



Spirituality of Family in the Philosophy of Abu Ali Ibn Sina

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ABSTRACT

In the following article, the role of women in the upbringing of children according to the socio-philosophical views of Abu Ali Ibn Sina, the relationship between the man and woman in the family, the characterization qualities of the ideal and the wise woman, the spiritual moral upbringing of the child in the family and the personal expression of the parent, the duties and responsibilities of the are mentioned based on the extended sources originating from the books of the scholar and the ideas emanated by the contemporary sources

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Introduction

The work of the famous scientist Ibn Sina, the owner of unique qualities, “The canon of medicine” has been studied for many centuries as one of the main medical textbooks in the most prestigious universities in Europe, served as the fundamental basis of the concepts of “medicine”,

“healthy lifestyle” on a global scale, of course, has a deep living and scientific basis. More precisely, the whole scientific activity of the bubenazir scientist influenced the development of the world in the spirit of humanism, development on a spiritual basis.

Methods

Among the easterners of the encyclopedic scholar Abu Ali Ibn Husayn ibn Abdullah ibn Sina (980-1037), who introduced the land of Movarounnakh to the world with his works, is a great personality who has earned such a rank as “Sharaful – mulk” and “Shaykhur – rais”.

As a teenager, he was greatly troubled by the Metaphysics of Aristotle, which he could not understand until he read al-Farabi's commentary on the work. For the next year and a half, he studied philosophy, in which he encountered greater obstacles. In such moments of baffled inquiry, he would leave his books, perform the requisite ablutions, then go to the mosque, and continue in prayer till light broke on his difficulties. Deep into the night, he would continue his studies, and even in his dreams problems would pursue him and work out their solution. Forty times, it is said, he read through the Metaphysics of Aristotle, till the words were imprinted on his memory; but their meaning was hopelessly obscure to him until he purchased a brief commentary by al-Farabi from a bookstall for three dirhams (a very low price at the time). So great was his joy at the discovery, made with the help of a work from which he had expected only mystery, that he hastened to return thanks to God, and bestowed alms upon the poor.

The way of life of Ibn Sina is well known from sources left by his biography and shogirdi Juzjani, who wrote about himself. The framework of his scientific interest, the formation of the worldview, the ancient Eastern culture, Greek science, philosophy, the spiritual heritage of the peoples of Central Asia occupy a significant place. In the biography of Ibn Sina, it is noted that Abu Nasr Farabi diligently studied such important works as “Metaphysical purposes”, “Fusus al–hikam”. The scientist has created more than 450 works in his lifetime.

According to the information, up to 242 works of the scientist have reached to us. Of these, 80 are philosophical, theological and mystical teachings, 43 are related to medicine, 19 to logic, 26 to Psychology, 23 to medical science, 9 to disaster, 2 to Mathematics, 1 to music, 12 to chemistry, 12 to the science of decency, 4 to literature and 11 are related to various problems of Science with scientists.[1.78]

The works of Ibn Sina were widely distributed in Latin not only in Eastern countries, but also in Europe in the Middle Ages. In addition to his scientific works, he has a deep philosophical meaning, written such philosophical stories as “The story of the Tayr”, “Salomon and Ibsol”, “Hayy ibn Yakzan”, based on bad images and certain events. The works created by the scientist became the property of the people of the world. His works “The canon of medicine” and “Kitab-ash shifa”(“The book of healing”), “Kitab an-najat”, “Book on souls”, “Isharat va tanbihat”, “Quarazai-tabiati” (Pearl of nature), “Risolai tadbiri manzil” (“Treatise on reaching the family happiness”) and a number of others – are also evidence of our opinion, attracting the attention of specialists of different spheres – in the centuries.

With science, behavior, mutual unity of efforts, human wisdom, has reached the level of a perfect person. In the Treatise of the scientist “Tadbiri manzil” there is an idea that human nature will not be morality or dirt from time immorality. Characteristics in a person are given to selfish moods due to the slow personal and extraterrestrial experience in social life, the traditions of ancestors, traditions, rituals, education, the formation of positive moral qualities, qualities in himself or the existing negative inclinations in the spiritual and moral influence of others.

The brochure “Tadbiri manzil” has not lost its value even today. Our encyclopedic scientist wrote in his “Bird Story” O Real brothers! People's idol is not afraid of the future predicament. A person who is excluded from maturation is the most coward of people,[3.72] he writes. Also, the scientist looks at the infinite possibilities of human moral perfection with full confidence. But his realization is tied to the Real and unlimited possibilities of Man and society, he says. Whoever sincerely wants to wet his shortcomings, to reach the level of a perfect person (insan-ul kamil), it is necessary that he is well aware of the negative qualities inherent in his character.

In the works of Ibn Sina’s masterpiece, many meanings, proverbs, didactic stories, wise advices in the formation of a human moral image, advice on generosity in his sons, generosity, chevalry a sense of patriotism have not lost its value even today.

Abu Ali ibn Sina was one of the first in the socio – philosophical aspect and paid attention to the place of women in child education. He comes to the conclusion that mutual respect between the couple in the family, consultation work, sincere family relations are the main foundations of the upbringing of children.

