



SOCIAL AND MORAL VALUES IN INTELLECTUAL SUFISM OF AVICENNA

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ABSTRACT

The problems he posed became the basis for all subsequent teachings of intellectual Sufism. It has been established that the philosophical teachings of Ibn Sina in the context of Sufism are irrational, which follows from their consideration of man as an animal, consisting of spiritual (soul) and material (body) substances, recognition of the interdependence of soul and body in a person, the interdependence and simultaneity of their occurrence. In sathya, he analyzes the contribution of Ibn Sina to the development of Muslim culture, the philosophical principles of this culture. The author reveals the achievement of Avicenna's philosophical views in the context of Sufism.

KEYWORDS: *intellectual Sufism, soul, irrational, Sufi-Gnostic-arif, Love (Muhabbat of Muslim culture,)*

DISCUSSION

The most important inducement of Ibn Sina's creation was his awareness of the degree and nature of the impact of science on man and society, his understanding of the ability of knowledge to elevate a human's soul, magnify him from weakness to strength, his ability to act as a means of eradicating human vices. The thinker's faith in the high destiny of man, the power of his mind, in his ability to rationally organize the life of people - all, stimulated his activity. Like his conviction in the possibility of healing the moral and spiritual climate of society, the conviction that everyone has the power to stand up for morality, to help humanity in spiritual exaltation.

Comprehending philosophical concepts in the context of Sufism, which is completely subordinated to the tasks of moral education, the development of the spiritual image of a person, where the idea of a harmoniously developed personality combining physical perfection with a rich spiritual world and a noble moral character of a person.

The main philosophical work of Ibn Sina "The Book of Healing" is an encyclopedia, the peak of scientific and philosophical thought of the era, a systematic presentation of the main worldview problems, a generalization of the achievements of its predecessors. His pantheistic doctrine identifying the

world and God, affirming the principle of the independence of reason from faith, was the realization of a social need; the needs of developing natural science in a solid philosophical basis not contradicting the spiritual attitudes of the society in which religion dominates. The need of society for a universally valid theoretical justification of the principles of social life and morality.

Thus, the merit to the world science of Ibn Sina is not only in the restoration of the ancient philosophical tradition, but also in the development of all progressive elements of the ancient philosophical heritage. According to contemporaries, in his work "Disputes and Reflections," which has not reached our days, he systematized, presented, and analyzed 28,000 scientific and philosophical problems. He gave a classification of sciences; He did a great job of systematizing the achievements of almost all the sciences of the era, gave the correct solution to many problems, put forward many ingenious guesses (similar to the suggestion about the viral nature of many diseases) that were confirmed only during the further progressive development of scientific knowledge.

It should be noted that there are many ways to form the necessary spiritual atmosphere in society, but all of them, to one or another degree, involves the study and promotion of the heritage and life path of



great thinkers. Comprehension and formation of those incentives that brought them to the leading positions in world science and culture. Prominent among these people is Abu Ali ibn Sina. The socio-economic, political and cultural situation of the era had a decisive influence on the formation of incentives of his activity. [1-87] His formation as a thinker took place in the conditions of the collapse of the Arab caliphate, in the largest state, among the states of the former caliphate, the Samanid state, whose powerful state apparatus, relying on the local aristocracy and clergy, provided a successful solution to internal and external problems. The stability of the functioning of the state, the conditions of peace and harmony in the country have a positive impact on social and economic processes; on the growth of the productive forces of society, the development of crafts, agriculture and trade. And due to the deepening social division of labor, the emergence of new social groups inherent in feudal society, in turn, caused ideological fermentation in society, the growth of socio-political activity of the population; the emergence of new ideological trends, the nomination of a number of prominent figures who made a decisive contribution to the development of world science and culture. And the close connection of the clergy of that time with the state apparatus, with the ruling elite of society - led to increased opposition to the secular and religious worldview, the consolidation of those social forces that welcomed the growing influence of secular, scientific worldview, opposing Muslim theology - "kalam", which embarked on the path of justification of exploitation, social injustice, social anarchy of the people.

