

INTERPRETATION OF HUMAN VIRTUES IN THE WORKS OF ABU ALI IBN SINA

*Izzatullayeva Gavhar Normurotovna**Teacher of the Department of Uzbek Language and Literature.**Bukhara State Technical University.**gavharizzatullayeva79@gmail.com Q.Murtazoyev 15.*

Abstract: This article explores the concept of human virtues in the works of Abu Ali Ibn Sina, also known as Avicenna, a prominent philosopher and scientist of the Islamic Golden Age. The study delves into the ethical and philosophical dimensions of Ibn Sina's teachings, emphasizing the virtues of wisdom, justice, temperance, and courage. Special attention is given to his influence on moral philosophy and how his ideas contributed to later Islamic and Western ethical thought. The discussion also covers the practical application of these virtues in individual development and social harmony.

Keywords: human virtues, ethics, philosophy, Abu Ali Ibn Sina, Avicenna, wisdom, justice, temperance, courage, moral philosophy, Islamic Golden Age.

INTRODUCTION

Abu Ali Ibn Sina, also known as Avicenna, was one of the most influential thinkers of the medieval period, whose contributions to philosophy, medicine, and ethics have had a lasting impact. His ethical philosophy, deeply rooted in Aristotelian and Neoplatonic traditions, presents a well-structured approach to human virtues. Ibn Sina argued that virtues play a crucial role in both personal development and social order. His emphasis on the balance between intellect and morality laid the foundation for later philosophical discourses on ethics.

This article examines the core virtues Ibn Sina advocated, their significance, and their influence on Islamic and Western moral philosophy. By analyzing his views on wisdom, justice, temperance, and courage, we gain a deeper understanding of how he envisioned the ideal human character.

Abu Ali ibn Sina, famously known as Avicenna's (980-1037) worldview and intellectual and moral views are directly related to his Islamic and Sufi ideas. Ibn Sina was an enlightened poet. He enables people to ignite the hearth of science and culture, knowledge and enlightenment, to develop in a scientific way, to approach every issue scientifically and intellectually, to be honest and conscientious - in short, to embody the best qualities of humanity and to elevate the great name of man. Ibn Sina followed in the footsteps of Aristotle in his understanding of metaphysical science. After Al-Farabi, he shows the difference between existence and non-existence in relation to others and the difference between existence and non-existence in relation to himself. Ibn Sina states that the God is eternal. Ibn Sina explained the concept of eternity using the neoplatonic concept of emanation, in which he logically illuminated the transition from primordial unity to the world of plural beings. The unity of the human body and soul forms the living soul; a philosophical thinker is the basis of a body that is inclined to accept an intelligent soul. Absolute truth is achieved through the inner feeling that is present at the highest point of the thought process.

1. Wisdom (Hikmah)

Wisdom, according to Ibn Sina, is the highest virtue that governs all other virtues. He believed that knowledge and rational thinking should guide human actions, ensuring that individuals make

decisions based on reason rather than impulse. His approach aligns with the classical Greek concept of phronesis (practical wisdom) and the Islamic tradition of seeking knowledge (ilm).

2. Justice (Adl)

Justice, in Ibn Sina's philosophy, extends beyond legal systems to include fairness in human interactions. He considered justice to be a virtue that harmonizes society by ensuring that individuals fulfill their roles ethically and responsibly. Ibn Sina argued that justice in governance and social structures is essential for the stability and prosperity of a civilization.

3. Temperance (Iffah)

Temperance, or self-restraint, is another key virtue emphasized by Ibn Sina. He viewed moderation in desires and emotions as fundamental to maintaining inner peace and a balanced life. His teachings suggest that excessive indulgence in material pleasures leads to moral decay, whereas self-discipline fosters a virtuous character.

4. Courage (Shaja'a)

Courage, according to Ibn Sina, is not just physical bravery but also moral courage – the ability to stand by one's principles despite opposition. He associated this virtue with the strength to uphold truth and justice, reinforcing the importance of moral integrity in leadership and daily life.

Table 1

The Four Cardinal Virtues in Ibn Sina's Ethics

Virtue	Definition	Importance in Ethics
Wisdom (Hikmah)	The ability to make rational and informed decisions.	Leads to intellectual and moral excellence.
Justice (Adl)	Fairness in dealings with others and governance.	Ensures social harmony and ethical conduct.
Temperance (Iffah)	Self-restraint and control over desires.	Maintains personal balance and moral discipline.
Courage (Shaja'a)	The ability to stand by moral principles.	Strengthens integrity and leadership.

Ibn Sina's Influence on Moral Philosophy

Ibn Sina's ethical teachings had a profound influence on both Islamic and Western moral philosophy. His integration of Aristotelian ethics into the Islamic intellectual tradition paved the way for later scholars such as Al-Farabi and Al-Ghazali. Furthermore, his ideas reached Europe through Latin translations, influencing medieval Christian philosophers like Thomas Aquinas.

