

# Abu Ali Ibn Sino's Social Philosophical Views as an Important Scientific Source for Improving Students' Moral Culture

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## ABSTRACT

*In the article, in the philosophical views of Abu Ali Ibn Sina, the solution of such issues as the formation of a healthy lifestyle, spiritual and physical maturity, and ensuring the harmony of actions related to the pursuit of perfect learning of science, which are considered to be urgent problems in the process of the rise of moral culture of young people.*

## INTRODUCTION

The scientific heritage of the thinker Abu Ali ibn Sina, who made great discoveries in the fundamental directions of science in our country, is one of the important scientific sources in shaping the moral culture of students at the new stage of society's development. There is a need to study in the context of researching the scientific heritage created by naturalists and philosophers and finding scientific solutions to the social problems of the new stage of development of Uzbekistan, including the tasks related to the educational process, in order to raise the moral consciousness of students and make decisions. The role of the works created by our great thinkers forefathers is of special importance in solving such issues as the formation of a healthy lifestyle, spiritual and physical maturity, and ensuring the harmony of actions related to the pursuit of perfect learning of science. For this reason, a social need arose in Uzbekistan for the research of innovative methods of forming the moral culture of young people, relying on the scientific heritage of Abu Ali Ibn Sina, which is directly related to the strategic development of society and the human factor. In this regard, the President of the Republic of Uzbekistan emphasizes that “You are the descendants of the Khorezms, Ferghanis, Beruni and Ibn Sina, Ulughbek, Navoi and Babur, Bukharis, and Termizis. The invaluable knowledge and discoveries created by our great compatriots are still serving the entire humanity today”[1].

## RESEARCH MATERIALS AND METHODOLOGY

At the current stage of the development of human civilization, the teachings of Abu Ali Ibn Sina are being deeply studied in the world's leading universities and scientific centers. The contribution of Ibn Sina's scientific heritage to the world culture, science, and spiritual development, its influence on the Arab and Latin world, the need to form a philosophical and scientific outlook in young people, his

views on the harmony of religious and secular knowledge, and the theoretical and practical significance of the content of his philosophical stories. In particular, the scientist's philosophical views on the interdependence of the human spirit and activity, the nature of human formation and social activity, and the scientific heritage of the social ideal and the moral and spiritual maturity of young people are of great theoretical and practical importance.

Abu Ali Ibn Sina is one of the great philosophers and scientists who made a worthy contribution to the development of the science of philosophy in our country. Despite the difficult times in which he lived, the thinker was able to make a worthy contribution to the development of the science of philosophy, and wrote philosophical works of universal importance. When researching the content and essence of Alloma's philosophical teachings, social philosophical views, it is necessary to pay attention to important social and cultural issues in Movarounnahr during his life. It should be noted that most of Abu Ali Ibn Sina's works are devoted to philosophy, logic, psychology, ethics, and solving social problems. At the heart of Alloma's ideas of theoretical and methodological significance for the science of philosophy lies the conclusion that God is the founder of all beings and things. In Ibn Sina's work and philosophical teaching, God's unity, independence, creativity, absence of defects and negative defects are noted in his work. One of the main contributions of the great philosopher to the development of social and humanitarian sciences is his recommendation to study philosophical sciences according to their theoretical and practical importance, that is, theoretical and practical philosophy.

One of the important parts of Ibn Sina's philosophical teaching is the fact that he considered logic to be the main means of knowing, and it is of great theoretical and practical importance. A scientist who has researched the basic laws of philosophy, using the methods of scientific knowledge of the theory, explains the practice, that is, the essence of the events occurring in existence, which is inextricably linked with the situation in certain social conditions. That is why conclusions based on observation and experience, obtained scientific results occupy an important place in the philosophical views of scholars.

Abu Ali Ibn Sina places the issues of human perfection in the main place in his philosophical teachings. A person's health, depth of mind, harmony of social activities ensures that his place in society will be elevated. The President of the Republic of Uzbekistan states that "It is known that thousands of scientists, scholars, great thinkers, poets, and saints emerged from the land of our country, which is the crossroads of ancient cultures and civilizations, in the Middle Ages. Their invaluable legacy in the field of exact sciences and religious sciences is considered the spiritual property of all mankind"[2].