In any science, he mastered not only all the achievements of his predecessors but also made a significant contribution to their development, enriched them with personal observations and thoughts; systematized them, corrected errors, eliminated gaps and ambiguities, eliminated everything unreliable, reduced and made it publicly available. The work of Ibn Sina was the completion of the process of mastering the ancient scientific and philosophical heritage, and the beginning of a new stage of classification, systematization of the generalization of all theoretical knowledge and practical experience. Goichon noted the ideological and mystical ideas of Avicenna, which gave rise to the development of scholastics in Europe. [2-302]

His consideration of the world as natural, causally determined, helped to establish the principle of concreteness of the approach to the phenomena of reality, to confirm the requirement to look for natural causes in everything, to consider phenomena as the result of a whole complex of reasons. Knowledge, he

believed, should be based on evidence, the critical work of thought, on the desire of the mind to understand and explain everything rationally, by natural causes. As a tool, means of acquiring new knowledge on the basis of existing knowledge, he developed formal-logical and practical, experimental methods of scientific knowledge aimed at knowing how to obtain practical results, to use knowledge in practice, for the benefit of people. Even Ibn Sina's interest in the problems of philosophy was primarily due to his goals, his desire to establish fair relations in society, to block the channels of the formation of negative human qualities. The same goal is manifested in its implacability to ignorance, routine and stagnation.

Ibn Sina provided the success of the development of Muslim culture with his creativity, he developed the ideological and theoretical foundations, philosophical principles of this culture, he set the direction of its development for many years. His achievement and his problems were the basis for all subsequent teachings of intellectual Sufism.

It has been established that the philosophical teachings of Ibn Sina in the context of Sufism are irrational, which follows from their consideration of a person as an animal, consisting of spiritual (soul) and material (body) substances, recognition of the interdependence of the soul and body in a person, the interdependence and simultaneity of their occurrence. At the same time, he recognized the primacy of the spiritual principle, i.e. souls, considered it the engine of the body, the active principle in man, in the form of the transcendence of its origin, which determines its immortality, and in this sense - the immortality of man himself; It is shown that in the anthropological views of Ibn Sina there is also traced the Sufi explanation of the genesis of the human soul, that it is a product of the outflow from the active mind and that it is the final link in the chain, which includes the plant and animal souls. It should be noted that the mind plays an important role in Sufism and the spiritual tradition as a whole, and the Sufi "path of knowledge" is a necessary complement to the Sufi "path of love". The problem of studying medieval Islamic understanding of nature and mind is more substantial. This circumstance took place during the formation of medieval Islamic philosophy. The Sufi views of Ibn Sina have an intellectual character. Love (Muhabbat), for example, in him serves as a symbol of natural forces and a manifestation of a deity in the manifestation of a necessary being in the empirical world. The appeal of Ibn Sina to Sufi symbolism is caused by the fact that the Sufi-Gnostic arif approached his philosophical ideals both in the worldview and in the moral sense. Therefore, in the



Treatise on the Birds, Ibn Sina calls the Sufis "brothers in truth". In the worldview, he was close to the pantheistic aspirations of the Sufis. In this treatise, as well as in the "Instructions and Instructions", the Gnostics of the arif are directed toward the knowledge of the Truth as such.

The exposition of the Sufi views of Ibn Sina in "Instructions and Instructions" we find two paradigms for the relationship between nature and reason. One paradigm passed to Ibn Sina from Plato through Aristotle. And the other is inspired by the motives of Sufi beliefs, which ultimately lead to pantheistic ideas.

