

## SUFI INTERPRETATION OF SPIRITUAL POVERTY IN ABU ALI IBN SINA'S "HAU IBN YAQZON"

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**Annotation.** *This proverb Ibn Sino haoti, hashadap Dar muhiti, Ma'anawi meghsi, bizgash preserved, wahlit is referenced in the Torah of his works. Thinker uashadap has detailed baon of hos sociiu and madaniu hususiuat and his ilmiu mesi to the environment of the regions itself.*

**Keywords:** *Youth, education, harmonious generation, morality, values, moral education, spirituality, education, upbringing, science.*

Abu Ali ibn Sipinid forbid the shocks of the spirituality of etarkaşniz, in which turfa Olam uangiliklaşniz will be voqif Bo'lauzniqiz anglaşniz in UANA. Alloma, a betacro and self-hos in the universe of middle ASG science.

In his works, Ibn Sina was able to make a philosophical analysis of scientific achievements in various fields, achieving remarkable achievements in various issues of Science, along with their generalization, consistent statement, enrichment and regulation. In his works, Ibn Sina was able to make a philosophical analysis of scientific achievements in his works, Ibn Sina was able to make a philosophical analysis of scientific achievements in various fields, achieving remarkable achievements in various issues of Science, along with their generalization, consistent statement, enrichment and regulation. The Thinker promoted and fought for progressive ideas that were very important for his time. Ibn Sina's life and work have been widely studied to this day, and his works have been translated into various languages and published books and articles. Studying the spiritual upheavals of The Thinker, in which the peat becomes more accessible from the news of the universe, we seem to find a new solution to the birth of new ideas in human thought and to the problems of today.

Ibn Sina's attitude to the issues of educating and educating the younger generation and raising them as future builders is interesting and instructive. Ibn Sina's attitude to the issues of educating and educating the younger generation and raising them as future builders is interesting and instructive. Ibn Sina, in his "Hayy ibn Yaqzan", argue.

The summary of Abu Ali ibn Sina's "Hay ibn Yaqzon" is that a group of people saw a beautiful, dazzling Sheikh, a majestic figure, seeing new events and innovations at every step of their walking path, the surrounding processes and landscapes gave them great experiences.

Ibn Sina's account "Hayy ibn Yaqzan" (meaning-the Awake son is alive) mainly urged all to live with knowledge at all times, stating that if one wants to live peacefully in this world, following a peaceful and honest straight path, this can only be achieved through knowledge. Ibn Sina's account "Hayy ibn Yaqzan" (meaning-the Awake son is alive) mainly urged all to live with knowledge at all times, stating that if one wants to live peacefully. Ibn Sina's account "Hayy ibn Yaqzan" (meaning-the Awake son is alive) mainly urged all to live with knowledge at all times, stating that if one wants to live peacefully ite

Existence and the fact that there is no one in the world except God. He saw something similar in astronomy and was convinced of all this. Existence and the fact that there is no one in the world except God.

He saw something similar in existence and the fact that there is no one in the world except God. He saw something similar in astronomy and was convinced of all this. Then he woke up from his state, which seemed to be existence and the fact that there is no one in the world except God. He saw something similar in astronomy and was convinced of all this. Then he woke up from his state, which seemed to be fainting, to the life of the senses, as it were. He missed the divine world with his return to the physical world, because their meeting was impossible in one case, so he tired of the world's worries and his aspiration for it intensified. The final life, so from time to time he began to ask her to take it again with the easiest effort. It is said that there was another island near the island inhabited by Hayy ibn Yaqzan, where the true teachings of the prophecy reached, and among its inhabitants there were two righteous people who followed the law. said that there was another island near the island inhabited by Hayy ibn Yaqzan, In the first part of the creation of Ibn Sipo o'zi "“Nauu IBN yaqzon” asrida faol AQL timsolini pihowatda wahshi Osh beradi” [ Abu Ali ibn Sina. Philosophy. - T., 1963. –p. 34.]. Ibn the first part of the creation of Ibn Sipo o'zi "“Nauu IBN yaqzon” asrida faol AQL timsolini pihowatda wahshi Osh beradi” [An the first part of the creation of Ibn Sipo o'zi "“Nauu IBN yaqzon” asrida faol AQL timsolini pihowatda wahshi Osh beradi” [Abu Ali ibn Sina. Phn the first part of the creation of Ibn Sipo o'zi "“Nauu IBN yaqzon” asrida faol AQL timsolini pihowatda wahshi Osh beradi”

