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ОТРАЖЕНИЕ ОБЩЕЧЕЛОВЕЧЕСКИЕ ЦЕННОСТЕЙ В ТВОРЧЕСТВАХ АБУ АЛИ ИБН СИНА

Ибн Сина был известным восточным философом и врачом, жившим между 980 и 1037 годами. Хотя Ибн Сина известен как ученый-медик, помимо этой характеристики, которая делает его знаменитым, у него также были важные идеи в области философии, метафизики и этики. Когда Ибн Сина, также известный на Западе как Авиценна, умер в 1037 году, он оставил после себя великое научное наследие, имевшее огромное значение для человечества в области логики, математики, философии, медицины, естественных наук и метафизики.

В данной работе анализируются взгляды Ибн Сины на то, что такое ценности и каким ценностям следует обучать. В его наиболее известных произведениях, таких как “Аш-Шифа”, “Ан-Неджат”, “Аль-Ишарат ва’т-Танбихат”, “Данишنامه-и Алай” и “Аль-Канун фи’т-Тибб”, отражено изучались общечеловеческие ценности. Полученные результаты доказали, что взгляды известного философа Востока на ценности принимаются и пропагандируются как общечеловеческие ценности.

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REFLECTION OF UNIVERSAL VALUES IN THE WORKS OF ABU ALI IBN SINA

Ibn Sina was a famous Eastern philosopher and physician who lived between 980 and 1037. Although Ibn Sina is known as a medical scientist, in addition to this characteristic that makes him famous, he also had important ideas on philosophy, metaphysics, and ethics. When Ibn Sina, also known in the West as Avicenna, died in 1037, he left behind a great scientific legacy of

great importance to mankind in the fields of logic, mathematics, philosophy, medicine, natural sciences and metaphysics.

In this work, Ibn Sina's views on what values are and what values should be taught are analyzed. In his most famous works such as "Ash-Shifa", "An-Nejat", "Al-Isharat wa't-Tanbihat", "Danishname-i Alai" and "Al-Qanun fi't-Tibb" (Canon) the reflection of universal values was studied. The obtained results proved that the views of the famous philosopher of the East about values are accepted and promoted as universal values.

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ABU ALI IBN SINANYNYŇ ESERLERINDE UMUMADAMZAT GYMMATLYKLARYNYŇ ŞÖHLELENIŞI

Umumadamzat gymmatlyklaryň nämedigi barada alymlaryň arasynda ähliumumy ylalaşyk ýok. Gymmatlyklaryň kesgitlemesi we gerimi, olaryň öwredilişi medeniýetden, geografiýadan we taryhy wakalardan täsirlenýär. Hatda şol bir ýurtda we şol bir döwürde ýaşayan halklaryň özlerine mahsus garaýşlary we gymmatlyklary bolup bilýär. Bu ýagdaý halklara we jemgyýetlere görä gymmatlyklar barada umumy kesgitlemäni bermegiň kyndygyny görkezýär. Bu kynçylyga jogap hökmünde käbir gymmatlyklaryň kabul edilmegi we öwredilmegi bilen baglanyşykly sosial ýa-da ähliumumy masştabda ylalaşyga gelýän umumy kararlar bar. Özara gatnaşyklarda hormat, söýgi, bilim almak, hyzmatdaşlyk, hoşniýetlilik, jogapkärçilik, adalat, pespällik we sabyr ýaly gymmatlyk düşüňjeleri teoretiki taýdan ylalaşylan käbir düşüňjelerdir. Ibn Sina 980 – 1037 ýyllar aralygynda ýaşap geçen Gündogaryň meşhur akyldary we lukmanydyr. Ibn Sina lukmançylyk alymy hökmünde tanalýan hem bolsa, ony meşhur edýän bu häsiýetden başga-da, onuň filosofiýa, metafizika we etika barada möhüm pikirleri bar. Günbatarda Awisenna ady bilen hem tanalýan Ibn Sina 1037-nji ýylda aradan çykanda, logika, matematika, pelsepe, lukmançylyk, tebigy ylymlar we metafizika ugurlarynda umumadamzat üçin ähmiýetli örän uly ylmy miras galdyrdy.

Bu işde, Ibn Sinanyň gymmatlyklaryň nämedigini we haýsy gymmatlyklary öwretmelidigi baradaky garaýşlary seljerildi. Onuň "Eş-Şifa", "En-Necat", "El-Işarat we't-Tenbihat", "Danışname-i Alai" we "El-Kanun fi't-Tybb" ýaly iň meşhur eserlerinde umumadamzat gymmatlyklarynyň şöhlelenişi öwrenildi. Alnan netijeler, Gündogaryň meşhur akyldarynyň

gymmatlyklar baradaky garaýyşlarynyň umumadamzat gymmatlyklary hökmünde kabul edilýändigini we ündelýändigini subut etdi.

