PHILOSOPHICAL HERITAGE OF ABU ALI
IBN SINAS AS AN IMPORTANT SOURCE IN
THE EDUCATION OF THE MODERN
SPECIALISTS

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Abstract. Problem of educating the younger generation has an important place in the philosophical heritage of Ibn Sina. In the middle Ages, in which he lived and worked outstanding thinker and lexicographer Abu Ali Ibn Sina, globalization and civil society alienates a huge time gap. It should be noted that the further time draws us back, now living the younger generation from the era of Abu Ali Ibn Sina, the more to excite his thoughts and scientific achievements. Especially popular they become critical periods in history in terms of building a democratic and legal state, when not only the changing socio-economic living conditions of young people, the future specialists, but also subjected to tests of their worldview, moral and spiritual world.

Key words: Abu Ali Ibn Sina, education, modern specialists, morality and spirituality, philosophical heritage, worldview.

President of Uzbekistan Islam Karimov stressed that "special admiration descendants is the life and work of Abu Ali Ibn Sino, which in the West as Avicenna, rightfully earned the title of" the most famous philosopher and scholar and lexicographer of the Islamic world and one of the greatest thinkers of mankind. "Starting research in 16 years, he wrote more than 450 works, primarily in the field of medicine and philosophy, as well as logic, chemistry, physics, astronomy, mathematics, music, literature and linguistics. Admired his works of Leonardo da Vinci, Michelangelo, Francis Bacon and many other generations of scientists". (Karimov I., 2014, p. 1)

Ibn Sina is the greatest scientist in the field of philosophy of Central Asia, and his works are devoted to a number of research articles and monographs. They cover almost all areas of science: the philosophical, scientific, medical, social, political, and others.

Philosophical thought is to seek answers to these questions not only on the basis of this, but, and relying on the wisdom and experience of past eras. Philosophical heritage of Ibn Sina, particularly his anthropological doctrine, just contributes to finding answers to questions that arise in the process of understanding of some aspects of the environment and human nature, and in part to the global challenges of the modern world. The great scientist wrote that only "true sages freed from the flesh of the prophets and the unclean detached from worldly concerns, will find their way into the world of holiness and happiness?" (Abu Ali ibn Sina, 1980, p.32).

It should be noted that a number of nominated Ibn Sina scientific principles and philosophical concepts about the nature and human nature, its physiological, psychological and cognitive capabilities are not lost their importance in the deepening of democratic reforms and the development of civil society. They have not only theoretical, but practical and character. It should be emphasized that some of them for centuries to come anticipated scientific discoveries scientist's subsequent eras and generations around the world. In line with this it should be noted the relevance of the ideas of Ibn Sina, which is only now conceptualized and become the object of study of modern human sciences.

It should be noted that our contemporary great interest the famous work of the great philosopher, "The Book of justice", where he was deeply examines the role of research and researchers in the social life. Ibn Sina wrote, "I wrote a book called" Justice "in this book, I divided scientists into two groups: Eastern and Western. These eastern and western argue among themselves. In every argument I find their contradictions, and then pointing to a fair solution to this issue. This book contains about 28 thousand problems." (Caldadze, 1985, p. 378)
In preparation for today's professionals of great interest is the correspondence of Ibn Sina and Beruni. As evidenced by scientific sources, Ibn Sina Beruni asked ten questions in relation to Aristotle's book "On the Heavens" and eight – against his own book "On the fi-ics."

In bibliographic sources indicate issues Beruni to Ibn Sina about the intelligence, being, philosophy.

They discussed the issues of space, movement, building a world free falling bodies, vacuum forms celestial bodies change things, the existence of other worlds, divisibility of atoms, the Ibn Sina performed here from the standpoint of Aristotle, Beruni – Democritus. Here is one small piece of correspondence:

Question Beruni to Ibn Sina: "Why Aristotel and other scientists have been taught that six sides? ... After all, the spherical body, for example, there are no parties." Answer Ibn Sina: "... Six parties that identified philosophers, located at the ends of the length, depth and width ... Each of these dimensions has two ends, the sum of all of these is six ... These are the six sides required in every body. As for your assertion that the ball does not have six sides, it wrong, because if the ball has a body, then it should be the length, width and depth.

All these measurements are finite, and each of them has two ends, and all the ends of six. The number of sides lying against the six sides, also is six ... Therefore, the conclusion that the ball has six sides, is also true ... It is known from the simple observation that the ball possesses parties from different sides and that, for example, History north pole is not a party of the East, West, south Pole or something else. Correctly as well: if the ball is surrounded by only one surface, it does not follow that it is only one side...

Hand inherent body essentially those parties which confront each other at the ends of the three main dimensions. Something they had in mind and philosopher" (Caldadze, 1985, pp. 80-81).

In the years of independence, philosophers, scientists had made significant progress in the study of the philosophical heritage of Ibn Sina. However, it should be recognized that in the past, scientists have studied the major problems of the philosophical heritage of Ibn Sina, on the basis of ideological, mainly focused on the research and identification of its materialistic provisions. Therefore, pay more attention to the natural sciences, ontological, epistemological issues, such as for example questions of matter, motion, causality, space, time, and several other of his natural-philosophical views. (2004)

The analysis of the views of individual scientists, philosophers were conducted fruitful research and identified scientific ideas, concepts, Ibn Sina, especially those related to social, political, ethical, psychological, and aesthetic views of Ibn Sina, related to the natural and social nature of man (Baratov, 1980, pp. 5-23). Humanistic orientation of philosophical doctrine scientist stood the test of time because it was an attempt to reconcile the two opposing worldviews start – reason and faith, philosophy, theology, and religion. Philosophical science has made a huge breakthrough in the knowledge of the mysteries of nature and man in the middle Ages, when I lived and worked Ibn Sina. Scientific ideas and conclusions of Ibn Sina, in the present conditions, it looks obvious. (Boltaev, 1980)

It should be noted that today's youth are faced once again with these problems and should fight for its existence, meaning and purpose in terms of democratization of society, based on the realities of the era of globalization. This will help them priceless treasures philosophies accumulated by mankind, and its contribution to the treasury of this has made an outstanding scientist and philosopher Ibn Sina.

