



THE SIGNIFICANCE OF AVICENNA'S THINGS IN IMPROVING MORAL VALUES

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Abstract

In this state, the focus on moral culture and scientific views of the great thinker Abu Ali ibn Sina is analyzed. The importance and relevance of applying the idea of Ibn Sina in the development of youth in modern society is emphasized.

Our country is one of the important scientific centers that have trained great scholars and saints since ancient times. Ibn Sina praises moral virtues in his thoughts on moral culture, especially the ethics of medicine, and sharply condemns moral vices and evil. He paid special attention to the most necessary moral relations in the daily practical work of doctors, moral rules such as humility, respect, courage, correctness, and honesty[1].

In the category of morals, Abu Ali ibn Sina included good and bad, pleasure, wisdom, generosity, love, humility, suffering, and the like. According to Ibn Sina, "Whatever exists in nature, according to its nature, strives for perfection." This pursuit (of perfection) is intrinsically good. A thing strives for perfection and avoids defects", - defects characteristic of objects are evil for him. "Any object has two aspects," he says, "these are aspects of activity and passivity." Good is activity, and bad is stagnation [2].

According to Abu Ali ibn Sina's point of view, good and bad, pleasure and pain play the main role in morality; he includes all the bad qualities of a person in the category of evil.

The great thinker also paid special attention to the criterion of justice: "Justice is an important moral quality, it appears with the three desires of a person - tolerance, courage and wisdom. A person who has these qualities can avoid evil deeds." [3], - says Ibn Sina.

The thinker includes generosity, endurance, humility, love, moderation, intelligence, prudence, perseverance, loyalty, aspiration, shyness, performance, etc. in the ethical categories of the healer. He introduces tolerance, generosity and moderation into human emotional knowledge; Endurance includes intelligence in the power of anger, wisdom includes prudence, prudence, loyalty, shyness, performance, pity, integrity, etc. in the power of difference.

"A good friend," says Ibn Sina, "is a mirror that reflects all the good and bad qualities of a person." A good friend shows all defects in time, helps to eliminate them with his advice and behavior." According to Ibn Sina, all existing things strive to achieve perfection by their natural essence, because the essence of goodness is contained in this movement. Goodness is represented as an object, and it always strives for perfection. Evil and good are relative, they can become one another. Evil represents decay and disease, good represents progress and perfection. Pleasure for man, according to Ibn Sina, is the realization of good, but suffering is the realization of evil. A person should understand both. Ibn Sina believed that a person lives only in society, if he remains alone, then he can perish. It was a great honor to learn from Abu Ali Ibn Sina, to be his disciple. One day, two fathers, one rich and the other poor, wanted to give their sons to Ibn Sina as apprentices.

O great healer, we have brought our children to you. If you take it to your education and accept it as an

apprentice. They say, "If only would grow up to be a doctor like you".

Ibn Sina agrees to test them and take them as apprentices. He had a habit. Whoever wanted to be his disciple, he would first pass a test and then teach him the science of medicine.

My children, - he said looking at the young men who had come, - go through the mountains and rocks, go through the desert deserts, and gather a thousand pieces of grass each of you.

Ibn Sina said so and them. He gave each of them a bag. A few days passed. The first of the children came and poured the fallen flowers in front of Ibn Sina. All were medicinal herbs. Seeing this, Ibn Sina happily asked.

Good luck, my son, you are picking the most medicinal herbs, now answer one question. Tell me, what is the cure for blisters?

"I don't know about medicine," said the boy. - I am now your apprentice!

Ibn Sina said in his heart, "Haven't you learned alif from a doctor during these ten days, and you will not be a doctor, but a healer?"

- Answer you, my son, go away! He said, "Go and be a disciple of the priest!"

A day later, the poor man's son came and poured the collected herbs at the judge's feet. Ibn Sina was very happy:

- Oh my goodness, tell me, what is the cure for blistered feet? - he asked. "You need to soak wild basil or mint in water and add a little salt to it," answered the boy.

Let's say you are in the desert and can't find water, what can you do to quench your thirst? Ibn Sina asked the boy again.

- The water of the pocket quenches thirst and is a medicine, - answered the boy boldly.

Thank you, my son, you are now not only my student, but also my child! [4]

In this story, the student's duty to the teacher, his faith and experience, and his love for nature are well expressed. If the poor young man did not have love for nature, he could not have won the praise of the great judge. Therefore, let's respect nature as much as we take care of ourselves, let's not forget that nature is the guarantee of human health[5].

Therefore, the health of a person is primarily in himself and in the advice of virtuous physicians who are intelligent and knowledgeable in their science. Knowledgeable doctors are the pride and happiness of their people. Ibn Sina says: "A doctor should have the eyes of a hawk, the hands of a girl, the wisdom of a snake, and the heart of a poet" [6]. This does not require proof.

In short, the important aspects of the spiritual and moral heritage of our great ancestor Abu Ali ibn Sina still serve to educate young people with exemplary manners and morals.

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