

ABU ALI IBN SINA'S VIEWS ON FORMING A HEALTHY AND PERFECT PERSON

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ABSTRACT

As long as a person is able to distinguish between emotional and spiritual needs, this ability will gradually become a characteristic of human behavior. Ibn Sina's works claim that the external environment around people plays a special role in the formation of man, and that this external environment and people affect not only man's knowledge of the world, but also the composition of good and bad qualities in his behavior. Today, it is especially important to use the work of the scientist and his psychological views more widely in educating the younger generation.

АННОТАЦИЯ

Пока человек способен различать эмоциональные и духовные потребности, эта способность постепенно станет характеристикой человеческого поведения. В работах Ибн Сины утверждается, что внешняя среда вокруг людей играет особую роль в формировании человека, и что эта внешняя среда и люди влияют не только на познание человеком мира, но и на состав хороших и плохих качеств в его поведении. Сегодня, особенно важно более широкое использование трудов учёного и его психологических взглядов в воспитании подрастающего поколения.

Abu Ali ibn Sina (980-1037), a great thinker of the Middle Ages, is one of the scholars known in the East as "Sheikh al-Rais". As an encyclopedist, he created works in the fields of mathematics, astronomy, physics, chemistry, philology, logic, psychology, and education and left a legacy of world-famous works.

Ibn Sina expressed his views on education in connection with his socio-philosophical views. According to him, his moral maturity is important for a person's

maturity. He defines the basis of morality with two concepts such as good and evil. Everything that exists in the world tends towards perfection by nature. The pursuit of perfection itself is intrinsically good. Good and bad behavior are all circumstances, it is formed as a result of upbringing and habituation. Good behavior is also achieved through habit [2].

As the effects and effects of internal forces are repeated, a strong qualification is formed for them. This is how morality comes into existence. Ibn Sina also analyzes the important moral aspects of human perfection and defines each of them. For example, he considers justice as the main criterion of spiritual pleasure. It is said that a person acquires justice with contentment, wisdom, and courage, refrains from bad vices, strengthens goodness, and gets real spiritual pleasure. Positive moral qualities in a person include generosity, endurance, humility, love, moderation, intelligence, prudence, perseverance, loyalty, enthusiasm, shyness, responsibility, and others.

It introduces contentment and moderation into the emotional energy of a person, endurance, intelligence into the energy of anger, wisdom, prudence into intelligence, loyalty, shyness, responsibility, pity, honesty into the energy of difference.

The scientist considers contentment to be one of the emotional qualities and says that if a person refrains from avarice, observes moderation, overcomes the manifestations of greed, a person should consciously use his abilities to overcome bad vices.

Ibn Sina gives a definition of each moral character:

- moderation - not to do things that do not meet the standards of food and behavior necessary for the body;
- Generosity is a human power that helps people in need;
- Endurance is the power that a person can withstand the evils that happen to him;
- intelligence is the ability to avoid haste in doing something;
- intelligence - the power that helps to quickly understand the true meaning of things and even actions;
- Pity is a human power that sympathizes with people when they experience misfortune and suffering;
- humility is a force that prevents us from engaging in selfish activities.



Ibn Sina points out ignorance, ignorance, cruelty, arrogance, self-righteousness as defects that prevent a person from reaching maturity. He describes ignorance as the opposite of knowledge, ignorance as the opposite of intelligence, cruelty, arrogance as the opposite of justice, and hatred as the opposite of love. Abu Ali ibn Sina calls for the acquisition of enlightenment, which is considered the first criterion for reaching perfection. Because science should serve man and reveal the laws of nature and convey them to generations.

Uneducated people are ignorant, they cannot know the truth, so they are included among the immature people. Ibn Sina attaches great importance to the acquisition of knowledge, education and upbringing of children at school, and devotes a special section of his work "Tadbir ul Manozil" to this issue. He emphasizes the need to observe the following aspects in education:

- don't immediately book a book when teaching a child;
- imparting knowledge by going from light to heavy in education;
- the exercises should be suitable for the children's age;
- pay attention to team teaching in school;
- taking into account the inclination, interest and ability of children in education;
- combining training with physical exercises.

These requirements are valuable as they correspond to the principles of modern education.

It is the responsible duty of the teacher to give knowledge to the student. According to this, ibn Sina, while thinking about what a teacher should be, gives such guidelines. These include:

- Being strict and serious in dealing with children;
- Paying attention to how students learn the given knowledge;
- Use of different methods and forms in education;
- Student's memory, ability to acquire knowledge, knowledge of personal characteristics;
- Ability to be interested in science;
- Ability to distinguish the most important of the given knowledge;
- Giving knowledge to students in a way that is comprehensible, in accordance with their age and intellectual level;



• It is necessary to bring every word to the level of arousing children's emotions [1], says the scientist.

Ibn Sina also includes the high moral qualities of people living as friends and cooperation. Because everyone, while living in society, with people, tries to live friendly with them. As long as a person needs contact, he builds a house next to someone else's house in order to be a neighbor, and to satisfy his needs, he exchanges production products, and unites with others to avoid enemies. This is how people have a sense of unity, love and commonality towards others moral foundations begin to be developed. He says that a well-mannered and knowledgeable friend plays an important role in the formation of good character in a person. A scientist defines friendship as:

- friendship that does not leave its friend alone in danger despite any difficulties;
- close friendship with similar interests and ideals;
- friendship aimed at satisfying one's personal interests and needs. Ibn Sina recognizes the first and second kind of friendship as true friendship.

The scientist says that true friendship can lead to love. He sheds light on the true essence of love in the work "Risalai ishq" both socially and physiologically. People are not judged by their external appearance, it is manifested as a natural necessity, but it is necessary for a person to be able to control his feelings, to be able to distinguish true love from the feeling of lust and the power of passion with intelligence and discernment. only then can a person attain true perfection. Because true love, according to the scientist, imposes a moral and legal duty on a person. This shows that the scientist considered love as a social factor.

Ibn Sina teaches that intellectual education is realized as a result of learning various knowledge, while moral education is realized more through training, habituation, conversation of good moral qualities. That is why it is necessary to be careful in raising children, to keep the child away from bad habits and bad environment so that he does not get used to bad habits.

In Ibn Sina's educational views, the issues of family and family upbringing are given a wide place. Because a person matures first in the family. The scientist pays great attention to the role and duty of parents in the family. When he touches on family relations, he expresses important thoughts about the hard work of parents in the family and the training of their children in the profession. In addition to emphasizing



the positive effect of work on human behavior and spirit, he glorifies the work of various professions: artisans, farmers, and condemns gamblers and usurers. He correctly interprets that living without work has a negative effect on a person both physically and mentally.

In the educational views of Ibn Sina, the development of a person from the mental, moral, aesthetic and physical aspects is interpreted as the main criterion for his maturity.

Ibn Sina, as a scientist who glorifies man, believes in his all-round development, and first of all acquires basic knowledge, and his views on the implementation of intellectual education as a means of acquiring this knowledge are noteworthy. Ibn In Sina's views on ethics, pure human qualities, relationships, norms of etiquette are expressed. One of the great merits of a scientist is that he glorifies man's work, ability, intelligence, believes in his power, and constantly promotes the celebration of human thinking [3]. Thus, the use of Ibn Sina's thoughts on educating young people to become well-rounded people in the current educational process will certainly bring positive results.

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