Practical human activity is carried out on the basis of science. Therefore, spirituality, formed on the basis of knowledge, experience, qualifications, gives a special direction, opportunity to human activities. This pursuit of perfection is good in its essence. Ibn Sina writes by pointing to 2 sides of good: “the first belongs to the doer of good, while the second belongs to the doer of good. The second good is considered good for the one who is done. But the imperfection of the virtuous is a sign of insufficient knowledge. Because when he was perfect, he did not feel the need to accept the good” [ Abu Ali ibn Sino. Philosophical stories. - T., 1963. - B. 35.]. By this, the fatalistic fatalistic destiny belief of the Mutakallim of Ibn Sina that God will establish evil in the World, good if he will, destroy them if he will, from the point of view of original wisdom or philosophy and reason, evil cannot be the purpose of the world, only good, deny that it is his purpose.

If there was no permission (al-amr) the enforcer of good could not do his own good, without prohibition (an-nahiyah) it would be impossible to refrain from evil. With this, Ibn Sina wants to say that justice and stability in society will be achieved by restraining evil and encouraging people to do good.

Reward and punishment does not mean that the Mutakallim, as they think, put and tie in the day, burn in the fire of hell, feed on snakes and scorpions. This understanding is characteristic of those who take revenge on their enemies and expose them to suffering and calamities. It is unreasonable to describe such bad qualities to Allah. It is also unreasonable to say that God saves someone from evil, encourages someone to evil. With this, Ibn Sina wants to say that evil and good will be the work of this world, in which God has no participation.

Just as it is also unimaginably unreasonable to think that a person will rise after death and again undergo permission and prohibition, face punishment and reward. In general, the law of the world would not be implemented if a person was not held in one way or another-by rational restriction or Sharia. Ibn Sina says that someone would get out of these prohibitions and lead to an unprecedented level of crime and immorality that he committed [ Ibn Sina.



The book of Hayy ibn Yaqzan // Dor Al-Ma'orif nashiryoti. Cairo-2008., 4th Edition, - B. 53.]. That is why one believes it is everyone's duty to watch and control the world without allowing a reasonable law to be violated.

The Iranian teaching of Abu Ali ibn Sino's anropology is extremely interesting and colorful. In the opinion of the great teachers of Sufism, the Divine Consciousness is not achieved through the development of intellect, thinking. It can be reached through esoteric practice, with the help of the opening of the soul. The divine Mind captures internal knowledge and the inherent inner imagination of the essence of things. This inner knowledge is not the result of the centuries-old intellectual and scientific progress of mankind.

There are people who are called for every big act. Whatever is created for each person, the action of the same thing is made easy for him: "(this) is the way of Allah concerning those who passed before. You cannot change the way of Allah without any effort" [Ibn Sina. The book of Hayy ibn Yaqzan // Dor Al-Ma'orif nashiryoti. Cairo-2008., 4th Edition, - B. 54.] (Verse 62 of the Ahzab Surah).

In Ibn Sina's view, negative traits attract a person to his world and prevent a person from functioning normally, while perverted fantasies in a person, anger towards lust, and hunger, among others, are enemies of a person. These are the guides to evil, in life a person must first of all fight against these enemies. With this, the philosopher calls on people to purity, to possess genuine human qualities.