Abu Ali Ibn Sina, one of the followers of the ancient Greek philosopher Aristotle in Central Asia, entered the ranks of Eastern Peripatetics-Ravoqiylar through the philosophy of Abu Nasr Farabi. But Abu Ali Ibn Sina, before getting acquainted with the philosophy of Aristotle and Abu Nasr Farabi, studied in the scientific and creative environment of the city of Bukhara from a young age. According to the education that was painting in the East at that time, from a very young age he was well acquainted with the twelve branches of literature.

Famous philosopher scientist academician M. According to Baratov, Abu Ali ibn Sina was a famous encyclopedic scientist, naturalist, philosopher, medical scientist, astronomer, mathematician, musicologist, writer and poet who made a great contribution to world culture[3]. Along with Abu Nasr Farabi, Abu Rayhan Beruni, Muhammad al-Khorazmi, Al-Farghani, Ibn Sina is one of the great thinkers who raised the culture of the peoples of Central Asia to the forefront of world culture in the middle ages. Ibn Sina spent his youth and youth in the city of Bukhara. The city of Bukhara, the capital of the Samanid state, has a long, historical tradition of knowledge and was a center of science during the reign of the Samanid dynasty.

The city of Bukhara, the capital of the Samanid state, which had the traditions of Eastern knowledge, had become one of the famous centers of science and culture in the entire Movarunnahr, Khorasan,

and the Middle East. Arts and crafts, jewelry, paint and paper making, carving, architecture are developed in the city of Bukhara. There were also scholars, philosophers, writers and poets who worked in medicine, philosophy, art, history, and jurisprudence, writing in Arabic, Persian, and Turkish languages.

During Ibn Sina's lifetime, science reached its peak in our country. In the field of natural sciences, great figures such as Abu Rayhan Beruni, Abu Said Mashih, Abu Nasr ibn Iraq created. Scientists such as Ibn Miskawayh (died 1030), Abu Mansur al-Saalibi (961-1038) created great scientific works in the field of philosophy, history and literature. During the period when Ibn Sina's philosophical teaching was created, works published in Arabic and Persian were studied by researchers and independent scientific works were carried out on the spiritual life of this period.

It should be noted that the creative environment of Bukhara, the capital of the Somanids, which was the most important scientific and literary center, played an important role in the development of the work of philosophers and scientists of this period. Philosopher Al-Saalibi gives the following information about the poets who lived and created in Bukhara in his Tazkira: "Bukhara was a place of fame during the reign of the Samanids, the Kaaba of the Sultanate and advanced people of their time gathered, the stars of the world's writers shone and the virtuous people of their time gathered (place ) was"[4], he writes. Although the Somanites encouraged poets who wrote in Persian more, there were also artists who wrote in Arabic in the capital Bukhara and in the palace. Philosophers, scientists, writers came to the city of Bukhara, considered the scientific center of the Arab caliphate, to seek shelter and continue their scientific work for various reasons. Al-Saalibi writes in his work as follows: "There (that is, in Bukhara) Abu-l-Hasan al-Lahham, Abu Muhammad ibn Matron, Abu Ja'far ibn al-Abbas ibn al-Hasan, Abu Muhammad ibn Abu-s-Siyab, Abu Nasr al-Huzaimi, Abu Nasr al-Zarifi, Raja Ibn al-Walid al-Isfahani, Ali ibn Harun al-Shaybani, Abu Ishaq al-Farsi, Abu-d-Qasim al-Dinavari, Abu Ali al-Zawzani and they ( that is, the most virtuous emigrants who were in the service of the Somonites) had gathered. When philosophers and scientists gathered there, their discussions on scientific topics brought them closer to each other. In the work "Yatimat ad-dahr" by the philosopher and researcher As-Saolibi, valuable information is given about 47 Arab poets, writers, philosophers who lived in Bukhara, and some examples of their works are given. These poetic pieces are examples of works written in odes, humor, odes and other genres. Among the stories of poets and writers who lived and created in the city of Bukhara, there are comic poems criticizing the activities of the emirs, ministers and other officials of the Samanid state. There are verses written complaining about one's fate, poverty, and the society in which one lives.

