

THE ROLE OF IBN SINA'S SCIENTIFIC HERITAGE IN EDUCATING YOUNG PEOPLE TO BE PERFECT HUMAN BEINGS.

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***Annotation:** In this article, Abu Ali ibn Sina's advice to young people is to be careful in choosing friends and confidants: "Be careful not to tell everyone your secret. Because the word "considerate" is nothing more than being careful. If you keep a secret, it is your prisoner, if it is public, you will remain a prisoner of your secret." In another place, Ibn Sina warns people not to share his thoughts with those who are ignorant and surrounded by religious beliefs:*

***Key words:** Youth, mature generation, morality, value, moral education, spirituality, education, training, science.*

РОЛЬ НАУЧНОГО НАСЛЕДИЯ ИБН СИНА В ВОСПИТАНИИ МОЛОДЫХ ЛЮДЕЙ, ЧТОБЫ БЫТЬ ЦЕЛОСТНЫМИ ЧЕЛОВЕЧЕСКИМ СУЩЕСТВОМ.

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***Аннотация:** В этой статье Абу Али ибн Сина советует молодым людям быть осторожными в выборе друзей и доверенных лиц: «Будьте осторожны, не рассказывайте всем свою тайну. Потому что слово «внимательный» означает не что иное, как осторожность. Если ты хранишь тайну, она твоя узница, если она общедоступна, ты останешься узником своей тайны». В другом месте Ибн Сина предостерегает людей не делиться своими мыслями с невежественными и окруженными религиозными убеждениями:*

***Ключевые слова:** Молодежь, зрелое поколение, нравственность, ценности, нравственное воспитание, духовность, воспитание, воспитание, наука.*

YOSHLARNI BARKAMOL INSON ETIB TARBIYALASHDA IBN SINO ILMIY MEROSINING TUTGAN O'RNI.

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Annotatsiya: Ushbu maqolada Abu Ali ibn Sinoning yoshlarga nasixati, har bir ishda muloxaza bilan ish yuritishni, o'ziga do'st, sirdosh tanlashda extiyot bo'lishni uqtiradi: "Siringni barcha aytishdan extiyot bo'l. Chunki muloxazakor degan so'z-extiyotkor bo'lish degandan boshqa narsa emas. Agar siringni saqlasang, u seni asiringdir, agar oshkora bo'lsa sen siringning asiri bo'lib qolasan". Boshqa bir erda Ibn Sino kishilarni ogoxlantirib ilmsiz, diniy aqida bilan o'ralib qolgan kishilarga uning fikrlarini aytavermaslikka uqtiradi:

Kalit so'zlar: Yoshlar, barkamol avlod, axloq, qadriyat, axloqiy tarbiyalash, ma'naviyat, ta'lim, tarbiya, ilm-fan.

Eastern scholars, contemporaries of Abu Ali ibn Sina, called him "Shaykh-ur Rais" (that is, the head of scholars). Abu Ali ibn Sina was a great scholar in various fields of science, in their eyes and indeed. Abu Ali ibn Sina was born in the end of August 980 in the village of Afshana near Bukhara in the family of an official. Ibn Sina's real name is Husain. His full name is Abu Ali al-Khusai ibn Abdullah al-Hasan ibn Ali ibn Sina (Avicenna in Europe). His family moved to Bukhara in 985. His father Abdullah was a literate person of his time and tried to give his children a good education.

Ibn Sina's father belonged to the Ismaili sect. This situation created an opportunity for Ibn Sina to study worldly knowledge on a large scale, because the teachings of the Ismailis at that time looked favorably on the study of worldly sciences and natural sciences to a certain extent. In Ibn Sina's family, there were various conversations about the teachings of the Ismailis, which had a positive effect on the formation of his scientific interest and imagination.

Since Ibn Sina was extremely talented, had a sharp memory, and was intelligent, he quickly and thoroughly mastered all the sciences known in his time from his youth. According to historical sources, he studied logic, jurisprudence, philosophy, mathematics, and medicine at the age of 10-13. One of the scholars who lived in Bukhara, Abu Abdullah Natili Ibn Sina, who taught him the history of the ancient world, especially the history of Greek philosophy and the history of the exact sciences, at the invitation of his father, but Ibn Sina, who soon mastered the basics of the sciences, became redundant and began to study independently. . Ibn Sina wrote in his

biography that in a short time he mastered the science of medicine, diligently read the works of the famous natural scientists of ancient Greece, Hippocrates and Galeus, and practiced medicine in order to apply the acquired knowledge in practice. At the age of 16-17, he became famous as a famous doctor in Bukhara, at the age of 17 he cured the head of the Samonite state from a serious illness, and with his permission, he got the right to use the emir's library in Bukhara. According to Ibn Sina, this library was one of the most famous libraries of that time, and it contained valuable books on all fields of knowledge.

Abu Ali ibn Sina writes in his biography, which has been preserved to us, including:

"Then I became interested in the science of medicine and started reading books about it. Since the science of medicine is not very complicated, I took it for a short time, and even the most famous doctors began to learn medicine from me. I used to visit diseases, and by my medical experience I obtained such a result of treatment that it is difficult to describe. At that time I was 16 years old. After that, I studied sciences for another 1.5 years, I studied all parts of logic and philosophy. During that period, I didn't get a full night's sleep, and during the day I didn't do anything other than studying science. In the short moments of my sleep, when I was awake with my eyes closed, I dreamed about the matter that wore me, and I actually saw it. "The problems of a difficult science would become clear to me."

