

THE VALUE OF THE HERITAGE OF ABU ALI IBN SINA IN THE DEVELOPMENT OF YOUTH EDUCATION

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ABSTRACT	KEY WORDS
<p>This article explores the significance of education in society and its role in shaping the younger generation amidst global moral crises and geopolitical challenges. Drawing from historical perspectives and pedagogy, the study advocates for a synergistic approach that combines national and universal values with modern educational trends. The article emphasizes the necessity of examining the scientific and spiritual heritage of past thinkers, particularly in the field of spiritual and moral education. It highlights the contributions of Ibn Sina, an influential philosopher of the Eastern Renaissance, who considered education as a holistic process encompassing mental, physical, aesthetic, and moral aspects. Ibn Sina's work, particularly his philosophical interpretation of morality, offers valuable insights for both theoretical researchers and practical educators. The article concludes by affirming the relevance of Ibn Sina's ethical ideas in contemporary spiritual and moral education, emphasizing their potential application in the upbringing of children and adolescents, as well as the professional training of future teachers.</p>	<p>National values, modern educational trends, scientific and spiritual heritage, Eastern Renaissance, aesthetic and moral aspects, ethical ideas, education of teenagers.</p>

Introduction

Education is initially a practical embodiment of the ideal of a person created by society and the most important condition for the prosperity of the state. In the context of a moral crisis that is acquiring a global character, a change in state ideologies and other geopolitical problems, the issues of preparing the younger generation for adulthood are now gaining fundamental importance, comparable to the importance of solving public security problems.

Accumulated in different historical periods by representatives of different humanities, including pedagogy, teaches us a synergistic approach to solving the problem of determining the content of education and, in particular, spiritual and moral education.

LITERATURE REVIEW

Based on this approach, in the process of creating a new model of the educational process that meets modern sociocultural requirements, a harmonious combination of national and universal values, the traditions of national pedagogical schools and the development trends of modern education is necessary.

In the light of these prerequisites, a deep, multifaceted study of the scientific and spiritual heritage of the thinkers of the past becomes important. In the field of spiritual and moral education, one of the key

concepts is morality, the content of which is changeable due to the actions of various factors of social genesis. Concepts of morality are the basis of ethical teachings that influence the formation of the concept of education.

In our country, work is currently underway to rethink and profoundly change the system of spiritual and moral education of young people. One of its directions is the study of the heritage of the thinkers of the East, not only for research, but also for educational purposes. Considering the needs of society, the prospects for its development, we attach particular importance to the works of scientists of the Eastern Renaissance. It was the era of the great scientists encyclopaedists: Khwarizmi, Farabi, Ibn Sina, Beruni and others.

One of the outstanding thinkers of that period, Ibn Sina, made a huge contribution to the development of natural-scientific and progressive socio-philosophical science, and it was not by chance that he was titled with the high title of "Shaihur-raisi" (head of scientists).

Ibn Sina considered the process of education as a single one, including mental, physical, aesthetic and moral education. In addition, he gave a philosophical interpretation of such concepts as good and evil, modesty, will, but the problem of morality occupies a special place in his work. In his work *The Canon of Morality*, he analysed in detail the key terms and concepts of his ethical teaching. His system of ideas about ethics, as noted by A. A. Huseynov, "has little in common with Aristotelian psychology (which, however, Ibn Sina did not deny), and the theory of intuitive grasp of the subject of knowledge can cause associations with Sufism" [1]. However, the ethical ideas of Ibn Sina are interesting not only for philosophers or theoretical researchers. The legacy of the great scientist can be fully used both for the spiritual and moral education of children and adolescents, and in the process of professional training of future teachers. The relevance of Ibn Sina's judgments is confirmed, in particular, by the following quote:

"Beware of being greedy and, preserving honour, do not demand more from fate than you are. Know that greed awakens a fatal passion in us, and whoever is seized by it, it is easy to fall" [3].

METHODOLOGY & EMPIRICAL ANALYSIS

Valuable for educators is Avicenna's in-depth analysis of the causes of negative and positive qualities in the general features of a person's character. Ibn Sina considered, for example, friendship to be an important aspect of the manifestation of the ethical qualities of a person. As Sh. U. Kamalov notes, "Ibn Sina singled out 3 types of friendship: first, no matter how difficult it is, a person tries not to leave his friend; secondly, ideological friendship, that is, friendship between people who have common interests; thirdly, it is friendship arising from profit and benefit. "You do not strive for friendship with everyone you meet and do not believe secrets to just anyone, they are liars, swindlers avoid, otherwise you will hurt yourself in no way."

The "Canon of Morality" contains many rules that allow young people to successfully enter society, build relationships with others correctly:

"And do not submit to the will of a scoundrel, do not exceed the permitted measure, and if you sully your honour, do not blame yourself, as you do not shed tears - there will be no faith in tears"

The ratio of the categories of good and evil, their manifestations and consequences of manifestation in everyday reality is also the object of close study by Ibn Sina:

"You, who left a seal in the world of villainy,

You ask for grace to come upon you.

Do not hope: there will be no forgiveness forever,

For he who sows evil-must also reap"

Speaking about the dignity of a person, Ibn Sina argues that "for a person, one of the main qualities from which his dignity begins is undoubtedly the elimination of his bad qualities, because worthy human behaviour is the simplest quality among the good qualities of a person, a special place among which is occupied by care and concern...