At the same time, the scientist considers a woman, a master of seventeen qualities and virtues, an ideal coach. Among these, a woman should be intelligent and faithful, pious and devout, or indecent, observant and intelligent, charming, loving to her husband, obedience, purity of heart, not gossip behind her husband, purity, weight, seriousness and glory, able to endure a difficult time to her husband, kindness, patience, compassionate, thrifty, thrifty, generous kind.

From the analysis of some socio-moral problems in the weltanschauung of Abu Ali ibn Sina, one can draw the following conclusions: the encyclopedic scientist is a researcher who continued the Aristotle socio –philosophical traditions after the Arab thinker Ishaq al-Kindi and Abu Nasr Farabi in the conditions of the historical period in which he lived.

Although the spiritual influence of Abu Nasr Farabi was felt in the philosophical views of Ibn Sina, it can be said that he expressed his opinion on certain historical and political conditions. The scholar attracted his attention to the aspects of morality due to circumstances. For example, in his works, the question of the harmony of knowledge and morality, previously formed, has become a leading topic.

While the growing generation of ancient Greek scholars Plato and Aristotle entrusted their education to the state, Ibn Sina tried to justify that the task was first attributed to the family. He was one of the first in the history of World pedagogy and paid special attention to the need to raise the capacity (enlightenment) of the wise woman in the upbringing of children.[4.282]

Ibn Sina in hisr work “Risalai tadbir manzil” puts forward the idea that if the style of

upbringing is correctly applied in the family, children in the family will achieve happiness in their lives in the future. In the Section “Good qualities of women” of this work, the mother glorifies such moral qualities as wisdom, imprudence, helplessness, humility. In his opinion, women are also his closest assistant in the education of the family and children, along with the fact that a man is a worthy companion of woman all over the world.

And in the work of the “Canons of medicine” states that in the upbringing and development of the child, especially the spiritual experiences of nursing women, such as “anger, sadness, fear, space warrior madness” cause harm. It is advised that you should be as pressed and resistant as possible.

Ibn Sina emphasizes that in the formation of child spirituality –the attitude of the couple towards each other, respect for each other has a positive effect. Also he continued his opinion each member of the family should be assigned certain tasks. Since a truly masculine person performs the role of the head in the family, he must fulfill the necessary, especially material needs of the family, what he promises, must necessarily go over his vow.

Special chapter in the work of the great scholar “Risalai tadbiri manzil” is devoted to the duties and responsibilities of parents in the upbringing of children. Ibn-Sina criticized the rich who hate the ratio of labor in children. He considered that labor education is just as necessary as mental training, moral and physical education.

Also, the scholar explains in his work “Canons of medicine” mentions that “the following idea in the upbringing of children:” it is necessary to pay special attention to the maintenance of the child's hues in a state of isolation. This is achieved by keeping the child from severe anger, fear, sadness and apathy. All the time it is necessary to be ready to give the child what he wants and to take away what he does not want. It has two interests. One is for the child's Soul (Soul), which from a young age begins to grow well-groomed, and then this becomes an indispensable qualification for him. The second is for his body, because the bad morale is from various temperament disorders. Also, if the bad morale gets into the habit, it will bring out a violation of humor... as a result of the morales' mootness, health will be preserved both for the soul and for the body”.[2.23]

The great scholar in his work “Risalai tadbiri manzil” praises not the religiosity of women, but the smartness and rationality. Unreal woman in the life can not become a reliable assistant to her husband, she says. In addition, The Thinker is aware that the family can be strong only if the couple's relationship to each other is based on Love and loyalty. The Thinker strongly condemns the infidelity of the couple, says that women should be equal with men. Sharply criticizes the views of that time, which struck the right of women to the Earth. Also in this game the daily tasks of family members are touched upon.

In his works, Ibn Sina said that it was necessary to educate the child from an early age such characteristics as modesty, diligence, humanism, honesty. The scientist especially pays great attention to the personal instructive of the parents. He notes that the inconsistent behavior of adults, especially parents, negatively affects the formation of the character of the child. According to the scientist, upbringing should have a positive impact not only on the word fakat, but also on the child's psyche in practical terms.

Conclusion

Thus, in his philosophical works, the great philosopher and encyclopedic scientist, the deolectic harmony, mutual unity of behavior with science, conveys a person to the level of perfection. To reach the level of a perfect person, a person expresses the idea that it is necessary for him to reform his shortcomings. The scholar is one of the first in his works of social philosophical character and gives attention to the place of women in the upbringing of children. The features and qualities of the wise and ideal woman, in the upbringing of a child in the family, the duty and qualities of the father-mother, the role and responsibility of the man in the family, put forward such issues in their views. The great scholar mainly covers issues related to home and family events in his work “Risalai tadbir manzil”. It leads a philosophical discussion about the relationship of the husband with each other, about the important role of respect for each other in the upbringing of the child, about the role of the woman in the family and society. Ibn Sina believes that women everywhere should be a worthy companion of men, a faithful friend and family, as well as her closest assistant in the upbringing of children. He also advocates the idea that women and men should be equal, and women should also pay serious attention to their rights. Abu Ali ibn Sina, although he lived in a period of severe feudal oppression, he sought to spread the darkness around him with the light of his ideas of humankind, with the enthusiasm of enlightenment and moral perfection, and the family sought to illuminate the path of a happy prospect, especially of young people.

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