

THE SPIRITUAL WORLD OF EVERY INDIVIDUAL IS HIS SPIRITUAL POWER

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ABSTRACT

Mankind knows and respects Ibn Sina Abu Ali al-Husayn ibn Abdullah ibn al-Hasan ibn Ali - the highest peak of world culture, one of the great figures of the early Renaissance. The works of the encyclopedic scholar have to enumerate all the sciences known in the Middle Ages. This rich scientific and spiritual heritage of the scholar deserves the great title of "Shaykhur-Rais" (Chairman of Scholars) for his great contribution to world civilization.

Key words: *spiritual, highest peak of world culture, Chairman of Scholars, spiritually energetic person, respectable person.*

АННОТАЦИЯ

Человечество знает и уважает Ибн Сину Абу Али аль-Хусейна ибн Абдаллаха ибн аль-Хасана ибн Али – высочайшую вершину мировой культуры, одного из великих деятелей раннего Возрождения. Труды ученого-энциклопедиста должны перечислить все науки, известные в Средние века. Это богатое научное и духовное наследие ученого заслуживает великого звания «Шейхур-Раис» (Председатель ученых) за большой вклад в мировую цивилизацию.

Ключевые слова: *духовный, высшая вершина мировой культуры, председатель Ученого совета, духовно энергичный человек, уважаемый человек.*

INTRODUCTION

According to Ibn Sina, philosophy is the science of existence. And existence is eternal. The eternal existence of the universe in turn is due to the fact that the universe has its own eternal cause and eternal driving force. So, the eternal driving force, that is, God, is the basis of any movement, development. The essence of everything is matter, matter manifests itself in various forms. Just as a body is not without matter, matter is not without form. Hence, according to the scientist, just as the body and its form are inseparable, so matter and form are inseparable. Matter is related to motion, space and time.

According to Ibn Sina, everything has a cause and effect, and nothing in the human world and event in the universe does not happen by itself, without a cause. "Knowing everything," he said, "if there are causes for those things, you must first

know them." In medicine it is necessary to know the causes of health and disease. Health, illness and their causes are sometimes evident and sometimes secret, and are achieved not by feeling, but by reason, thinking based on signs."¹

Ibn Sina believed that each person is a special world, that he is independent and unique. At the same time, he is unlike any other. This means that each person has his own spiritual world, his own spiritual power. A spiritually alive, spiritually energetic person will be active and strong-willed. He can protect himself in any conflicts. Of course, the mind also plays an important role in this. The power of the human mind is that it acquires its own position and prestige, in a word, its essence is in the mind. The mind defines man. Only the mind separates pleasure and suffering, restrains passions, and prevents the development of bad habits. Only an intelligent and virtuous person deserves the highest level of respect.

When thinking about the universe and man, Abu Ali ibn Sina used the word "Ma'ad" in his work "Al-Ishrah" - "Enlightenment". According to him, ma'ad is a place. Ma'ad is the first place of things and situations, and things and situations leave this place and then return to it. In his teaching, the soul is eternal, the body is changeable, the material world-body lives its life and disappears, and the soul leaves one body and settles in another. In this sense, the life of the soul is long and infinite. It has an infinite rotational motion. This is defined in philosophical thinking as incarnation and reincarnation.

Answering the question of what the soul is, the great thinker said, "The soul is in the body, but not the state of the body. He concluded that, the soul is the life dynamism for the body, it moves it, it drives the blood in the arteries, it mobilizes all the organs."²

MATERIALS AND METHODS

Ibn Sina, while talking about the state of the soul, the laws of its motion, put forward his own philosophical views and absolutely unique principles. In particular, the ma'ad is the space and state of the soul, and after the soul leaves the body, it returns to its original state and space. Such a circular motion was expressed by the thinker before and after, in the form of beginning and end. When the body dies, the soul resides in another space. Continuing his thought, the essence of the soul is light, and the soul is irradiated in the state of ma'ad, but all souls are divided into four stages because of their diversity.

¹ Abu Ali ibn Sino. The Canon of Medicine. 1-book. Tashkent, Academy of Sciences of the Republic of Uzbekistan, 1954 5-6pp.

² Qbulniyazova G.T. The human problem in the philosophy of life of the thinkers F. Nietzsche and A. Bergson. Institute of Philosophy and Law - T.: 2010 35 p.