Abu-l-Hasan al-Lahham was the most famous poet who wrote philosophical poems in his time. The French orientalist Barb'e de Menard (1826-1908) called him "Juvenal who came out of Movarounnahr during the Somonites". None of the poets of that period who lived and created in Movarounnahr could not compare with al-Lahhom in terms of humor. Ministers, officials, and some poets who were his contemporaries were criticized from his humor. For example, he wrote about the minister of the Samanid state, Abu Ali al-Balgami: "Al-Balami's ministry is a coup d'état, and it is like a lock hanging on a ruin." During his ministry, he did not respect governors, officials and secretaries. His ministry upset all the nobles. "He is the most deserving person who should be hanged because of his cunning and cruelty."

## **RESEARCH RESULTS AND DISCUSSION**

Among the artists who lived in Bukhara at the time when Ibn Sina wrote his philosophical poems, the work and work of Abu Talib al-Ma'muni (died 994) is noteworthy. This writer gained an unparalleled reputation in his time by writing descriptive poems. More than a hundred of his poems about various things, weapons, animals, birds, fruits, food, which have reached us, are presented with beautiful similes and are an interesting source for introducing the material and spiritual life of people of that time. During the time when Ibn Sina lived and worked, philosophical views and fiction were also developed in Khorezm. Especially Gurganj (now Urganch), the capital of Mamunid dynasty, becomes a center of science and literature. During the time of Khorezmshah Abu-l-Abbas Ma'mun II

ibn Ma'mun (997-1017), a number of philosophers, scientists, poets and writers from Central Asia and the Islamic East in general gathered here. Among them were thinkers Abu Ali ibn Sina, Abu Rayhan Beruni, Abu Sahl Mashihī and Abu Nasr ibn Iraq, physician Abu-l-Hasan Hammar, writers and historians Abu Mansur al-Saalibi, Ibn Miskawi. Another cultural center was the city of Hamadan. At this time, Buwayhi dynasty ruled in Hamadan and Isfahan. Part of Ibn Sina's scientific and creative activity was spent in Isfahan and Hamadan. He lived in the city of Hamadan from 1014 until the end of his life and was directly connected with the scientific, cultural and literary environment of this place.

The great philosopher-scientist Ibn Sina wrote many works in the field of philosophy, nature, medicine and other sciences. Ibn Sina lived in almost all of the above-mentioned cities and undoubtedly got acquainted with the literary life and communicated with poets, philosophers and scientists. An in-depth study of Ibn Sina's philosophical heritage will clarify this issue. It is written in scientific and philosophical sources that Samani rulers valued knowledge, enlightenment, philosophers and scientists and patronized them. Nizami Aruzi Samarkandi, a scientist who lived after Ibn Sina and the secretary of Ghurian kings, writes in his work "Majmui-nawadir yahud chohar qaharan": "Nasr ibn Ahmad was a masterpiece of scholars belonging to the Samanid dynasty. The prosperity of this house coincided with the period of his reign, the means of power were in the period of the reign, and the prosperity was extremely increased, the treasure was abundant, the army was warlike. The ruler Nasr ibn Ahmad spent the winter in the city of Bukhara, and in the summer he went to one of the cities of Samarkand or Khurasan"[5]. During the prosperity of the Samanid state, in Balkh, Nishapur, Bust, Isfahan, Marv and other cities, which were considered the capitals of most regions in Movarunnahr and Khorasan, the emirs subordinate to Bukhara gathered around them philosophers, scientists, enlightened people, and people of talent, and lived an active cultural life. Among them, powerful emirs such as Abu Ali Simjur, Alp Tegin, Fayiq, Sabuntagin also patronized representatives of science.