Given the dominance of religious fanaticism [3-151] and dogmatism, Ibn Sina not only preserves the heritage of Islamic culture, but also develops it based on the example of its Sufi views. The Sufi views of the thinker on new historical and cultural grounds were intellectual in nature. The merit of Ibn Sina is that he does not just develop intellectual Sufism, he brings it into a single system of interdependence of soul and body. It should be noted that L. Gardet in his studies studied the religious views of Avicenna and compared his ideas about the soul with the views of ancient philosophers on this problem. [4-151]

The philosophical teachings of Ibn Sina cannot be comprehended, without understanding his attitude to the religion of Islam, he maintained his commitment to Islam throughout his life. He clearly represented the role and place of Islam in the life of Eastern society, its importance for maintaining its stability and sustainability, for the moral improvement of people and society. It should not be overlooked that Ibn Sina wrote all his works for a wide range of educated people, in the context of the widespread Shiite-Ismaili tradition of creating multifaceted works designed for different levels of intellectual preparation of readers, to exclude accusations of unbelief, heresy. This explains how the divergence of assessments and interpretations of the philosophical heritage of the thinker; and the relative completeness and safety of his works that have survived to this day. [5-51].

A characteristic feature of the creative heritage of Ibn Sina is the duration of its influence on the development of world science, the growth of this influence with the development of scientific knowledge of the world.

The teachings of Ibn Sina at the present stage of development of society are extremely important for revealing the humanistic essence of the teachings of this thinker. Here, a profound analysis of Ibn Sina, who advocated a good, fair, humane attitude to a person, is revealed. A comprehensive analysis of the teachings of Ibn Sina about a person is

necessary to determine the place of his teaching in the history of the development of ideas about a person, his essence and essential forces in general. With the help of such an analysis of his altruistic teachings, their significance in the system of modern philosophy is determined.

Ibn Sina received a home education. Access to the rich library of that time, the library of the Samanids in Bukhara, had a great influence on his spiritual development, on the formation of impetus for his activity. By the age of 15, his main scientific interest, the problems of medicine, had been determined. Interest, on the wave of which he quickly mastered the medical theory of that time, and successfully began medical practice. What manifested the characteristic characteristic of him as a scientist is his constant desire to put scientific knowledge into practice. And also such a feature as perseverance in achieving the goal, great faith in their capabilities. In his biography, he mentions that he read Aristotle's metaphysics 40 times and could not understand it, but did not stop his attempts until he completely understood it.

He lived in the era of change. At a time when the economic and political crisis in the Samanid state, the intensification of the struggle for power, feudal strife, separatism of territories, the betrayal of the aristocracy and the clergy, took advantage of the Karakhanid conquerors. What forced him to leave his homeland and move to the city of Gurganj, where for seven years he conducted extensive medical practice; he was engaged in scientific research, talked with prominent thinkers and figures of his time, such as Masih, Ibn Iraq, Beruni.

The very beginning of his life and scientific career shows us that the leading incentives for his activity were social and spiritual stimulus, that neither power nor wealth attracted him. Throughout his life, he conducted intense scientific work, at the same time engaged in rational and irrational knowledge. On the example of his life, he demonstrated that significant for him was the wide propaganda of scientific knowledge among the people, serving people, that knowledge should be put at the service of the people, at the service of his material prosperity and spiritual development. This life attitude of the thinker determined the enormous influence that he exerted on the subsequent development of science and social thought, both in the east and in the west. And the title which he was awarded by contemporaries "Sheikh ar-raisi" (the head of scientists) reflected his high authority in the scientific world; his successes in all the sciences of his time, to the development of which he made a significant contribution; the fact that his



systematization and generalization of medical science in the "Canon of Medical Science" for 600 years made this book a reference book of doctors around the world. Therefore, public awareness of the fact that the stimuli of human life are not innate, but are formed in society, and are caused by both the specific socio-economic, political and spiritual situation in society, and its history. Already this alone compels one to reliably store in his historical memory, as role models, the outstanding manifestations of the will and determination of great ancestors. Any human opportunity, ability, or property was once first demonstrated by specific people who not only embodied it in reality, but also managed to transfer it to others. Such people can rightfully be called "teachers of humanity", it depends on them in many ways, what kind of humanity will be, in what direction it will develop. And their contribution is noticeable even against the background of the current successes of mankind, and therefore the interest of society in such people will never fade, and their names will forever remain in the memory of mankind.

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