

COVERAGE OF THE ISSUE OF HUMAN POTENTIAL IN THE WORKS OF EASTERN ALLOMAS

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Abstract

The article put forward ideas on the development of human potential by qomusi scholars of the East. In particular, it was noted by allomas that the development of intelligence, thinking and talent in a person is a determining factor I. At the same time, moral progress in human maturation indicates that it is a factor that determines its mental potential.

Keywords: self-awareness, self-assessment, self-control, mental ability, education, upbringing, morality, Good, Evil, generosity, endurance, humility love-love, temperance, intelligence, prudence, perseverance, loyalty, shyness.

Introduction

The encyclopedic scientists of the East give a number of opinions about education and personal development. For example, in the works of our scholars such as Abu Nasr Farabi, Abu Rayhan Beruni, Yusuf Khos Khajib, Abdurrahman Jami, Jalaluddin Davani, the mechanisms that ensure the perfection of a person are described in detail. In particular, the environment, human community, and interpersonal relationships are the main factors influencing the development of a person. In this context, an individual's satisfaction with life is determined by the fact that he has a special place in the life of society, the development of such processes as self-awareness, self-assessment, self-control. That being said, it is known to all of us that the qomusi scholars of the East believe that personality maturation is not a spontaneous process, but rather a complementary one.

As it is known, Abu Nasr Farabi, a person cannot reach maturity alone. He believes that he needs to be in contact with others, their help or relationships.

Farabi says that this can be achieved through proper education. Because education carried out in accordance with the purpose makes a person mature both intellectually and morally, in particular, he treats human nature and the laws of society correctly, observes the rules of order of society.

Therefore, Farabi believes that the main task of education is to educate a mature person who can meet the demands of society and serve for this society [1].

According to Beruni, morality should be the most basic quality of a person. This quality does not develop suddenly. It is formed in the process of human interaction, social environment, and development of society.



He says that morality is manifested and formed as a result of the struggle between good and evil. Goodness and badness are used as criteria for determining human behavior.

He introduces the likes of righteousness, righteousness, restraint, dishonesty, humility, grace, steadfastness, prudence, generosity, shirinsuchanism, fairness in leadership to good qualities.

Evil vices include envy, greed, unhealthy competition, self-interest, careerism, and greed.

Therefore, Beruni divides all moral qualities in the spiritual image of a person into two types, such as good and bad. This is one of the important aspects of moral concepts and moral integrity in accordance with the development of ideas created by mankind [2].

Ibn Sina also analyzes the important moral aspects of human perfection and gives a definition for each of them. For example, he shows justice as the main criterion of spiritual life. A person acquires justice with contentment, courage, and wisdom, refrains from bad vices, strengthens goodness, and gets real spiritual pleasure, says the scientist. Positive moral qualities in a person include generosity, endurance, humility, love, moderation, intelligence, prudence, determination, loyalty, shyness, performance and others.

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

The scientist counts qanoat from emotional qualities and says that when a person refrains from self-sufficiency, adheres to moderation, overcomes the manifestation of anger in himself, a person must consciously spend his opportunities in overcoming bad vices.

Ibn Sina also includes the high moral qualities of people being friends with each other, living and cooperating. Because everyone, while living with people in society, strives to live with them in a friendly way.

According to Ibn Sinoni, no matter how mature a person is mentally and physically, if his knowledge and strength do not correspond to moral standards, such a person cannot be considered a true member of society and he cannot benefit society. Ibn Sina considered people who strive to live for the common good of the people and not just for themselves to be good moral people [2].

Yusuf Khos Khajib divides the rulers of the country and the people into two categories. Because politicians lead the country, scientists provide educational guidance.

The scientist compares knowledge to intelligence, an incomparable jewel, and says that it elevates a person and helps him learn the secrets of the world. He emphasizes that what humanity has achieved is due to knowledge. But no one can steal this wealth, knowledge and intelligence are described by a holy friend as a kind relative, clothes and food.

Yusuf Khos Khajib considers another and most important aspect of human development to be moral development. From the content of "Kutadgu bilig" we can note that it is a work of advice, instruction, education, morals and manners, intelligence and wisdom. The thinker illuminates his moral views, that is, social relations, moral relations between all classes of society, based on practice. These moral principles, requirements and duties are expressed on the basis of mutual discussions of heroes throughout the century. It describes the interaction, morals, and treatment requirements of social groups of all classes and categories. It distinguishes the characteristics, habits, qualifications and skills of various professions [2].



Kaikovus says that it is better for a person to be without a brother than without a friend. The more friends a person has, the more his faults are hidden and his virtues increase. emphasizes. Also, knowing how to distinguish between a friend and an enemy, he advised not to show oneself as weak in front of the enemy, to avoid a strong enemy and a treacherous, slanderous, secret-revealing friend. He emphasizes that every person should have the following qualities. These are not to fight with a superior person, not to sit in public with a jealous person, not to argue with an ignorant person, not to be friends with a hypocrite, not to deal with a liar, not to deal with a miser. not to be in a conversation, not to sit in the same place as an enemy, not to tell secrets to people, to try to remove that fault if someone tells you about your fault, not to praise someone too much or flatter someone too much, to take care of someone in need, to be forgiving to be, to be kind to the little ones, not to order the same work to two people are life recommendations [3].

Like Al-Farabi and Ibn Sina, Umar Khayyam also believed that qualities in human behavior are formed gradually. He claims that if a person does not have any positive moral qualities, he should try to create them in himself, and get rid of bad vices by his own will.

According to Omar Khayyam, behavior occurs in two ways: through habituation and in the process of thinking.

The goal of upbringing, as Umar Khayyam notes, "should consist in the formation of a person with Common Sense, an elegant mind and a sharp mind" "only a Deep Mind,"The Scientist noted, "can achieve inspiration that can satisfy a harmonious soul and, with its help, generate a high mindfulness". But therefore it is not enough, a person must love loved ones to have a high family.

Omar Khayyam's excessive demands on himself and people were expressed in the rules he developed about the need to educate a person from childhood and throughout his life. According to Omar Khayyam, a person who combines knowledge of sciences, behavior and determination to do good to all people is such a perfect person in terms of all practical and theoretical qualities [4].

Creativity, ability, and love of science are the highest qualities characteristic of a perfect person in Navoi's imagination. Because he wanted a happy life. According to Navoi, a wise person with intellectual abilities believes in his strength and intelligence. That is why Navoi, while explaining the importance of science, describes science as a light that illuminates the darkness, a lamp, a sun that illuminates the path of life, a factor that shows the true image of people.

In the works of Alisher Navoi, methods and methods of educating a perfect person are also expressed. In Navoi's works, it is recommended to deal with child education in the family and at school, and use the model method. Education and training should be carried out by parents and teachers.

According to Alisher Navoi, a perfect person is intellectually, morally, intellectually, creatively talented, knowledgeable, intelligent and wise, honest, humanitarian, generous, patient, just, kind, humble, healthy and physically strong, brave and brave.

He attaches great importance to the education of the child and his formation as a person, characterizing that the child is the "light" of the house, the child brings happiness and happiness to the family [4].



It can be seen from the above points that the maturation of a person is determined by his intellectual and moral development. Therefore, the main criteria of perfection are listed by our scholars. They are based on education, family microenvironment, interpersonal relations, self-awareness, self-evaluation, acceptance of norms and requirements developed by society.

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