

## The Significance of Ibn Sina's Spiritual Heritage in the Education of a Perfect Human Being

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### ABSTRACT

*The article reveals the essence of systematic measures implemented in our country to reform educational processes. Also, the views of Abu Ali ibn Sina on the implementation of continuous spiritual education are analyzed and attention is paid to the current tasks of educating young people.*

In our country, great attention is being paid to reforming educational processes and educating our youth in the spirit of harmony of national and universal values. In this area, it is very important for our national mentality to protect young people from harmful influences and currents, to arm citizens with modern knowledge who are capable of taking a worthy place in our society. The task of continuing the large-scale work on educating young people who can think independently, raising them to a new level is also gaining importance.

When thinking about education, it is permissible to remember the profound words of Abdulla Awlani: "Education is a matter of life - or death, or salvation - or destruction, or happiness - or disaster for us". As much as these words of our great enlightened ancestor were important and relevant for our nation at the beginning of our century they are becoming more important and relevant for us today.

It is known that in the appeal submitted by the President of the Republic of Uzbekistan to the parliament of our country - Oliy Majlis on December 29, 2020, the head of our country paid great attention to the issue of education as well as other directions. It was emphasized that the teaching profession is the most influential and prestigious in the society, that the state should create all the conditions so that our teachers can provide quality education to our children and that they do not think about anything other than working on themselves. 2023 was declared as the "year of attention to people and quality of education". "As we have set ourselves the great goal of establishing the foundations of the Third Renaissance in our country, we must create the environment and conditions that will educate new Khorezms, Berunis, Ibn Sinas, Ulugbeks, Navoi, and Babur. First of all, development of education and upbringing, establishment of a healthy lifestyle, promotion of science

and innovation should serve as the main pillars of our national idea... For this purpose, it is said that “New Uzbekistan starts from the threshold of the school, from the educational system”.

Central Asia has long been considered a place of knowledge and a cradle of spirituality. Education occupies the most important place in the works of our thinkers and ancestors, recognized by the whole world. Because the development of society is based on this factor.

It should be noted that in the work of the great thinker Abu Ali ibn Sina, youth education plays a very important role. Among them are “ash-Shifa”, “al-Kalimat al-ilahiya”, “al-Fayz al-ilahi”, “Kitab al-isharot fi-l-mantiq wa-l-hikmat”, “al-Isharot wa at- Tanbihot” and others, which serve as an important source in the study of the culture and philosophical views of the Middle Ages, the worldview of the period, the conflicts and problems of spiritual life.

Ibn Sina's works such as “About Etiquette”, “Hayy Ibn Yaqzon”, “Solomon and Ibsol”, “Yusuf”, “Risalat ut-Tayr” and the ideas put forward in them show that the scientist took a serious approach to the issue of moral education.

To the question asked by his student: “Which is the most important of all qualities?”, the great Hakim Ibn Sina answered:

- The most important of all qualities is justice. It is the basis of devotion and generosity. Justice is related to all spiritual forces. All powers of courage and generosity are associated with justice.

Influenced by his teacher's thoughts, Abu Ubaid wrote down everything Juzhani ibn Sina said. This is how Sheikh Abu Ali Husayn ibn Abdullah's treatise “On Etiquette” appears. In this treatise, moral qualities such as goodness, its physical aspects: kindness, wisdom, patience, kindness, secrecy, tolerance, eloquence, intelligence, perseverance, courage, sincerity, loyalty, compassion, honor, diligence, humility are defined and interpreted. The work also comments on concepts such as injustice, avarice, jealousy, betrayal, which are contrary to positive qualities.

It is shown in the treatise that many things depend on a person himself, and when good and bad qualities become a habit, they adapt to a person's nature, that is a person who is accustomed to good qualities acquires goodness and a person who is accustomed to bad qualities becomes accustomed to evil.

Having studied the nature of negative and positive qualities in people, the scientist comes to the conclusion that - in order to get rid of negative qualities, if they appeared due to accidental influence, a person must mobilize his will. Also, the scholar wrote down his philosophical thoughts on good and bad, generosity and avarice, thrift and extravagance in this treatise.

Moral qualities occupy a special place in the works of the thinker. According to him pure behavior is the essence of humanity, it glorifies a person as a human being and base morality is the bane of human life.

Ibn Sina's story “Salomon and Ibsol” is a work rich in various artistic symbols that summarize human qualities. In the person of scientist Ibsol, he glorifies noble, honorable, tenacious, tolerant, brave and courageous, and encourages people to do the same. Also, the anger that exists in human nature is embodied in the image of King Solomon's wife, revealing that they are the vices that lead people to destruction.

