



THE ROLE OF THE GREAT THINKER ABU ALI IBN SINA'S PHILOSOPHICAL AND RELIGIOUS TEACHINGS IN THE EDUCATIONAL PROCESS

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<p>Received: March 1st 2023</p> <p>Accepted: April 6th 2023</p> <p>Published: May 6th 2023</p>	<p>The article discusses the philosophical and religious teachings of Abu Ali ibn Sina, one of the Eastern thinkers, in his works "Treatise on the Distribution of Beings", "Donishnama", "Classification of Intellectual Sciences". The human mind is enriched and developed by studying various subjects. Ibn Sina also pays great attention to the science of logic. Reason is interpreted as the criterion of any knowledge and practical activity. The relevance of Ibn Sina's thoughts such as "Any knowledge that is not measured on the scales of reason cannot be true, therefore, it is not real knowledge." The author emphasizes that in Ibn Sina's work, attention to the examination of the structure of science, the determination of the order of sciences, and their classification occupy a special place. These philosophical, religious and scientific views of Ibn Sina have not lost their importance even today, when spiritual poverty is recognized as a tragedy of the times.</p>
<p>Keywords: Necessity, opportunity, reality, causality, necessary existence, possible existence, substance, accident, form, matter, higher science.</p>	

ENTER

The scientific-philosophical heritage of Eastern thinkers, including Ibn Sina, has attracted the attention of scholars for centuries. Ibn Sina's worldview was formed under the influence of Farabi's works, he continued Farabi's views on socio-philosophical issues, enriched the advanced philosophical stream with new natural-scientific ideas and raised it to a new level. According to Ibn Sina, the task of philosophy is based on the principles of necessity, possibility, reality, and causality to comprehensively examine the existence of all existing things, their origin, order, interaction, transition from one to another. Universe - all existing things are divided into two: necessary existence (wujud wajib) and possible existence (wujud can). Necessary being forms a whole independent of anything, he is the most willful, powerful, wise God. All other things exist in a possible way and come from the necessary being - God.

Literature analysis and methodology

About this, Ibn Sina writes in his "Treatise on the Distribution of Existence": "Being is divided into two parts, one of which is the things whose existence is from its own species, and the second is the things whose existence is from another species than its own. The former is called a necessary entity (wujud wajib) from its own kind. The next one is called a possible

being at its limit (possible body). The private possibility is divided into two: the first one whose existence is of its own kind and the one whose existence is not by itself but due to other (things), the first of which is called substance (javhar), and the second is called accident (image) [3, p. 308].

The body is obligatory and the body is possible - in the relationship of cause and effect. This process takes place gradually in the form of emanation, that is, in the form of light coming from the sun. In this order, the mind, soul (nafs) and body existing in the form of possibility, they b depending on the snake, the heavenly spheres arise, become existing things. These are all substances. In addition, there are accidents (images) in existence - signs, color, size, smell and other sensations of things

FEEDBACK AND SUGGESTIONS

Ibn Sina emphasized this, and his thoughts are expressed in the "Treatise on the Distribution of Being": "There are two types of form: One is a perceptible form, for example, a piece of wax can take different forms. Such a form is called an accideptic form. The second is a form that establishes a certain body, for example, a dimension (distance) (a body) is a body only if it has a dimension. Such forms are called physical forms. Forms of this type are not accidents, but substances, because they are an



integral part of a body, and a part of a body is a body" [3, p. 308].

Body consists of form and substance (imagination). God is eternal, and matter, which is his consequence, is also eternal. It itself is the basis of other concrete bodies. Concrete appearances and forms of things change, but their material basis does not disappear. Matter always exists before things that can come into existence, and these things need matter to form them. The simplest, indivisible form of matter consists of four elements: air, fire, water, earth. As a result of their various interactions, complex material objects are formed. Complex things can change and take on different forms, but the four elements, which are the material basis, do not disappear, they are preserved forever. According to him, first the mountains and rocks, then plants, animals, and man came into being as the end of development. Man differs from all other animals in his speech, language, mind, and thinking. Human knowledge consists of thinking with the help of knowing things. "Sense," he wrote, "is such an impression that it arises not from external things themselves, but from our senses." Feeling is a mirror of the material image, and since the height and width of the material forms are expressed, a person cannot perceive them without a material basis and cannot know objects" [1, p. 46].

The human mind is enriched and developed by studying various subjects. In this, in particular, he pays great attention to the science of logic. Reason is interpreted as the criterion of any knowledge and practical activity. "Any knowledge that is not measured on the scales of reason," writes Ibn Sina, "cannot be true, so it is not real knowledge" [1, page 46]

RESEARCH METHODOLOGY

In Ibn Sina's work, attention to the examination of the structure of science, determination of the order of sciences, and their classification occupies a special place. In Ibn Sina's works representing the philosophical system ("Kitab ush-shifa", "Kitab un-najot", "Donishnama"), philosophical knowledge is given in the order of: logic, physics, mathematics, metaphysics. Among them, logic is interpreted as a method of knowledge, a scientific method of studying existence and thinking about it. "Logic," Ibn Sina writes, "gives a person such a rule that with the help of this rule a person is saved from making mistakes in drawing conclusions" [4, pp. 310-311] With the help of logic, a person separates true knowledge from falsehood and learns unknown things. He pays great attention to researching the science of logic, devoting special treatises to it. In particular, he made a significant contribution to the study of logical methods, definition, judgment, conclusion, and proof. Ibn Sina

lists and defines all other sciences except logic in his work "Aqşam ul-ulum ul-aqliya" ("Classification of mental knowledge") as sciences about nature and social phenomena.

Ibn Sina wrote in his treatise "Classification of Intellectual Sciences": "Wisdom is divided into theoretical and practical parts. The theoretical part is that with its help, the body is obtained with evidence about things that do not depend on human activity. Its purpose is to have a certain opinion. For example, the science of metaphysics, the science of astronomy, the practical part of which is that its purpose is not to have an opinion about existing things, but to have an adequate opinion about certain matters related to the acquisition of things considered good by man. Its purpose is not only to acquire knowledge, but also to acquire an opinion necessary for a certain activity. The goal of theoretical wisdom is to (obtain) the truth, and that of practical wisdom is to (do) good deeds" [2, p. 309]

CONCLUSIONS AND SUGGESTIONS

As stated by Ibn Sina in his "Wisdom": "Practical science is divided into three types: the first is the science of managing the people in order to ensure order and discipline in the society, this science is also divided into two types: one is the conditions, how to guide; the second is about how politics should be. The first is the root, and the second is its branch and result.

The second science is about managing the house, about regulating the relationship between husband and wife, father and child, master and servant.

The third science is about the person himself, about how people should treat themselves. For example, people either They stand alone or in groups. But being a community, standing together, is either with those in the house or with fellow citizens.

Ibn Sina's philosophical and religious outlook is based on the pantheistic principle. God and existence are not contradictory, mutually exclusive things, on the contrary, they form a whole being. Eternity belongs to God. God and nature are connected using certain steps. On one side of the long and complete chain is the creator God - the necessary being, and on the other end lies nature.

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