In modern times, Ibn Sina's virtues remain relevant as they provide a philosophical foundation for ethical leadership, education, and personal development. His emphasis on rational thought and ethical responsibility aligns with contemporary discussions on moral philosophy and human rights.

CONCLUSION

The ethical philosophy of Abu Ali Ibn Sina presents a holistic view of human virtues, emphasizing the interplay between intellect, morality, and social responsibility. His teachings on wisdom, justice, temperance, and courage provide timeless principles that continue to inspire scholars and leaders alike. By revisiting his works, we gain valuable insights into the development of moral thought and the enduring significance of virtue ethics in shaping human character and society.

REFERENCES:

1. Gutas, D. Avicenna and the Aristotelian Tradition: Introduction to Reading Avicenna's Philosophical Works. Brill, 2001.
2. Izzatullayeva, G. (2024). ABU ALI IBN SINO VA UNING FALSAFIY QARASHLARI. Решение социальных проблем в управлении и экономике, 3(5), 138-143.
3. Normurotovna, I. G. (2022). THE SPIRITUAL-PHILOSOPHICAL LEGACY OF IBN SINA AS PER NEWLY ESTABLISHED FINDINGS. INTERNATIONAL JOURNAL OF RESEARCH IN COMMERCE, IT, ENGINEERING AND SOCIAL SCIENCES ISSN: 2349-7793 Impact Factor: 6.876, 16(5), 143-147.
4. Обруева, Г. (2019). Об опыте интерпретации выразительных возможностей фразеологических единиц с именами собственными. Иностранная филология: язык, литература, образование, 4(1 (70)), 64-66.
5. Яковлева, С. В. (2018). О ПОНЯТИИ И СПОСОБАХ ОБРАЗОВАНИЯ ЭПОНИМОВ. ББК 66.017. 77 С 56, 89.
6. Костина, И. А. (2020). Фразеологические единицы с именами собственными библейских персонажей в английском и русском языках.
7. Turdiyeva, D. Z., & Kh, O. G. (2022). LISTENING IS AN INTEGRAL PART OF COMMUNICATION PROCESS. Talqin va tadqiqotlar ilmiy-uslubiy jurnali, 3(5), 21-24.
8. KENJAYEVA, G. (2021). INTERPRETATION OF HOUSEHOLD REALITIES IN TRANSLATIONS OF A. KADIRI'S NOVEL" DAYS GONE BY. In E-Conference Globe (pp. 323-227).
9. Hamidov, B. B., & Kamolova, D. O. (2022). TEXNOLOGIK TALIM FANINI OQITISHDA PEDAGOGIK DASTURIY VOSITALARNING AHAMIYATI. Вестник магистратуры, (4-1 (127)), 62-67.
10. Ahmadovna, S. D., Tohirovich, R. E., Dilmurodovna, R. D., & Odilovna, K. D. Methodology of using AutoCAD software in developing technical creativity of students. Galaxy International Interdisciplinary Research Journal, 10(4), 661-671.
11. Gafurov, B. Z. (2023). The main features of kinesthetic style in the learning process. International Journal of Education, Social Science & Humanities. Finland Academic Research Science Publishers Solana, Cagayan Valley, Philippines, 11, 61-69.
12. Журакулов, Р. (2018). Об особенностях фразеологии узбекских народных сказок. Иностранная филология: язык, литература, образование, 3(2 (67)), 47-51.
13. Касимова, Д. А., & Нематов, А. А. (2019). ПОДХОДЫ К ОЦЕНКЕ ЭФФЕКТИВНОСТИ ИММУНОПРОФИЛАКТИКИ НА ПРИМЕРЕ ГРИППА. Интернаука, 15(97 часть 1), 38.
14. Хамраев, А. А. (2005). Некоторые механизмы рубцевания язвы желудка при применении различных схем противоязвенной терапии. Самарский мед. журн, (1-2), 75-76.
15. Akhmedova, N. A., Valijonov, A. F., & Valijonova, S. A. (2023). Early diagnosis and adequate treatment of hepatic dysfunction in systemic lupus reduction. Open Access Repository, 4(2), 248-252.
16. Sadikov, E., & Xodjayeva, M. (2024). Ilftifotni Ifodalovchi Nutq Aktlarini O 'Qirishda Psixodidaktik Omillarning Ahamiyati. Академические исследования в современной науке, 3(16), 44-47.



17. Tursunovich, S. E. (2024). Iltifot Va Etiketning Ijtimoiy-Madaniy Me'Yorlari. Gospodarka i Innowacje., 43, 413-418.
18. Nasr, S. H. Science and Civilization in Islam. Harvard University Press, 1968.
19. Fakhry, M. A History of Islamic Philosophy. Columbia University Press, 2004.
20. McGinnis, J. Avicenna and His Legacy: A Golden Age of Science and Philosophy. University of Notre Dame Press, 2010.