In the story “Yusuf” there is an opinion about the fact that in the pursuit of wealth and fame, even blood relatives go to the bottom. Although the content of the events is undoubtedly taken from the Koran, it is not surprising that Ibn Sina who lived in the era of treason and ignorance had the desire to write an independent work about it. In the image of scientist Yusuf, he glorifies guardianship, perfection, hard work, tolerance, nobility, righteousness, courage, love, in the image of his brothers greed, ambition, envy and in the image of the caravan leader's wife, he condemns vices such as betrayal, ignorance and self-indulgence.

The story of the thinker “Hayy ibn Yaqzan” (“The Awake's Son is Alive”) is one of the most difficult

works to study in Eastern philosophy. Despite the fact that the language and style of the short story is very difficult, it should be studied because it is very important for its time and today's generation.

Awake son is Living - Mind. In his work Ibn Sina expresses the mind as a factor that helps to untie all knots, saves from all disasters, repels all evil. The mind in the story - Uygoq son Tirik calls upon living people to learn the science of prudence - logic in order to understand human nature and character more deeply. Indeed, logic is the science of scales. What is the truth, what is close to the truth, what is false and what are the types of truth and lies are determined by logic.

In the work, negative traits such as instinct, anger, greed, laziness, envy, oppression, and theft are the "bad habits" of a person, their harmful aspects and how to curb these vices.

According to Ibn Sina, negative characteristics pull a person into his own world and prevent the normal functioning of the abilities of human nature. Perverted imaginations, anger, impatience and revenge for lust are also enemies of a person. According to Ibn Sina, one should always use reason and try to overcome enemies.

The philosopher calls people to be pure, to acquire true human qualities, and he believes that various evils and negative vices cause the increase of enemies of a person.

Ibn Sina's work "Risalat ut-tayr" ("Treatise about birds") was written in a symbolic and allegorical way. Although the heroes of the work are birds, scientist in the form of birds calls people to mutual harmony, valuable health, friendship and do good to others. He condemns the fact that some people don't know about their friend's condition, they don't support him in his difficult day.

The treatise also discusses how a person should behave among people, how family members should interact and how different classes should interact in society.

The examples of creativity created as a result of the thinker's life experiences are forever imprinted in the history and they are an inexhaustible source of lessons for today.

Ibn Sina who gained a lot of life experience and drew conclusions from life's difficulties and political conspiracies, calls for a person to be patient and resistant to any difficulties in order to achieve maturity and happiness.

Scientist calls to be fair and honest, to show mercy to the poor, sick, physically handicapped people, not to get greedy for possessions, lust and not to be greedy for the superficial joys of the passing world are of equal benefit to all ages and elites.

Ibn Sina's thoughts on moral education are still very important today, even though tens of centuries have passed, systems have changed and new methods of teaching have been developed. That is why realizing the infinite service of the great scientist to the human society, reading and studying his philosophical and educational works, deeply understanding their essence, scientific research and conveying them to the general public is one of the urgent issues facing our scientists at the present time.

Ibn Sina, like other contemporary encyclopedic scientists is a scientist who created in the fields of mathematics, astronomy, physics, chemistry, biology, medicine, pharmacology, psychology, physiology, philosophy, philology, literature and education.

As a real encyclopedic scholar, Ibn Sina successfully dealt with all the sciences of his time and created scientific works related to them. Although more than 450 of them are recorded in various sources, many of them have been lost over time and only 242 have survived. Of these 242 works, 80 are related to philosophy, theology and mysticism, 43 to medicine, 19 to logic, 26 to psychology, 23 to medical science, 7 to astronomy, 1 to mathematics, 1 to music, 2 to chemistry, 9 to ethics, 4 of them are devoted to literature and 8 to scientific correspondence with other scientists.

Ibn Sina, like other thinkers, connected his views on education with his socio-philosophical views and interpreted them in special treatises. In Ibn Sina's writings, the first criterion for reaching

perfection is the acquisition of enlightenment. Because science should serve people, reveal the laws of nature and pass them on to generations. In order to achieve this goal, a person should not be afraid of difficulties, he says: "O brothers! People's heroes are not afraid of trouble. He who refuses to mature is the most cowardly of men". After all, an enlightened person is brave, he is not afraid of death, he works only to know the truth, he continues. Ibn Sina noted the need to educate and educate the child in school, he was against educating the child alone at home, saying that children of all people should be brought to school, taught and educated together. While noting the need to teach children at school to acquire knowledge, the scientist emphasizes the need to observe the following aspects in education:

- When teaching a child, don't immediately book a book;
- Providing knowledge by going from light to heavy in education;
- Exercises should be suitable for children's age;
- Paying attention to team teaching in school;
- Taking into account children's inclination, interest and ability in education;
- Conducting studies in combination with physical exercises. These requirements are valuable in that they are consistent with current educational principles. It is the responsible duty of the teacher to impart knowledge to the student. Ibn Sina, thinking about what a teacher should be, gives such guidelines. Being strict and serious in dealing with children;
- To pay attention to how students acquire the given knowledge;
- Using different methods and forms in education;
- Students' memory, ability to acquire knowledge, knowledge of personal characteristics;
- Ability to be interested in science;
- To distinguish the most important of the given knowledge;
- It is necessary to provide knowledge to students in a way that is understandable, in accordance with their age and intellectual level, and that every word should be at the level of awakening children's emotions. In the teaching of Ibn Sina, whatever methods are used in learning, whether it is oral expression, explanation of knowledge, different forms of conversation, experiments, the main goal was to create real knowledge in the student, develop the ability to think independently and apply the knowledge in practice.

Ibn Sina emphasizes that his moral maturity is important for a person's maturity. Researchers say that there are twelve thoughts on ethics in his philosophical works. Ibn Sina calls his works on ethics "financial wisdom" (practice of wisdom). According to the scientist, the science of ethics studies the norms and rules of behavior of people towards themselves and others. All that exists in the world tends towards perfection by nature. And the pursuit of perfection itself is essentially good, he says. Ibn Sina analyzes the important moral aspects of human perfection and gives a definition for each. For example, he considers justice as the main criterion of spiritual pleasure. According to the scientist, a person acquires justice with contentment, courage and wisdom, refrains from bad vices, strengthens good and receives real spiritual pleasure. It includes generosity, endurance, humility, love, moderation, intelligence, prudence, determination, loyalty, ambition, shyness, performance and others to the positive, moral qualities of a person. It introduces contentment and moderation into the emotional energy of a person, endurance, intelligence into the energy of anger, wisdom, caution into intelligence, loyalty, shyness, pity, honesty into the energy of discord.

Many thoughts of the scientist about raising and teaching a child amaze one with their depth, humanity. The education and training system he recommended included:

1. Mental education.
2. Physical rehabilitation (treatment) education.
3. Z. Aesthetic education.
4. Moral education.
5. Labor education (vocational training).

Ibn Sina attached great importance to the issue of teaching and educating a child at school and devoted a special section of his work “Tadbir ul Manozil” to this issue. In the section “Teaching and raising a child at school” of the book he expressed the benefits of teaching a child at school with a team as follows:

1. If children study together, they will not get bored, they will develop an interest in mastering the subject, they will try to keep up with each other, and develop a desire to compete. All of these will help improve your reading.
2. In a mutual conversation, children tell each other what they have read from books and what they have heard from adults.

Z. When children gather together, they begin to respect each other, make friends, and learn good habits from each other while mastering educational materials.

It is known that the issue of health has always been an important issue. Bukhara allama Ibn Sina's work “Medical Laws” is filled with advice on prevention and treatment of diseases, with thoughts that health depends on environmental conditions. Ibn Sina's advice about eating, working, resting, sleeping and exercising in his works has not lost its importance even now.

In his thoughts on morality, Ibn Sina praised moral virtues and sharply condemned moral vices and evil. He divides morality into two parts, i.e. “good” and “evil”. The main criterion of goodness is called justice. A person acquires justice with contentment, courage and wisdom, refrains from bad vices, strengthens goodness and gets real spiritual pleasure, says the scientist. In his opinion, “No matter how mature a person is mentally and physically, if his knowledge does not correspond to moral norms he cannot be a true member of society”.

Ibn Sina wrote a special work entitled “Tadbir al-manozil” on issues of family education. In it, the scientist highlighted the duties of parents in raising children and expressed his comprehensive opinions on education.

In the chapter “Mukoyasa dar akhloq” of the work, the following advice is given to parents and educators: Parents should be careful when raising children. In particular, the child’s behavioral defects should be eliminated without affecting his personality. According to Ibn Sina, it is necessary for parents to know well that family education is both practical and theoretical. If parents use different methods in raising a child, that family will be happy. Therefore, the chapter “The Way of Advice” describes the duties of parents and shows what qualities a father and mother should have in order to fulfill these duties.

Ibn Sina’s thoughts on education and upbringing, morals, wisdom and wisdom, expressed in his scientific and artistic works are of great importance in raising young people to be mature, spiritually and physically perfect people in all respects.

It is worth noting that President Shavkat Mirziyoyev, in his speech at the ceremony dedicated to the twenty-ninth anniversary of Uzbekistan’s independence, spoke about the foundation of a new renaissance in Uzbekistan - the Third Renaissance. The views of our great compatriot Abu Ali ibn Sina on youth education are of inestimable importance for the youth of our country to be educated as great creators of the future.

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