The soul of the first stage is the soul of people who strive for perfection in this life. The stronger the physical and material barriers in the lives of these people, the stronger their quest for perfection. The souls at this stage are the souls who have attained perfection in life on earth, overcoming the feelings of the body such as lust and greed. The place of these souls in that world is heaven. In the state of ma'ad, these souls radiate and become light themselves. Ibn Sina called these souls radiant souls.

The souls in the second stage are the souls who know the way of truth and purification. But they cannot fight the feelings of lust and greed in their bodies. Souls at this stage suffer because they have not attained perfection in life on earth. These souls, after being separated from the body, receive the blessings of Allah and ascend.

The souls of the third stage are the souls of human beings who do no harm to anyone but do not strive for perfection. This state of souls is reminiscent of the state of straw that revolves around the whirlpool of life. The condition of souls who do not strive for perfection is miserable, they are forced to suffer in the whirlpool of life. In the state of ma'ad, these souls will not have a place in Paradise, but they will also be free from the torments of Hell. Their place is purgatory.

RESULT AND DISSCUSION

The thinker described the souls in the fourth stage as sinful souls. The souls at this stage are the souls of sinful people who have done evil and violence during their lifetime. All the evils they have done in the state of ma'ad will return to themselves. This means that not only the soul but also all the good and bad things he does will enter the state of ma'ad. In this regard, the words of the great thinker, our ancestor Abu Nasr al-Farabi :The essence of man is in the mind, the essence of the mind is in action, were justified. Indeed, the human essence of man is in the mind. His character, his behavior, occurs within the realm of the mind. In other words, the mind cannot be held by the hand and seen by the eye. Man thinks, reacts, and acts within his mind. Only it develops, is formed, is filled with power through the soul.

According to Ibn Sina, the human soul is self-aware at a high stage of development and, as a result, becomes an active mind. The active mind is the activity of the soul, and it is completely different from the individual mind in its state of reflecting the external world. Through the active mind, the human soul is connected to the universal soul, and the human soul attains the vision of the universal soul. Hence, the active mind is not a reflection, but the power of will and love to reach the vision of the beloved, that is, the vision of God.

The more the soul understands itself, the more spiritually it understands itself. It is in this process that he perfects, develops and becomes a fully mature and well-rounded, active and creative person. During the process of self-improvement of the soul, the process of development and fullness of the soul, the man-human-person formula finds its solution. In other words, a helpless, mentally retarded, insensitive, empty-hearted, weak-minded person becomes an active member of society through the soul and spirit, the highest value of being human. He becomes an honorable and respectable person who realizes his inner creativity, inventiveness potential, and is able to organize his own life.

If this process endures continuously and effectively, a person will become a social activist who will be able to attract the attention of the public and find solutions to important and pressing problems of society, as his life experience will be enriched, his worldview will expand and his intellectual potential will increase. For this, it is important for a person to choose the path of goodness, to show more of his mental potential under the influence of soul and spirit.

According to the scholar, the pursuit of goodness is the essence of human life and the essence of the soul, which is the life energy. As the soul passes from this mortal world to the eternal world, it returns to its original space, and the soul that has attained perfection in this space joins the universal mind, the universal spirit. As a result of this union, the human soul becomes light and ascends to the level of an angel. Thus, Ibn Sina considers the active mind to be the activity of the higher stage of the soul.

CONCLUSION

Such views of the scholar are inherent in Eastern philosophy. The study of the rich scientific and spiritual heritage of Abu Ali ibn Sina has gained momentum to this day, and the science of sinology has developed extensively. "The Canon of Medicine" is published in almost all leading countries of the world in their native language and are widely used in traditional medicine and alternative medicine. The holding of international scientific and practical conferences on alternative medicine in Uzbekistan is a bright confirmation of our opinion.

The establishment of international Ibn Sina centers, foundations, the publication of scientific journals related to the name of the scientist. As well as the naming of cities, villages, hospitals, sanatoriums, schools, libraries, and the establishment of the Republican State Prize named after Ibn Sina and scholarships is a testament to the importance of the rich scientific heritage created by our great ancestor. The great rich

spiritual and scientific heritage of Abu Ali Ibn Sina, whose name is attached to world civilization and advancement, lives on for centuries and generations.

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