

## **The Analysis of Moral Qualities and its Significance for the Present in Abu Ali Ibn Sino's "Treatise of Science Ethics"**

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**Abstract:** The article states that the study of the life and spiritual and scientific heritage of Ibn Sina, provides ample opportunities for the work of people in the field of spirituality, morality, educational education, and those principles such as mutual respect, kindness, hard work, homogeneity and humanism are important in the upbringing of children. In addition to it, he outlined one of the main ideas of Aloma in his natural-scientific, philosophical views on moral issues in his works entitled "Treatise of science ethics", "Treatise of The Covenant", "Treatise on the Purification of Ruki", in which he understood the science of morality as the science of human behavior, character. In his work "Treatise on the Science of Morality", he provides information on the content and nature of good and bad behavior in the practical activities of a person and the reasons for their occurrence.

**Keywords:** Justice, chastity, honor and integrity, generosity and Bliss, wisdom and ignorance, love and hatred, honest and unclean, purity.

**Introduction.** Thanks to our independence, it was possible to study our centuries-old national values and instill in them progressive thoughts in the direction of spiritual and educational upbringing of young people. The socio-moral education of young people, the formation of their social activity was defined as one of the important tasks of youth policy. He fact that in accordance with this law, the principles on which youth policy will be based are established is a vivid proof of this. Examples of this include caring for young people regardless of national, racial, language, religious affiliation, social status, gender, education, and political affiliation", "legal and Social Protection of young people", "supporting youth initiatives, guaranteeing their choice". In today's threatening time, ensuring social stability, living peacefully among peoples, working in harmony are important for the spiritual property of all mankind. The role of the spiritual heritage of our great ancestors contributed to this is incomparable. Our President Sh. Mirziyoev noted: "It is known that from the land of our country, which is a crossroads of ancient cultures and civilizations, thousands of scientists, allomas, great thinkers, poets, Saints grew up in the Middle Ages. His valuable heritage in the field of Exact Sciences and religious sciences is the spiritual property of all mankind. One of the main ideas of Ibn Sina in his natural-scientific, philosophical views is the issues of ethics. Ibn Sina glorifies moral qualities and sharply condemns vices. The manifestation of the moral qualities of a person in society, the monotheism of family members built on a mutual moral basis, the mutual moral monotheism of various classes in society are specially covered in the works of Ibn Sina.

**Main part.** Ibn Sina's views on morality are related to his views on the mature community. He considered it an important tool for the implementation of the ideas of a mature society and the formation of a perfect person in it, the establishment of moral habits, habits at the highest level, and the correct Organization of educational work for this. He states: "morality is guided by reason, mannerisms are guided by knowledge, science, and only when enlightenment is founded

does it rise to the top, gaining the intended purpose". In the "wisdom", Ibn Sina singled out that the basis of each science is made up of moral principles, while dividing the practical sciences into 3: The Office of the country, the Office of the house, self-government, gives a definition to concepts such as chastity, contentment, generosity, ambition, patience, gentleness, the ability to keep secrets, fidelity, humility, fairness, which are spiritual and moral values. Also continuing Socrates' thoughts: no one will be immoral on their own. He says that this is a consequence, a consequence of misunderstanding and ignorance.

In his work "Treatise on the science of morality", he provides information about the meaning and nature of good and bad behavior in the practical activities of a person and the reasons for their occurrence. He believes that good and bad behavior all arise from habit. Whatever we are used to, this is what sets in our behavior. Therefore, it is necessary to start upbringing from infancy, so that after all good behavior becomes a habit for him. At the same time Ibn Sina describes in this treatise a number of moral qualities, including "chastity", "Justice", "Patience", "leniency", "prudence", "humility", etc. The scientist divides these moral categories into powers (internal senses). In his view, "patience is so powerful in man that the evil that falls on the human head is eliminated through it. Belonging to the power of chastity (netak), humanity is to refrain from greed, to observe moderation in nutrition, not to give in to various desires."

Ibn Sina promotes the ideas of friendship and brotherhood in his work "Ash-healing" (Al-khitoba). Describing friendship, he writes: "friendship is a state in which a person desires good for someone else, in which a person does not want good for himself, but for that other. In this case, a person will have a trait that calls for doing good towards another. A friend is a lover of this. A friend will share his sadness and joy both in the joy of his friend and in the Times of misfortune, a true friend will be a friend of yours, an enemy of your enemy. He moves away from his friend's enemy, approaches his friend. It cannot be the opposite. Because in the opposite case, hostility is counted". These thoughts encourage us to appreciate a friend. According to alloma, the head of state is proud to embody the most good and high qualities of humanity, including the high qualities of intelligence and wisdom. If the King, the land, the head of the country is virtuous, he says, then his policies, measures will also be smart and fair. As intelligent and virtuous as Ibn Sina dreams of governors, to such an extent he condemns tyrannical and ignorant Sultans and wants to stay away from them, hates them. Ibn Sina attaches great importance to the question of the justification of moral concepts for Reason, mental knowledge.