Gurbanguly BERDIMUHAMEDOV

The National Leader of Turkmen People Hero Arkadag:

“Many scientists and poets of the Turkmen people glorified the Turkmen name with their versatile scientific and wonderful artistic works throughout the history. They contributed to the development of world culture with their scientific and artistic creativity.”

Introduction – Short about the life of Ibn Sina

Abu Ali al-Hussein Abdullah ibn al-Hassan ibn Ali ibn Sina (called Avicenna in the west) was born in 980 AD in the village of Afshanah near the city of Bukhara in Central Asia, the capital of the Samani kingdom at that time, in the present country of Uzbekistan. At a very young age, he was taught the Koran together with much literature. He also learned philosophy, geometry and Indian calculus during his childhood and youth.



His teacher, al-Natili, taught him logic, starting with porphyry’s isagogics. He also studied the other treatises of the Aristotelian organum and Euclidian geometry, which he mastered readily. While turning to natural science, he became interested in medicine and read

many books related to that topic. At the age of 16, he was so knowledgeable in that domain that he was able to treat and cure people. As he became famous as a physician, he was asked to take care of the Sultan Nuh ibn Mansur and succeeded in curing him from his disease. To thank him, the Sultan gave him access to the royal library where he could read many original medical books, together with books on poetry, Arabic grammar and theology. At the age of 18, he was already very knowledgeable in all these disciplines and had read many unknown ancient treatises in various sciences. However, he had some difficulty understanding Aristotle’s metaphysics, which he read several times without getting the point of it. Only after he had the opportunity to read al-Farabi’s commentary on metaphysics, entitled Aghradu Kitab ma ba’d at-tabi’a, could he understand the aim and interest of metaphysics.

After the death of his father, he left Bukhara because of some troubles at that time and started to travel. He went to several places including Khurasan, Jurjan, and other Persian towns searching for subsistence. He started writing, in particular the Kitab al-Qanoon (“Canon” on medicine) and other books in various domains. He then became the minister for Shams ad-Dawlah (the Sultan of Hamadan in Persia) after having cured him from his disease. He started working for the sultan during the day and writing his books, in particular al-Shifa, in the evenings. He wrote first al-Tab’iyyat (natural science) of the shifa book, after finishing the first volume of the Qanoon. His secretary and his brother assisted him by reading and copying these books.

After the death of the Sultan and because of some political complications, he went to jail for four months, where he wrote Hayy ibn Yaqdan, among other works; however, he was able to escape and travel with his brother and his secretary to Isfahan, where he stayed the rest of his life. In Isfahan, he became the minister and doctor of the Sultan ‘Ala’ ud-Dawla; he also wrote Kitab al-najat, plus the rest of Kitab al-shifa, in particular the logical part of it, and other books on arithmetic, geometry, music, and biology (anatomy and botany) together with a book on astronomy, at the request of the sultan. He also wrote three books on language and wrote down

his medical observations and experiences in his famous Kitab al-qanoon. Avicenna died at the age of 53 (428 of hegira) from the disease, realizing that no medicine could cure him. He died and was buried in Hamadan in 1037 C.E. A mausoleum has been erected around his tomb in Hamadan, Iran.



Ibn-i Sina was one of the famous scholars of Turkic world. He created research methods in the field of education and medicine. He made a great contribution to this science due to his important studies on the medical process of the disease. At the same time, it is the emergence of a pedagogy principle that will never be lost, whose value was understood hundreds of years later and was rediscovered by European scientists, offering an education based on experimentation, observation and methods as well as medical science.

Throughout his life, his enthusiasm for knowledge never faded and he kept his bond with science strong under all circumstances [7]. The fact that Ibn Sina started to receive advanced education in his early periods is related to the high education level of his mother's parents and the educational status of the environment they lived in. Their house was an educational institution where philosophy, geometry and other mathematics were constantly discussed and debated [16]. His reputation in science has gone beyond Turkic borders and spread all over the world. It has been documented that Avicenna changed the West with some of his views on education and that he became a source of inspiration for the educators who initiated and developed the “New Education” movement after these periods [3]. As a reward for his studies and outstanding success stories, Ibn Sina was given the title of “Muallim-i Salis”, meaning the third teacher, master, after Aristotle and Farabi [2].