Ibn Sina, in each verse of his poem, really wants to ignite the knowledge and enlightenment of people, to have a scientific and intellectual approach to every issue, to be honest and conscientious, to acquire science and culture, in short, to be human. calls to reflect and embody the best qualities and raise the great name of man even higher.

Following the path of the scientist, he mastered all the available scientific developments of his time. This is what it says about it:

From the depths of the black earth to the akvji Zuhul,
I solved one of the problems of the universe.
He understood many difficult knots, I solved them,
The only thing left unsolved is death.

Before Ibn Sina remained faithful to his opinion, he mastered various fields of science. He had taken the reins of most of his branches. But even if a scientist is knowledgeable and has achieved great success in this field, he considers what he knows to be little compared to the knowledge he needs to know, and even considers his knowledge to be nothing compared to the knowledge he does not know. He encourages people not to be afraid of difficulties in the path of knowledge, to take a bold and steady

step. A hero of people, says Ibn Sina, is not afraid of future work and difficulties. He who refuses to mature is the most cowardly of men.

Ibn Sina, in his work, is not shy about the religious fanatics, the ignorant, and he is a scholar who does not go beyond prayer, who condemns him when he engages in knowledge and art, science and enlightenment, he is godless - in dhakrit. fights his accusers relentlessly, mockingly laughs at them and writes lines:

These three or four fools who consider themselves wise,
The door is a manifestation of nature.
Be a donkey in these conversations,
If not, they will be called infidels.

Elsewhere he equates the ignorant with the blind who cannot see anything in the world.

"Just as the sun shines invisible to the blind, the world's signs of the right path are invisible to these ignorant people."

Ibn Sina wants to say that it is better to hide your knowledge without speaking in front of such people. He laughs at the rise of some incompetent people to high positions, their unsanctioned and insensitive work.

In his poems, Ibn Sina advises young people like a father, to be careful in choosing friends and confidants: "Be careful not to tell everyone your secret. Because the word "considerate" is nothing more than being careful. If you keep a secret, it is your prisoner, if it is public, you will remain a prisoner of your secret".

In another place, Ibn Sina warns people not to share his thoughts with those who are ignorant and surrounded by religious beliefs:

"My brother, you know this! I gave you the cream of truth in these "hints": I poured and added morsels of wisdom to Latif's words. You know them and don't appreciate him, he is ignorant, without knowledge and education in science, he is not used to learning, he becomes close to you like a friend from the first meeting, but he himself is deprived of enlightenment. "Beware of those who include those who say they are philosophers among the misguided".

In the Middle Ages, not everyone could carry out intellectual-scientific considerations that were outside the framework of religion, and even those who did, were extremely careful not to contradict religion and sharia, and only in the case of a hurricane, they could spread to the religious shells.

Since Ibn Sina was a great thinker, his worldview and advanced ideals were not only expressed in his medical works, but also in his literary works. His literary works cover a number of issues such as humanitarianism, honesty, love, mutual respect, and friendship. In addition, it is not difficult to notice that the scientist worked with mastery in Ibn Sina's work on this subject. Even his works "Lisson ut-Tair" and "Khai bin-

Yakzon" are written with fixed symbols and signs, so there are different opinions about these works, sometimes they relate them to mysticism, sometimes to Sufism, and sometimes to other types of idealism.

It was not an easy task to master the essence and the pinnacle of science. Ibn Sina admits this. Ibn Sina read Aristotle's book "Metaphysics" forty times and memorized it, but did not understand its essence. It was only after reading Abu Nasr Farabi's commentary on Aristotle's Metaphysics that he understood.

As a real encyclopedist scientist, Ibn Sina successfully dealt with almost all the sciences of his time and created scientific works related to them. Many of his works on philosophy, logic, psychology, medicine, mathematics, astronomy, physics, chemistry, botany, zoology, geology, mineralogy, music, artistic literature and other sciences have reached us. His major work on medicine, The Laws of Medicine, has served as the main guide and textbook for Eastern and Western physicians for more than 500 years.

Ibn Sina believes that there is an ordinary Muslim. However, his thesis is entirely focused on the roof of enlightenment. He does not look narrowly at the issue, he approaches each area deeply and comprehensively. He does not know that the work of people in the world consists of obedience - praying, fasting and reading the Qur'an. A scientist, he was a leading thinker who raised the flag of science and enlightenment. He understands that he can become a true Muslim if he acquires Muslim knowledge by encouraging people to spread knowledge and enlightenment. With this, he opposes the narrow idea of religious scholars, who say that only obedience and worship should be practiced in the world, that this world is a temporary world. For this reason, the followers of Aqayid call Ibn Sina a disbeliever, and even accuse him of writing verses to the Qur'an, but Ibn Sina angrily writes fiery lines against them.

It is not easy to disbelieve me,
My faith is the strongest of all.

Once in a hundred years comes a person like me,
So this is a Muslim who does not exist in this world.

By this, Ibn Sina also points to the fact that his religious faith is the mind.

Ibn Sina considers educated and knowledgeable people to be the bravest people. He considers it heroic to fight against ignorance and darkness and increase his knowledge.

A great thinker who believed that "just as the blind cannot see the sun, the ignorant cannot see the flag of the right path (science)": "I have reached the highest heights in science. I want to do "I will either reach those heights, or death will calm me down," he wrote.

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