsible task. Thus, in Ibsol, a comfortable balance of the external and the internal, he seeks new ways to realize his evil intentions throughout the work, inventing tricks that are difficult to imagine.

The philosophical story, the "romantic adventures" of Yanga and her brother-in-law are becoming increasingly intense. Yanga, who intends to trap Ibsol, uses various methods and means. The devil's curse drives the woman, who is "burning in the fire of love" into a frenzy, not day by day, but hour by hour. Her "love" for Ibsol knows no bounds and grows, and she suffers many hardships along the way. But Yanga is also convinced by her brother-in-law's For a poet, he keeps himself very restrained and does not let his tongue run wild. He uses the jewels in his possession to deceive Ibsol by scattering them, planning to subjugate him in this way.

Professor Muhammadjon Boltayev, a scientist who devoted his life to studying the philosophical world of Abu Ali ibn Sino, a Distinguished Scientist in Uzbekistan, Doctor of Philosophy, writes: "Man embodies the qualities and characteristics of plant and animal souls. These long-standing spiritual, intellectual, and intellectual characteristics and qualities are different from each other, in various ways".

The same emphasis of the clever scientist is even more clearly manifested in the example of the fate of the heroes of the philosophical story "Solomon and Ibsol", and they are divided into two categories according to the aspects highlighted above. To the new group It is impossible to say such a thing about the servants of the clan. Because animalistic and sensual signs are high in their behavior, level of thinking and daily activities. Otherwise, Yana, who took the baby Ibsol to her arms and made a worthy contribution to his upbringing, would not have taken such an unworthy and selfish path. That is, she would not have expressed her love for Ibsol, who was as close to her as a child, and subjected her to such mental suffering. Such sharp discussions and debates are repeated several times throughout the philosophical story. We think that reading these panels will create a two-pronged impression on the reader: The first of them, undoubtedly, concerns Yana. This woman, who is firm in her decision, first of all seeks to persuade Ibsol to her selfless intention. But all his efforts are in vain, and when he has completely lost hope in Ibsol, he decides to take revenge on this "stubborn young man" and punish him mercilessly. The same negative traits in the female form, undoubtedly, not only arouse a feeling of hatred towards her in any person, but also encourage them to be wary of such inhuman behavior. Moreover, Ibn Sina's potential as a writer, with a negative verb, It clearly demonstrates his skill in painting the spiritual world of people. Ibsol's courageous efforts in these paintings are a lesson for the reader. The main purpose of Ibn Sina in writing the story "Salomon and Ibsol" is to glorify and promote the noble human qualities in Ibsol's character, and to show the courage of a determined young man on the path to perfection as an example. Ibn Sina's high human aspirations, universal ideological intention, noble moral-spiritual, literary-aesthetic views firmly prevent such inhuman actions. To be more precise, the dream of a perfect person, which took precedence in Ibn Sina's worldview, does not allow such an undesirable action. Abu Ali ibn Sina considered the acquisition of knowledge to be the first criterion for achieving perfection and called for the acquisition of knowledge. Noting the need to educate children in school, he emphasizes the need to adhere to the following principles in education:

When educating children, do not immediately focus on books;  
imparting knowledge by going from easy to difficult in education;  
the exercises performed should be appropriate for the age of the children;  
focus on teaching in school as a team;  
taking into account the preferences, interests and abilities of children when imparting knowledge;  
combining training with physical exercise.

Ibn Sina teaches that the social environment surrounding a person plays a special role in the formation of a person, that this environment affects not only a person's knowledge of the world around him, but also the formation of good or bad aspects in his character, therefore, it is necessary to be careful in raising children, to keep them away from a bad social environment. Ibn Sina proves both theoretically and practically the important role of physical education in human development, along with mental and moral education. He emphasizes the need to take care of the child even before he is born, to start education from infancy.

In Ibn Sina's educational views, a person's intellectual, moral, aesthetic, and physical development are interpreted as the main criteria for their maturity.

Today's educator must have the ability to change public opinion towards current educational priorities based on their knowledge and skills.

In conclusion, it should be noted that the idea of living in peace, prosperity, calling people to harmony, unity and stability has not lost its universal significance for centuries. Preserving the spiritual heritage of our great ancestors, following their ideals of goodness, and educating the growing younger generations in the spirit of respect for our values are among the main issues facing all of us today. In the spiritual and moral improvement of young people, we can achieve a deep study of our history, pride in it, and respect for our spiritual and moral values by educating them on the basis of national and religious principles that are the roots of our spiritual heritage, forming and developing a scientific worldview, spiritual and moral feelings in young people.

That is, in the era of increasing information and educational environment, high scientific and technological development, globalization, and increasing environmental problems, the main task is to teach students to function independently, to use information flows rationally, to be aware of the science of logic that our ancestors practiced, and to increase philosophical thinking. For this, it is necessary to create opportunities and conditions for students to work independently. Based on this, the task of professors and teachers in the field of education is not only to impart knowledge, but also to prepare students for independent research, work and thinking, analysis, comparison, and rapid renewal and replenishment of knowledge throughout their lives. In solving these urgent tasks, the spiritual and educational thinking of the great scholar and scientist Abu Ali ibn Sina and the rich scientific and cultural heritage he left behind serve as a basis for educators and students.

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