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THE ROLE OF IBN SINA'S SPIRITUAL HERITAGE IN RAISING A PHILOSOPHICAL WORLD VIEW

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ANNOTATION

The article states that Abu Ali ibn Sina was a famous encyclopedic scientist - naturalist, philosopher who made a great contribution to world culture. It is said that Ibn Sina left an indelible mark in the fields of philosophy and medicine. Ibn Sina encourages the study of science in great depth and comprehensiveness.

Keywords: social life, perfect man, faith, enlightenment, truth, patience, spiritual life, perfect man.

РОЛЬ ДУХОВНОГО НАСЛЕДИЯ ИБН СИНЫ В ФОРМИРОВАНИИ ФИЛОСОФСКОГО МИРОВОЗЗРЕНИЯ

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Аннотация

В статье утверждается, что Абу Али ибн Сина был известным ученым-энциклопедистом-естествоиспытателем, философом, внесшим большой вклад в мировую культуру. Говорят, что Ибн Сина оставил неизгладимый след в области философии и медицины. Ибн Сина поощряет глубокое и всестороннее изучение науки.

Ключевые слова: общественная жизнь, совершенный человек, вера, просвещение, истина, терпение, духовная жизнь, совершенный человек.

ИБН СИНО МАЪНАВИЙ МЕРОСИНИНГ ФАЛСАФИЙ ДУНЁҚАРАШНИ КЎТАРИШДА ТУТГАН ЎРНИ

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Аннотация

ақолада Абу Али ибн Сино жаҳон маданиятига буюк ҳисса қўшган машҳур энциклопедист олим – табиатшунос, файласуф эканлиги такидланган. Ибн Синонинг фалсафа ва табобат соҳаларида ўчмас из қолдирганлиги такидланган. Ибн Сино илмни бағоят теран ва ҳар томонлама ўрганишга даъват қилади.

Калит сўзлар: ижтимоий ҳаёт, комил инсон, иймон, маърифат, ҳақиқат, сабр-тоқат, маънавий ҳаёт, баркамол инсон.

Abu Ali ibn Sina is a famous encyclopedic scientist, naturalist and philosopher who made a great contribution to world culture. He was a sage of medicine, an astronomer, a mathematician, a musicologist, a writer and a poet. He is one of the great thinkers who raised the culture of the people of Central Asia to the forefront of world culture in medieval conditions. The great scholar studied the books of Greek, Arabic and Persian scholars, the works of his compatriots such as Ahmad Fergani, Muhammad Khorezmi, Abu Nasr Farobi, Abu Bakr Razi, and took a creative approach to them.

Abu Ali ibn Sina was a scholar of his time, as well as medicine, philosophy, logic, ethics, natural sciences, astronomy, chemistry, poetry, linguistics, astronomy, musicology, and wrote valuable works in these fields. A. Irisov in his book "Hakim ibn Sino" gives 205 main lists of scholars, and in 1950 in his book "Compilers of Ibn Sina" ("Muallafot Ibn Sino") by the Arab scholar George Shahota Kanavati in Cairo, a list of 276 manuscripts location, number of sheets.

Abu Ali ibn Sina has more than 50 works on medicine, about 30 of which have survived. Among the great scholar's works on medicine, The Laws of Medicine is a masterpiece. Until the middle of the seventeenth century, Ibn Sina's masterpiece was the main textbook in the field of medicine in prestigious universities in Europe. This work has long been translated into modern languages and published twice.

His books and correspondence showed that he was well acquainted with the works of such ancient Greek scholars as Socrates, Plato, Aristotle, Euclid, Phales, Heraclid, Pythagoras, Hippocrates, and Galen. Relying on this spiritual treasure, he devoted his philosophical and medical sciences to the Book of Healing, the Law of Medicine, and the Book of Salvation. The Book of Salvation), and the Encyclopaedia (The Book of Knowledge). As a true encyclopedic scholar, Ibn Sina was successfully engaged in almost all the sciences of his time and created scientific works related to them. Although more than 450 of his works have been recorded in various sources, most of them have disappeared over time, and only 242 have survived. Of these 242, 80 are related to philosophy, theology and mysticism, 43 to medicine, 19 to logic, 26 to psychology, 23 to medicine, 7 to astronomy, 1 to mathematics, 1 to music, 2 to chemistry, 9 to ethics, 4 are devoted to literature and 8 to scientific correspondence with other scholars. He wrote his works in Arabic and Persian-Dari.