But no matter how knowledgeable a person is, no scientist, does not rely on mental rules, he is indecent, allows evil. In his work "the language of the bird", Ibn Sina denounces such qualities as bipartisan, treacherous, denying any violence over Man. The issues of true friendship, making a good friend, loyalty to a friend occupy an important place in his fiction. Issues of family relations are also approached by Ibn Sina from a humanitarian point of view. A man is the head of the family, it is his first duty to satisfy all the demands of the family. The woman, on the other hand, claims to be the man's closest companion and assistant in raising a child and heir.

Especially his doctrine of decency and humanism has great scientific, practical, educational value. According to this doctrine, a person is a breed worthy of honor and respect. He must be just, moral, enlightened. In his philosophical teaching, Abu Ali ibn Sina places emphasis on matters of good and evil, justice and righteousness, chastity, sharm-Haya and integrity, generosity and misery, wisdom and ignorance, love and hatred, honest and unclean, purity and uncleanness, decency in his work "treatise on the science of morality", he provides information about the meaning and nature of good and bad behavior in the practical activities of a person and the reasons for their occurrence. He believes that good and bad behavior all arise from habit. Whatever we are used to, this is what sets in our behavior. Therefore, it is necessary to start upbringing from infancy, so that after all good behavior becomes a habit for him. At the same time Ibn Sina describes in this treatise a number of moral qualities, including "chastity", "Justice", "Patience", "leniency", "prudence", "humility", etc. The scientist divides these moral categories into capacities (internal hiss). In his vision, "patience " is such a power in a person through which evil falling on a person's head is eliminated. Chastity - belonging to the capacity

of lust (desire), is the fact that humanity refrains from greed, adheres to moderation in nutrition, does not give in to various desires.

Ibn Sina's excellent feedback, his moral views have not lost their relevance even in the present. The study of the progress of the progressive socio-philosophical thought of the peoples of the medieval East helps a lot to get an idea of the fact that the peoples of the east, along with other peoples, made a significant contribution to the treasury of the culture of the whole world.

Abu Ali ibn Sina was not only a great encyclopedic scholar, but also a great thinker of his time, known to the world as a person with a strong spiritual and moral faith, which, in addition to his colleagues and disciples, is an example for all individuals who interact with him. His worldview, spiritual image, scientific, philosophical, aesthetic moral ideas and views are reflected in his multifaceted scientific, literary heritage.

Ince Ibn Sina was a true humanist, in his work he always glorified man and believed in the incomparable possibilities of human thought, calling each individual to be in accordance with the name of a person, constantly justifying and proving throughout his life that thinking, intelligence, developing cognitive abilities, persistently acting on the path to determining the truth is a duty to every person. Noting this quality of Ibn Sina, Abu Ubayd said, "it is never possible to see that man's hand without a pencil, his head occupied with scientific reasoning, and his eye not tucked into lines. Someone who is so innocent of himself is rarely found in the process of history."

Ibn Sina, on the other hand, singled out the fact that the life and work of citizens can be realized and developed in a community with a small yacheyk of the country. He believes that man feels the need for things beyond the nature and natural phenomena that surround him, which can only be created by working as a team. In order to act as a member of a self-known community, a culture of treatment must first be formed in a person. Only then can he find a good language with his teammates and be able to independently state his opinion and exchange ideas.

One of our ancestors, who introduced the name Bukhara to the whole world, is Ibn Sina, who says that the most important means of moral education is one - on - one conversation, without touching the child's ego, pride. Ibn Sina believes that the formation of moral qualities in a child in unity with Labor, physical and mental education is the main factor in his development as a person.

One manuscript of" treatise on the science of ethics "is in the Book Fund of the Institute of Oriental Studies Abu Rayhan Beruniy of the Academy of Sciences of Uzbekistan (number 2385-XXVI), which came within Ibn Sina's book "Nine treatises on wisdom and medicine". The pamphlet was also published in a collection of several thinkers "pamphlets published in Egypt in 1910 by the arab scholar Muhyiddin Sabri Kurdi". In this treatise, Ibn Sina gives a description of a kancha of moral qualities, the eunuch being "chastity", "courage", "wisdom", "justice", "generosity", "contentment", "patience", "softness", "karam", "the ability to forgive sin", "the ability to keep secrets", "ingenuity", "decisiveness", "loyalty", "compassion", "Fidelity", "etc.

**In conclusion**, the scientist divides these moral categories into powers (internal senses). For example," iffat "Ibn Sina believes that lust (desire) is in power and is a perso's abstinence from greed, adherence to moderation in eating, and abstinence from various desires.

Thus, the invaluable works of Abu Ali ibn Sina, in their unique, valuable thoughts, ideas, tried to reveal the full-fledged study of a person, his uniqueness, capabilities. He interpreted man as the greatest being, the owner of moral qualities. In his work "brochure fi ilm al-moral", he concluded that man achieves truth through spiritual penance through restraint of his navfsi and anger.

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