

The Problem of Happiness in the Philosophical views of Abu Ali Ibn Sina

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Abstract. *This scientific article focuses on the great philosopher Abu Ali ibn Sina, who lived and worked in the X-XI centuries, on the issue of happiness in achieving philosophical, moral, and human perfection, and argues that the issues of well-being and happiness are of paramount importance today. In today's globalized world, it is becoming increasingly important to study, research and inform the general public about the teachings and scientific heritage of our great scientists who lived and worked in the past. As Ibn Sina puts forward his philosophical views on Al-Isharat wa at-Tanbihot and its bliss, it can be seen that it reflects the image of true happiness. The "Happiness" section of this work provides an in-depth analysis of the philosophical aspects of the pursuit of happiness, comparing the understanding of what happiness is for a prosperous life, the superiority of inner pleasure over external pleasure in the matter of happiness.*

Key words: *metaphysics, physics, logic, Kitab ash-shifa "Wisdom of the East", "Risala fi-l-ahd" ("Treatise on duty"), "Risala fi-l-akhlaq" ("Treatise on ethics"), Kitab al-insaf (The Book of Truth), Risala fi-l-ishq (The Treatise on Love), Risala fi-n-nafs (The Treatise on the Soul), Risala Hay ibn Yaqzan (The Treatise on Hay ibn Yaqzan), Solomon and Ibsal (Solomon and Ibsal).*

According to Ibn Sina's classification of sciences, the first science is metaphysics, which is considered the highest science. Ibn Sina's works left a deep impression in Europe in the Middle Ages and in the East to this day. Ibn Sina was an example of a perfect man achieved in the Middle Ages. Here we mean his mastery in solving problems in the field of theology, and not his achievements in all philosophical and natural sciences. After all, in the Middle Ages, a reasonable and beautiful explanation with the help of logic of an extremely delicate theological question required great fortitude and deep knowledge. Ibn Sina's philosophical views consist of three large sections - metaphysics, physics, logic-logic, metaphysics-theology, being and being, beginning, structure, composition of the world; physical and natural questions, includes all questions related to the study of the body, matter; logic studies the art of correct thinking, forms of mental cognition. General philosophical questions are divided into theoretical and practical, and each of them, in turn, includes a number of sciences.

Since Ibn Sina's philosophical views mainly consist of three main systems, all his philosophical views are theoretically and practically expressed in Ibn Sina's most famous work, Kitab al-Shifa¹. It consisted of three main parts: logic, medicine, and theology. Ibn Sina's goal was to create a "Mashriq Hikmat" acceptable to everyone². All theories are based on science. At first glance, the general theory comes from reason. And reason is transmitted from the divine world through an angel. According to this argument, the knowledge of the angel is the basis for knowing the world, and determining the place of man in it is part of the task of science. Based on this, it is necessary to study theological sciences.

Ibn Sina, as a thinker, pays great attention to reason and knowledge and devotes much space to both of them in his works. It is worth noting here that Ibn Sina considers the possession of knowledge not only related to reason, but also closely related to morality and humanity. It is therefore appropriate to consider the opinions expressed by scientists regarding the relationship between science and ethics.

It is known that since ancient times our region has been known to the whole world for its beautiful nature, brave sons, hardworking people and educated children. From this point of view, our esteemed President pays great attention to the issues of studying, evaluating and popularizing our scientific heritage, educating our youth in this spirit. Today, the acceleration of international scientific, philosophical and cultural ties of our country, in particular, the deepening of the process of understanding the identity of our people and the world, poses new demands and challenges for philosophical science in our country. We need to analyze the processes occurring today in our society, without standing aside.

Today, people prefer to treat life frivolously. But at the same time, they allow themselves to be lame in understanding what the concepts of "Happiness" and "Prosperity" are. When a person grows up, he embodies a desire. These dreams are like a ladder. A ladder is not suitable for sitting and resting. How happy is the person who quickly wakes up from carelessness and understands the essence of life, so as not to waste his life on this ladder.

We all know very well what hard times and hard trials there were in the thousand-year history of the Uzbek people. We will keep the bright memory of our ancestors in our hearts forever. We are immensely proud of our mentors, coaches and contemporaries who demonstrated an example of indomitable will, dedication and courage and dedicated their lives to the comprehensive development of our dear Motherland. The human mind is enriched and developed by studying various subjects. At the same time, in particular, it pays great attention to the science of logic. Reason is interpreted as a criterion for any knowledge and practical activity. In the work "Al-Isharat wa at-Tanbihat", which Ibn Sina wrote in the last days of his life, he gave an extensive description of happiness. A person often encounters the concepts of happiness and well-being during his life, but forgets to understand the essence of these concepts. Abu Ali ibn Sina describes these concepts clearly and in detail in Al-Isharat wa al-Tanbihat. He explained his theories about the superiority of internal pleasure over external pleasure with examples. In the imagination of the general public, the strongest and most important pleasure is emotional, and the rest are weak, imaginary, unreal. The fallacy of this opinion can be demonstrated, at least to the less intelligent, by the following reasons.

In the modern socio-political and historical context of world development, secularization of human consciousness, in the conditions of globalization, changes in ideological and value orientations, various approaches to spiritual culture (secular and religious), those eternal truths that have been deeply and consistently studied by philosophers of all times and peoples are acquiring a relevant character. At the same time, it remains noteworthy that the Near and Middle East has always been "a kind of source for Europe, from which it drew the cultural elements it lacked, and at the same time a constant "irritant", posing new, unknown problems to European thought, forcing it to search intensely for answers to them",¹ nevertheless, the falsification of the role of this Middle Eastern intellectual and spiritual partner-opponent and the distortion of its spiritual culture by the West have acquired a holistic and purposeful character. It is also significant that the military-political confrontation between these two civilizations, which at the present stage has received a predominantly religious-ideological justification, leads not only to the impoverishment of world culture, but also raises the question of preserving the culture of the peoples of the Near and Middle East and protecting it from Western expansion, vandalism and destructive secularism. The solution to this issue is one of the most urgent and important universal human tasks, since the progressive spiritual development of humanity, the enrichment of the spiritual world of man, the increase in the maturity of his consciousness are unthinkable without ideological continuity, a deep understanding of the evolution of the human worldview.

Meanwhile, one of the main objects of acute religious and ideological confrontation between the Christian West and the Muslim East has become precisely the religious and philosophical heritage of the Arab-Islamic world. On the part of the nihilistically minded Christian world, not only religious

thought is discredited, but also the rich philosophical and cultural heritage of Muslim peoples. Taking this into account, the study of the philosophical and ethical thought of the Tajik people, in particular the ethical teachings of the greatest thinker of the East Abu Ali Ibn Sina, is becoming especially relevant. A scientific and critical approach to the topic we are studying will certainly make it possible to concretize and enrich modern ideas about the place and role of this philosopher in the development of world philosophical thought. It often happens that “the origins of a particular interpretation of a specific philosophical problem are in the distant past, where one can find the key to understanding some of the nuances contained in modern concepts. Therefore, the study of the history of thought in general and the history of progressive philosophical thought of the peoples of the Near and Middle East in particular is necessary for humanity in order to extract positive experience from them.” This approach to the history of philosophical thought is of no small importance for expanding the conceptual analysis of the subject of ethics and determining its role in the moral improvement of man and society.

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