Teachings of Ibn Sina on the essence of human sciences qualification system is presented as a philosophical science of man, however, the scope of this doctrine from the modern point of view, is much broader, including the various fields of knowledge. In addition to the philosophical doctrine it covers politics, economics, the doctrine of the good of the family, the doctrine of the soul, the concept of happiness and love, freedom, faith, learning about music, poetics, and the improvement of self-identity and a number of other concepts related to human activities, as social beings. In this regard, the book of Ibn Sina "Treatise on the Love" has a great scientific and practical importance. Scientist in this paper will attempt to give a coherent picture of the world with the position of the deep humanism. This treatise is permeated with thoughts and opinions on the role of the individual in society, where the main thing – a man of great sincerity and striking beauty, with which alone it is possible to talk about a person if you love him. This work of Ibn Sina has a huge impact on the subsequent development of philosophical thought of the world. Some of the findings of the scientist is reflected in the philosophy of Dante – "The Divine Comedy" in the philosophy of Shota Rustaveli – "The Knight in the Panther's Skin" in the philosophy of Sufi poetry. It should be emphasized, the study of the scientific heritage of Ibn Sina shows that the problem of the nature of the spell hit his powerful scientific thinking, free to weave in philosophical thinking. The main effect of the treatise is that it extends the
idea of elevating the power of human love. This idea was first directly identified and explained by Ibn Sina.

The second philosophical discovery of Ibn Sina "is the discovery of hierarchical harmony of higher and lower parts of the soul" – he writes. This is a huge step forward and the movement of human thought. Prior to Ibn Sina always and everywhere stated that the animal soul of man and reasonable is in constant antagonism and confrontation with each other, mutually exclusive that gave rise to a terrible, sometimes a severe asceticism. Ibn Sina also said the animal soul, guided by a rational soul, rises gradually from step to step and gets higher nobility. (Caladaize, 1985, p. 402)

A study of philosophical works of Ibn Sina also showed that posed them problems remain relevant in the preparation of today's professionals and the conditions of development of civil society, thousands of years later.

One of the important qualities of the modern world and improve the intellectual culture of the future specialists performs its impartial, objective attitude to different positions, views, including scientific areas orientation a new, i.e. E. Its innovative character. The development of modern market relations, especially socially-oriented market economy in Uzbekistan raises a number of important issues, including their spiritual and historical roots, different interpretations of the social and personal aspects of commodity money relations in the process of social and spiritual evolution. In this regard, particular interest encyclopedic works AVERAGE Asian thinkers. In his research, they were able to see the important role of commodity money relations in society and the individual, their positive and negative features and aspects that is of particular importance in the context of further deepening of democratic reforms and the development of civil society in our country.

Of course, the commodity-money, in general, market relations have undergone a profound evolution in the course of the subsequent historical development, but their specific social and personal aspects, disclosed and analyzed by Central Asian scholars are of increasing importance in the preparation of specialists in modern conditions of development of civil society.

The high status of our intellectual heritage of world civilization, their organic correlation stipulates that this heritage is one of the important factors for further harmonization of national and human values at all stages of reform process.

Comprehensive analysis of several aspects of the formation of the intellectual culture of the future experts in the conditions of civil society in the country is intended to contribute to its further comprehensive analytical understanding and implementation.

Anthropological doctrine of Avicenna fed content of different cultures and civilizations. It takes its origin since the philosophies of thinkers of antiquity – Plato, Aristotle, with the medical teachings of Hippocrates and Galen, with the philosophy of al-Farabi, intellectual and spiritual culture of his era.

Rationalized inherently philosophical system of Ibn Sina has left a definite mark on his anthropological views. All natural creatures, including humans, receive their existential existence as their involvement in the global process of emanation. Ascent stage of the human mind, from the initial of its forms – material and relevant intelligence to the highest acquired intelligence and they reach stage express a manifestation of the intellectual and moral improvement of man.

The idea of perfection passes through all the scientific and philosophical, ethical, aesthetic and socio-political doctrine of Ibn Sina. Each person is represented in different states and manifestations of their natural and social entities. However, among the various forms of human activity, Ibn Sina, he prefers the contemplative and theoretical, philosophical activity. Life of a scientist proclaims social ideal, a model designed to point people towards the virtuous and the good life. And the reason – the principle on which to build the state and its political institutions.

Philosophical doctrine, acting as the perennial problems of life, are formulated and solved in the framework of the philosophical system of Ibn Sina. Some of these are given in the form of hypotheses and conjectures, and others – in the form of ideas and conceptual positions. And all of them are meant to solve the mystery of life and the essence of man.

In anthropological doctrine of Avicenna raises a number of scientific problems and hypotheses related to biological, physiological, anatomical, psychological and medical aspects of human nature, which have not lost their relevance in terms of democratization of society and require special study.
A study of philosophical works of Ibn Sina also showed that posed them problems remain relevant in the preparation of modern economists and conditions of the development of civil society, thousands of years later.

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