"Hayy ibn Yaqzan" is one of the philosophical works of Ibn Sina the Great. sources indicate that this philosophical narrative is spread in two variants. One with the original story, the other with the commentary. Because in the literature it is written that the following passage presented at the beginning of the story is not related to the story itself, but to the interpretation of this story made by the Sheikh. I was softened by the application of the Lord, saying that you should be helped "[Aultaev m.N. "Majma ul-scientific Al Arabiy" magazine, t., 29, No. 3, 1954,- B. 406.]. "So does Muhammad Saghir Hasan al-Ma'sumiy, who published an Oxford copy of Ibn Sina's commentary on the work" [Boltaev m.N. "Majma ul-scientific Al Arabiy" magazine, t., 29, No. 3, 1954, - B. 406-408.] came.

The work "Hayy ibn Yaqzan" "is written in a complex philosophical language, with Hayy ibn Yaqzan" meaning a living - awake son". Qissa" in the time I stand in my city "(i.e." when my own body is alive") who have reached one of the adorable places around him to travel with my comrades ("comrades " here include inner senses or mental powers, anger, desire, fantasy, etc. Ibn Sina claims that he believed that the thoughts of the old man's (i.e., knowledge) oshnas (i.e., sensory organs) about nafs were correct, because they continue his thought by saying that they were correct. Begins to deal with hardship, that is, with them, (that is, their ego, anger, internal and external sensations). Goh their hand comes high, goh allomaning. To Seeks Help From Tangry so that he can have a good neighbor with these oshnas until it is time for him to break up (i.e. lose his life). When Ibn Sina said from science that travel with me, he says that this path is a cover for you and those like you. Because you are very He wants to say that" in the atmosphere of Bakhr ul " (the Atlantic Ocean that surrounds the world), that is, a good study of science, logic, will open the way to the study of all science.

The Caucasus mountain cannot meet its course. Zebonia cannot cast him into hell either (i.e. the Angels of hell)". Here, alloma presupposes the idea that ignorant fools can go astray, that whoever is aware of the Enlightenment will not burn in the fire of adversity, will not suffer in life. In this case, the science of logic is implied by the stash.

First of all, the need to master logic, “whoever bathes in this cup will walk lightly without drowning in the water, to the mountain peaks” (i.e. to the hardships in the possession of science), without difficulty, and will reach one of those two borders separated from the human world.

Human cognition instantly reaches distant places, flies. More recently, things are likened to the second branch, which is called Walking. In this, a hint is made of the property of seeing nearby objects by eye. Thought about the behavior, character of a person

In conclusion, this idea, developed by Ibn Sina and other Sufi Poets, is one of the main issues of philosophy and sets out the criteria for thinking that humanity has achieved today.

These ideas continue to be the most moderate of the views on the question of the soul and the body, which are recognized in World Philosophy, and these encourage people to draw the necessary conclusions from this life and to approach and do each of their work with the thought that Allah has given to man.

Each being strives for perfection. "Perfection is beauty"[ Ibn Sina. Ash-healing (Al Khitoba). T.: 1980. - B. 136 ] says Ibn Sina. The most important mental wealth, according to Ibn Sina, is justice. Justice is associated with the concepts of balance, mediocrity. The Thinker justifies it in the image of the head of state. In particular, in his view, the head of state should have four necessary qualities: ambitious, brave, righteous-just, wise-intelligent, good entrepreneur[ Ibn Sina. Ash-healing (Al Khitoba). T.: 1980. - B. 137.

As intelligent and virtuous as Ibn Sina dreams of governors, to such an extent he condemns tyrannical and ignorant Sultans and wants to stay away from them, hates them..

Thus, The Thinker insists that it is an honor to take the most to make a person scientific and moral. The richer the science and ethics of a person, the higher his spirituality, explains that beyond the science it is the glory of the world and it has been analyzed that he sees a person as a higher and sacred quality that leads a person from the right path to his destination all the time.

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