The fact that these intellectuals, who lived during the time of Khorezmshahs, Samonids and Ghaznavids, were military commanders, philosophers, poets, geographers, physicians and astrologers are signs and symbols representing the humanism of the Eastern Renaissance.

Philosophers who worked on negative and critical topics during the era of Somanids and Ghaznavids, the talent and creativity of representatives of fiction and literature were respected, and even though they criticized the representatives of the government, the prime minister promoted them to high positions. In one of his poems, the poet Abu Ahmed, who is famous in literature and ethics, criticizes the minister Jaihani saying that he is not even fit to be a guard. Nevertheless, taking into account his abilities, he was appointed governor of the region. Ibn Sina, a young philosopher and scientist, grew up in such a social and cultural environment. For example, in his autobiography, Ibn Sina says about his youth and his formation as a philosopher: "Then we moved to the city of Bukhara (from Afshana). They handed me over to teachers who teach the Qur'an and etiquette. By the time I was ten years old, I had mastered the Qur'an and most of the literature. Even people were surprised by me. My father was one of those who accepted the call of the Egyptians and was considered one of the Ismailis, and I used to listen to their words and concepts about the soul and mind, and so did my brother. "Most of the time, when they were talking about it, I understood what they were saying, but my heart didn't accept it."[6]

Ibn Sina did not limit himself to the independent study of literature and ethics, he was also interested in natural and philosophical sciences and began to study the science of logic that separates worldly knowledge from false ideas from a young age. Ibn Sina wrote in "Tarjimai Hal" that he not only learned jurisprudence from his contemporary Ismail Zahid, but also learned his works on the science of dialectical logic. "Thus, I became one of the best in this field, having learned the ways of demanding (the true answer in scientific questions) and the methods of challenging the answerer, in the way they (philosophers, sophists and dialectics) are current. Then I started studying the book "Isguji" from Alloma Notiliy. He told me about the definition of gender and asked, "What is gender?"

When asked, he answered, "Many things of different kinds are called gender." I gave him (sex) such a description that Notiliy had not heard such words yet. In the Middle Ages, the foundations of logic were studied in Fapb according to the work of the Greek scientist Porphyry "Isa or Introduction to the Science of Logic", and in the east, Abu Nasr Farabi's commentary on Porphyry's book. "Thus, I began to read books on logic on my own (independently), I began to read the commentaries written on them, and finally I thoroughly learned the science of logic." Nasr learned from Farabi's scientific commentary.

About the fact that the philosophical works of his teacher Sani Abu Nasr Farabi gained wide fame during Ibn Sina's time of creation, there are such thoughts in Tarjimai Hal: "Then Notiliy left me (in Bukhara) and went to Gurganj (Khorazm). As for me, I studied the book "Fusus-al-hikam", commentaries on nature and theology (in particular, Abu Nasr Farabi's "Fusus-al-hikam" ("Duras of Wisdom"). The doors of worldly sciences began to open for me... At the same time, I sometimes continued to study jurisprudence and took part in scientific discussions on this subject. At this time, I was 16 years old. Then I devoted myself to science and reading for another year and a half, re-read all parts of logic and philosophy, and independently studied the sources. sometimes I would not sleep until the end of a night, and during the day I would not be engaged in anything but science. I compiled a number of clear and precise rules of logic. As I examined each document, I would arrange a number of comparative introductions, scientific ideas, ways of proof on the basis of these clear rules"[7]. In our opinion, young Ibn Sina, after studying the commentary of Abu Nasr Farabi's book "Isoguwchchi", began to independently read Aristotle's works on logic, and came to preliminary conclusions about them.

## CONCLUSION

An in-depth study of the methodological aspects of the philosophy of Abu Ali Ibn Sina serves as an important scientific source of universal importance in the comparative study of the socio-philosophical aspects of the era of globalization. At the new stage of development of independent Uzbekistan, it encourages young people to independently study our national culture, history of science, the great philosophical heritage of thinkers, and plays the role of an important resource in the formation of patriotic feelings among students.

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