Universal values

There is no universal agreement among scholars about what universal values are. The definition and scope of values are influenced by culture, geography, and historical events in which they are taught. Even people living in the same country and at the same time may have their own attitudes and values.

This situation shows that it is difficult to give a general definition of values according to peoples and societies. In response to this challenge, there are general decisions that are socially or universally agreed upon regarding the adoption and teaching of certain values. Value concepts in relationships such as respect, love, education, parenting, cooperation, kindness, responsibility, justice, humbleness, and patience are some of the theoretically agreed concepts.

Abu Ali Ibn Sina - a famous scientist and physician of the East



Ibn Sina was a famous Eastern philosopher and physician who lived between 980 and 1037. Although Ibn Sina is known as a medical scientist, in addition to this characteristic that makes him famous, he also has important ideas on philosophy, metaphysics, and ethics.

When Ibn Sina, also known in the West as Avicenna, died in 1037, he left behind a great

scientific legacy of great importance to mankind in the fields of logic, mathematics, philosophy, medicine, natural sciences and metaphysics.

Universal values in Ibn Sina's works

We know that in his voluminous works such as *Ibn Sina*, *al-Shifa*, *al-Nekat* and *al-Isharat*, he touched upon the issues of morality and human happiness. In addition, there are books on morality and human happiness called *Ilmu-l Ahlak*, *Risale fi-Ahd*, *Risale fi's-Saade*. Ibn Sina, just like Aristotle and Farabi, mentioned in his works that the goal of man is to achieve happiness and that this happiness can only be achieved through good morals [6].

Moral education in the works of Abu Ali Ibn Sina

Ibn Sina points out that in order for a person to educate another person morally, he must first be morally educated. The most basic measure of this is "not to look for the faults of others." In addition, one should imitate the good behaviour of the people around in order to educate themselves. A family must ensure that the child is morally educated. The family should start this process by giving their child a good name. Because this name is an element that affects the future moral level of the child [7]. Based on these views of Ibn Sina, it can be said that the concepts of being an example is in the first place in learning and teaching moral values. [9]. Ibn Sina named moral education as the first stage of education, and in this regard he determined three principles. He defined them as self-discipline, avoiding lies, and avoiding deeds [3]. He discussed the theological framework abundantly regarding the moral formula and evaluated from the perspective of concept pairs such as pleasure-sorrow, choice-indecision, happiness-banditry, goodness-evil [8]. In this regard, the philosopher divided the evil into three parts as the evil of ignorance, the evil of grief and metaphysical disorder. If the child whose education is completed does not carry any evil that comes with his wounds, he has disciplined his soul at the end of the education process and becomes useful to himself and people [9]. According to Ibn Sina, who produced ideas and made efforts to ensure that moral behaviours and virtues were adopted by people, 'It is the discovery of truth and happiness by bringing into play the elements of the divine power of the developed characteristics of the world, where people spread the value of virtue and fade away in darkness'. (Morality in Islamic thought, 1989) We can discuss morality among them in a wide range. Ibn-i Sina first accepted the partial free will of man. He said that the person's behaviour should be harmonious and that the person should be able to attract others by seeing their bad behaviour and benefit from the blessings of his mind in this regard. While these views were changing, Ibn Sina drew attention to the fact that the moral education of the

child should be started at an early age by making good friends, and it was emphasized that the child should not be alone, but also his teachers should be moral and decent [10].

Child-rearing in the works of Abu Ali Ibn Sina

There are some scholars who argue that Ibn Sina did not have any children and how he could guide others on child-rearing. They also say that, the process needs real experience. Of course, we are not against to that idea, however, a scientist who had read lots of famous books of his age, who travelled a lot and who mostly referred to the prior scholars may guide others on that issue. Referring to his works, the following concepts can be seen:

- the learning process begins with the birth of a child;
- a new-born child must first be given a beautiful name by his father;
- should pay attention to cleanliness;
- that the child will develop good habits when playing with good friends;
- to start school at the age of six;

He notes that the school process needs to be recorded. According to Ibn Sina, the family is as responsible as school in raising a child [2], [4], [5]. In addition, the child should neither feel undisciplined nor be disciplined so much that it overwhelms him. The teacher should not be so soft that it allows the teacher to be arrogant towards the information, nor should he be so harsh that he is afraid to ask questions [15]. According to Ibn Sina, children's mistakes should be corrected, they need to be guided and advised. Scolding might be done, but beating should be considered as the last care (when there is no other option left). According to him, various tools, techniques and counselors can be used to correct children's mistakes. Children whose bad habits are not intervened can acquire a complex personality that is angry, sad, cowardly, lazy or indifferent to everything. **Education at every stage is a teaching process, repetition and practice that goes from easy to difficult, from the most basic solution of consistency to insistence. According to him, the information conveyed should be maintained by containing exemplary concepts and the information should be strengthened through repetition.** [14].