Ibn Sina, a man of many talents, left an indelible mark, especially in the fields of philosophy and medicine. The most important works of general philosophy that have come down to contemporary time are: The Book of Healing (The Book of Healing) is the greatest philosophical work of Ibn Sina, which can be called the scientific encyclopedia of his time. This work consists of 4 parts: 1) logic; 2) natural sciences (this section discusses minerals, medical minerals, plants, animals and humans); 3) mathematics, sciences (including arithmetic, geometry, astronomy and music); 4) metaphysics or theology. II “The Book of Salvation” (“The Book of Salvation”). In this play, the content of "Kitab ash shifo" is abbreviated. III. Al-isharat wa-t-tanbihot (Signs and Reprimands). It is the last major work of Ibn Sina, in which the scholar described the main issues of philosophy in short phrases.

The Encyclopaedia (The Book of Knowledge) is one of Ibn Sina's most important philosophical works in Persian. In his works, Ibn Sina used the achievements of the natural sciences and philosophy of his time to create a philosophy that can be described as one of the highest peaks of theoretical knowledge in the Middle East. He studied later with great interest the chapters

on mathematics and astronomy in Euclid's Fundamentals and Ptoleiman's Almagest. According to the author, from the age of 18 he was able to think deeply about more complex, mathematical problems.

Ibn Sina divided the mathematical sciences into basic types such as arithmetic, geometry, astronomy and music. He also divided al-Khisab, a part of Kitab ash-Shifa, into four articles, in which he described the arithmetic properties of numbers. The geometrical sections of the Kitab- ash- shifo are referred to as the abbreviated {work of Euclid} ("Mukhtasar Uqlidis"). They were based on Euclid's books I-VI. Ibn Sina was able to make a worthy contribution to the improvement of mathematics and geometry. At this point, the fact that the scientist recommended a method of checking arithmetic by multiplying numbers by squares and cubes by the number nine is proof of our opinion. Ibn Sina's interest in astronomy did not leave him until the end of his life. The great scholar Risala al-ajsam as-samawiyya (The Treatise on the Celestial Bodies) ar-Risala fi illat kiyam al-art vasat al-sama reserve li-l-ajrom as-samoviyya "("Visible distances of celestial bodies"). Ibn Sina invented a special device for astronomical observations and created a pamphlet dedicated to it. By the end of the 11th century, the culture of the peoples of the East flourished. Medical science developed in Alexandria, Baghdad, Damascus, and Cairo, and in the process large libraries, pharmacies, and schools were built. In the capital of the Caliphate, Baghdad, "Bayt al-Hikma" ("House of Wisdom") and "Majlis al-Ulama" ("Society of Enlightenment") were established, and many scientific works of prominent representatives of Oriental medicine were created. That is, 30 works of medicine by Abu Yusuf ibn Ishaq al-Kindi (800-879), more than 100 works by Hunayn ibn Ishaq (810-873 or 877) and translations of the works of Hippocrates, Galen, known in the West as Abdukasis, a famous surgeon of Ibn Sina's time Abu al-Qasim al-Zahrawi's 30-volume Kitab at-Tasrif (The Great Book of Az-Zahrawi), Abu Bakr Muhammad ibn Zakariya al-Razi's (865-925) 106 medical works, including the 30-volume al-Khawi" Or " Al-Hawi" or "Al-Jami al-Kabir and Qad Urifa bi-l-Haw ", "a large collection" as well as Ibn al-Haytham, Algazen (965-1038 or 1039) Ibn an-Nafis (1210 -1288) and many other scientists. In the IX-XII centuries, Movarounnahr and Khorasan, which were part of the Samanids state, became the cultural hearth of the people of the East. Science, education and culture flourished in Bukhara, Samarkand, Gurganch (Khorezm), Otrar and other cities of Movarounnahr.

Ibn Sina was a dualist in solving the main problem of philosophy. He understands the two substances - the material and the ideological substance - as the beginning of existence, acknowledging the existence of God.

According to Ibn Sina, the task of philosophy is the comprehensive study of beings - all existing things, their origin, order, interrelationships. According to him, the universe is a single, complex being.

Ibn Sina, in his views on morality, glorifies the advanced moral virtues and sharply condemns moral vices and evil. He wants a person to have such moral rules as humility, honesty, dignity, integrity, and courage. The relationship between people, family members, different classes in the society are reflected in the works of Ibn Sina in the spirit of humanity.

Thus, Ibn Sina, although living in a period of violent feudal strife, with the light of their humanistic ideas, with a passion for enlightenment and moral perfection, seeks to dispel the darkness around them and to illuminate the future path of the youth.

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