



IBN SINA THE SIGNIFICANCE AND STUDY OF THE BALANCE OF BODY, SOUL AND MIND

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Abstract:

It is known that the concept of a perfect person has a very old history. Our great philosophers and sheikhs have expressed excellent opinions in this regard. In general, the moral education of a person was in the constant focus of our ancestors. In the article, the views and opinions of our great physician ancestor Ibn Sina on the balance of body, soul and mind were researched and suggestions were made.

Keywords: body, education, soul, mind, spirituality, enlightenment, human, love, lust, perfection.

Аннотация: Известно, что понятие идеального человека имеет очень давнюю историю. Наши великие философы и шейхи высказали превосходные мнения по этому поводу. Вообще нравственное воспитание человека находилось в постоянном центре внимания наших предков. В статье были исследованы взгляды и мнения нашего великого предка-медика Ибн Сины о балансе тела, души и разума и сделаны предложения.

Ключевые слова: тело, образование, душа, разум, духовность, просветление, человек, любовь, похоть, совершенство.

The entire history of spirituality shows that civilization is the result of the struggle of man for self-realization and self-improvement. Geniuses of all religions, teachings, and thought have been engaged in the study of human abilities, psyche and morals, educating people, starting them on the right path, and freeing them from defects and vices.

In Ibn Sina's spiritual legacy, the problems of the perfect human being in the system of a number of problems have significant potential. In his works such as "Treatise on Duty", "Treatise on Ethics", "Treatise on Honesty", "Treatise on Love", "Treatise on Desire", "Nurlanish" and his literary and artistic stories, important aspects of this issue are described. These works of his directly serve to form a perfect human personality.





A perfect person is a person who possesses all worldly and divine knowledge, whose soul is connected to the Absolute Spirit, who is full of grace and grace, and whose heart is pure and full of good feelings.[1.]

According to Ibn Sina, moral qualities and knowledge do not arise by themselves. As they say, nothing can come from nothing, and nothing can disappear from nothing, so impossibility does not become an opportunity by chance. Allah necessarily illuminates the human body and his inner world with his light. As a result, knowledge and moral qualities become specific values. And it appears as the cabbage of the Creator, teaches people about his power and kindness, because all creatures and miraculous events are created for a specific purpose.

Man was created by God as a weak creature. He can't really compete with most animals. But despite this, it occupies the central place among all animals, it has received the powers related to enjoying the Divine grace, establishing order in the world and creating unity. It is distinguished from other animals by its external structure, appearance, body. In many cases, it is natural to ask the question of what is the reason for human superiority over physically strong and energetic animals. According to Ibn Sina, God has given man such a power that he can change goodness /"khayr"/ from evil /"sharr"/ into intellectual perfection, maturity /"Rashad"/ into lies, deception /"gumrohi". It became possible to distinguish from /. [2. page 4]

"Man has the right to dominate the kingdom of all living beings due to the fact that he is the owner of intelligence and occupies a special place in nature. Through the light of reason, he rises to the rank of a person who is freed from the judgment of random events that occur in nature, and who subordinates his practical and theoretical activities to the requirements of the "balance of wisdom".

Due to intelligence, human life, the way of life of people is fundamentally different from the way of life of animals. Endless enthusiasm for knowledge, patience, satisfaction, not succumbing to the difficulties of everyday life, constant striving towards the goal, intelligence and wisdom are human virtues. Man is also the direct creator of high moral values. The truth of a person is his divinity, guided by a merciful spirit. If this merciful spirit prevails in a person, he will give way to nature, that is, he will be given to physical and animal inclinations. This means that according to Eastern thinkers, man has two foundations: on the one hand, he is divine, spiritual power, and on the other hand, he is material, animal power. By animal power, our ancient scientists understood the four elements of nature, earth, water, air, and fire. These four elements, which are contradictory to each other, at the same time harmonize with each other and activate all biological forces. All living beings consist of wisdom of the four elements, but unlike other living beings, human beings have a spiritual soul, that





is, a divine spirit. This divine spirit in man is always fighting with his natural basis, that is, the four-element body. The more the soul is purified, the more rank it reaches. Moral development is a process unique to the human race. Because, relying on the great power of mind and thinking, he can not only define the border between truth and lie, but also distinguish friend from enemy. In this regard, while intellectual maturity is necessary to discover the inner essence and meaning of things, it is not enough for moral development. The mutual unity of knowledge, behavior, and efforts brings a person to the level of wisdom and perfection. There can be no doubt about it. Because the pursuit of beauty and moral perfection is a characteristic of the human race.

Ibn Sina points out that human behavior, moral standards, the basis of good and bad, evil, and other characteristics, laws and regulations have not yet been explained in detail. In many cases, a person is unaware of the situation that arises as a result of his efforts. As a result, without knowing it, first of all, he causes material and moral damage to others. The main reason for this is the shortness of human life, it is like a minute compared to eternity. Life throws a lot of difficult problems in front of a person that are waiting for their solution. A person often does not have time to compare good and bad during his short life. In such a very complicated situation, hasty and rash conclusions lead to negative consequences. Therefore, "human intelligence should always monitor its appearance and make sure that its behavior is at a certain standard level"

Achieving perfection is, according to Ibn Sina, a great goal for man. While striving towards this goal, he should listen to the voice of conscience. Conscience is the voice of the soul, and our soul reaches our consciousness through the voice of conscience. Therefore, the more conscientious, honest and pure a person is, the faster he understands his soul. It unites and unites soul and spirit, when soul and spirit unite, man becomes perfect.

Ibn Sina compares intelligence to the devil's flying horn. Between these two branches is the sun border. According to Ibn Sina, it is a bright mind that is free from defects. The problem of moral maturity of a person has been a central issue in the entire educational system.

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