Social Relations in the Works of Abu Ali Ibn Sina

People like Ibn Sina, Plato, Aristotle and Farabi live as a community by nature, and they need to help each other and cooperate: "One will produce wheat, another will produce bread, another will sew a needle, and another will make a needle for him. So, if you put them all together, it will be enough for them all" [6].

Education, Science and Intelligence in the Works of Abu Ali Ibn Sina

For Ibn Sina, education and the study of science are of great value. That is why he never gave up scientific work in his life.

One of the most important aspects that distinguishes Ibn Sina from other scholars is the importance he places on theory. Although he considered the practical side of science valuable and worked in those fields, he encouraged that highly educated real scientists could create the necessary theories for their science [9] (Ibn Sina, 2014). The introduction to *Al-Qanun Fi't-Tibb* provides information about the purpose, method and scope of the book's writing, which is relevant today. It is very suitable for modern scientific method [10]

Patience, Gratitude and Humility in the Works of Abu Ali Ibn Sina

Ibn Sina does not deviate from Islamic principles regarding patience and gratitude. It encourages patience and rationality in the face of adversity [11]. Likewise, he claims to be grateful for the blessings bestowed upon him [11].

According to Ibn Sina, humility and modesty adorn a man. He condemned boasting about one's physical or mental abilities and acting for the sake of self-aggrandizement. People should be aware of their own weaknesses and not be proud of others with their superiors.[12]

From the works of Abu Ali Ibn Sina...

The most useful of all tools is the pencil. A bottle of ink is better than a piece of gold.

Learning without thinking is useless, thinking without learning is dangerous.

There are five conditions for excellence: it must be fast, it must be stealthy, it must not be magnified, it must be durable, and it must find its place.

The National Leader of the Turkmen People Hero Arkadag

Gurbanguly BERDIMUHAMEDOV:

“In the scientific and cultural centers of the ancient Turkmen land, such as Nisa, Merv, Sarahs, Amul, Dehistan, Kunyaurgench, Abiwerd, there were prominent representatives of science and poetry, such as Mahmyd Kashgarly, Al Faraby, Omar Khayyam, Jelaleddin Rumi, Hoja Ahmet Yasawy, Abusagyt Abulhayr, Ibn Sina lived and created.”

Abu Ali Ibn Sina's scientific work “The Laws of Medical Science” is one of the invaluable scientific works. This manuscript of Ibn Sina is an encyclopedia of medicine. The manuscript “Laws of Medical Science” consists of 5 volumes.

In 2004, it was translated into the Turkmen language and made available to the public for the first time as a result of the hard work and wisdom of the National Leader of the Turkmen People, Hero Arkadag Gurbanguly Berdimuhamedov.

Conclusion

In this work, we have analyzed Ibn Sina's views on what the universal values are and what universal values should be taught.

In his most famous works such as *Ash-Shifa*, *An-Nejat*, *Al-Isharat wa't-Tanbihat*, "*Danishname-i Alai*" and "*Al-Qanun fi't-Tybb*" the reflection of universal values was studied. The obtained results proved that the views of the famous philosopher of the East about values are accepted and promoted as universal values.

Avicenna was a product of the rich intellectual, cultural, and scientific ferment that swept the Islamic world. He created an extensive corpus of works during what is commonly known as the Islamic Golden Age. Among the great sages of Islamic medicine, Ibn Sina is the best known in the West. Considered as the successor to Galen, his great medical treatise, the *Canon* was the standard textbook on medicine in the Arab world and Europe in the 17th century.

Although many Western historians choose to believe that the Arabs were merely transmitters of Greek achievements, it cannot be denied that Islamic philosophers, scientists, and physicians added their own observations and wisdom to the knowledge that they acquired from more ancient civilizations. They made many original contributions to mathematics, astronomy, physics, alchemy, optics, pharmacology, and medicine. Ibn Sina may have been a follower of Galen but he made many pioneering contributions. Historians agree that he is one of the greatest thinkers and medical scholars in history. He is rightly called the "Prince of Physicians" of his era. [13]

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