It should be especially noted that the ethical ideas of the scientist were not artificially isolated from other aspects of social reality. So, in the works of Avicenna, moral issues are closely intertwined with aesthetic views: every dream of a person named Ibn Sina is a love-driven desire for beauty, and beauty, from the point of view of Ibn Sina, is identical to perfection.

Ibn Sina's ideas about man as the pinnacle of the development of the physical world and organic nature, his assertion that it is he who possesses higher powers and the ability to accelerate advancement to the heights of perfection and beauty testify to the deep humanism of the thinker. The patterns of manifestation and development of the moral qualities of a person, the ethical categories he singled out, have not lost their significance today, as a result of which they can be successfully applied in modelling and designing the modern educational process.

In the process of education and upbringing, one of the main tasks is to introduce the national values of our people into the thoughts of the younger generation.

"... We have always been rightfully proud of our country, which is the ancient homeland of geniuses. Our greatest figures such as Imam al-Bukhari, Ibn Sina, Beruni, Mirzo Ulugbek, Alisher Navoi and Mirzo Bobur showed their bright talents at a very young age. This means that outstanding abilities, original talents are in our genes, and the fact that many gifted children are growing up today is by no means an accident" [1], emphasizes the First President of the Republic, I. A. Karimov. Indeed, Uzbekistan is an ancient centre of civilization, where great geniuses lived and worked. One of these geniuses was Abu Ali Ibn Sina.

Abu Ali Ibn Sina, a great scientist of Central Asia, was born in the village of Afshana, near Bukhara. He wrote his first scientific work at the age of 17. The scientific heritage of Ibn Sina is huge, covering all areas of human knowledge of that time. His works are used not only in Central Asia, but also in European countries. Ibn Sina in the field of education created such works as The Book of Justice, The Canon of Duty, The Control of the Body and Thought, The Canons of Morality, and others.

RESULTS

Ibn Sina in his work "The Canon of Morality" revealed the causes of the emergence of negative and positive qualities in the general features of a person's character. The scientist in this work indicates that positive and negative qualities appear from habit and under the influence of the state nobility. Ibn Sina in his works gives an explanation of such concepts as: justice, generosity, patience, responsibility, fidelity, composure, modesty and other qualities. A learned person, he believed, should be honest in all respects and treat others in a polite manner. He considered it especially important to renounce the pleasures of life in favor of himself. It gives an explanation for such positive qualities as justice, cleanliness and also reveals negative shortcomings like fear, hypocrisy, stinginess, theft, fraud.

Ibn Sina in his works pays special attention to friendliness and responsiveness between people, believing that meanness prevents people from making friends. His works reveal such concepts as being kind to friends, sparing no help and not turning away from the shortcomings of their friends and helping

them get rid of them. Based on the educational program, Ibn Sina singled out 3 types of friendship: first, no matter how difficult it is, a person tries not to leave his friend; secondly, ideological friendship, that is, friendship between people who have common interests; thirdly, it is friendship arising from benefit and benefit.

The scientist compares a real friend to a mirror, because the mirror shows the real reality of a person. If a person does not reveal the shortcomings of his friend in time, then this means that he has forgotten his friendly duty, which means that we must teach students to choose real friends, appreciate them and point out mistakes in time. Why is it necessary to conduct educational conversations between students on the topic: "Strengthening friendship and how to be frank with friends", dwelling in more detail on the statements of Ibn Sina about friendliness, kindness, philanthropy.

He demanded from the teacher: "In dealing with children, the teacher must be restrained. He should pay special attention to how students implement the acquired knowledge. In the learning process, the scientist believed, it is necessary to apply a variety of methods and forms of work with children, take into account their individual characteristics, and interest them in classes. The teacher's thoughts should be available to all students. He must accompany his word with facial expressions and gestures so that learning is more intelligible and evokes an emotional attitude in children.

All these thoughts of Ibn Sina fundamentally contradicted the prevailing methods of teaching in schools of that time. Ibn Sina deeply understood the complexities and difficulties of the upbringing process. An analysis of his works convinces us that he proposed to resolve them from a humanistic position, gives advice on how to talk with children about their shortcomings and ways to correct them. "... Such conversations should not be intrusive, bother the child, and even more hurt his pride. You can only talk to a child if you know his individuality."

An interesting summary of the ethical and sociological views of Ibn Sina can be found in the final part of his philosophical encyclopaedia *Kitob-ash-Shifo*. Where he develops the idea that man is a social being and therefore the most important condition for the life of people is their constant cooperation, ensured by reasonable laws and justice. Ibn Sina draws an ideal state with a just ruler who makes sure that everyone is engaged in socially useful work. "If the ruler is unjust, the uprising against him is justified and must be supported by society" [2].

CONCLUSIONS

Thus, in the development of youth as a person, the following matters:

- studying the concepts of national values and their transfer in the form of accessible information;
- disclosure among young people of a sense of patriotism, love for the Motherland, the struggle for it;
- in the education of young people to use and explain such concepts as the perfect generation, personality, scientist, sage, activist, intellectual and others.

And for this reason, today, in improving the thinking of the young generation, the introduction of national spiritual heritage, a sense of pride and patriotism is of great importance, which will develop respect, virtue, conscience, generosity and other qualities among young people. The upbringing of the younger generation is a dynamic process that has its own cultural, social, material, and organizational methods.

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