

THE ISSUE OF FORMING VIEWS ON LIFE IN THE WORKS OF EASTERN SCIENTISTS

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Abstract. The article provides an analysis of the views of Eastern scholars on the formation of views on life in their works. According to it, the encyclopedic scholars of the East analyzed their views on life's purpose, life imagination, and knowledge about life. At the same time, opinions are put forward regarding the development of behavior and human qualities in people.

Keywords: personality, behavior, self-awareness, self-esteem, self-control, honesty, fairness, self-control, integrity, humility, grace, steadfastness, caution, generosity, kindness, fairness in leadership.

ВОПРОС ФОРМИРОВАНИЯ ВЗГЛЯДОВ НА ЖИЗНЬ В РАБОТАХ ВОСТОЧНЫХ УЧЕНЫХ

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Аннотация. В статье представлен анализ взглядов восточных ученых на формирование взглядов на жизнь в их трудах. В соответствии с ним представлен анализ взглядов ученых-энциклопедистов Востока на жизненную цель, жизненное воображение, знания о жизни. В то же время выдвигаются идеи о развитии поведения и человеческих качеств у людей.

Ключевые слова: личность, поведение, самосознание, самооценка, самоконтроль, честность, справедливость, сдержанность, совесть, скромность, доброта, твердость, осторожность, щедрость, доброжелательность, справедливость в руководстве.

Eastern encyclopedic scholars provide a number of opinions regarding education and upbringing, as well as the perfection of the individual. In particular, the works of scholars such as Abu Nasr al-Farabi, Abu Rayhan Biruni, Yusuf Khash Hajib, Abdurrahman Jami, and Jaloliddin Davoni provide a detailed account of the mechanisms that ensure the perfection of the individual. In particular, the environment, the community of people, and interpersonal relationships act as the main factors in the development of an individual. From this perspective, an individual's satisfaction with

life is determined by their unique place in the life of society and the development of processes such as self-awareness, self-esteem, and self-control. It should be noted that all of us know that the encyclopedic scholars of the East believe that personal perfection is not a spontaneous process, but a complementary one.

It is well known that a person cannot achieve perfection alone. He believes that he needs contact with others, their support, or relationships.

Al-Farabi says that this can be achieved through the correct organization of education and upbringing. This is because purposeful education and upbringing develops a person both mentally and morally; specifically, a person maintains a correct attitude toward the laws and norms of human nature and society, and adheres to the rules of social order.

Therefore, Farabi considers the main task of education to be the upbringing of a mature person who can meet the requirements of society and serve this society [1].

According to Biruni, morality should be the most important quality of a person. This quality does not develop all at once. It is formed in the process of mutual communication between people, the social environment, and the development of society.

Morality, he says, manifests and is formed as a result of the struggle between good and evil. Good and evil are used as criteria for determining human behavior.

He includes good qualities such as correctness, justice, self-control, honesty, modesty, grace, steadfastness, caution, generosity, kindness, and fairness in leadership.

Bad vices include envy, greed, unhealthy competition, self-interest, careerism, and so on.

Consequently, Biruni divides all moral qualities in a person's spiritual image into two types: good and evil. These moral concepts, in accordance with the development of thought created by humanity, are one of the important aspects of moral perfection [2].

Ibn Sina also analyzes the important moral aspects of human perfection and provides a definition for each of them. For example, he shows justice as the main criterion of spiritual life. Through patience, courage, and wisdom, a person achieves justice, restrains themselves from bad vices, strengthens goodness, and receives true spiritual pleasure, the scholar says. Positive moral qualities in a person include generosity, endurance, modesty, love, moderation, intelligence, caution, persistence, loyalty, modesty, efficiency, and others.

It introduces contentment and moderation into a person's emotional power, patience and intelligence into the power of anger, wisdom into caution, loyalty, shyness, performance, compassion, and sincerity into the power of difference.

The scientist considers contentment to be one of the emotional qualities and says that if a person refrains from greed and adheres to moderation, he will overcome the manifestation of greed in himself, and a person should consciously use their capabilities to overcome bad vices.

Ibn Sina also included in the list of high moral qualities the friendship and cooperation of people with one another. Because every person living in a society with people strives to live in friendship with them.

According to Ibn Sina, no matter how intellectually and physically mature a person is, if their knowledge and strength do not correspond to moral norms, such a person cannot be considered a true member of society and cannot benefit it. Ibn Sina considered people who live not only for themselves but also for the common good of the people to be well-mannered.

Yusuf Khash Hajib divided the rulers of the country and the rulers of the people into two categories: the first is the beks who pursue a just policy, and the second is the wise scholars. Because if politicians rule the country, scientists will provide educational guidance.

The scientist compares knowledge to enlightenment, a peerless gem, and says that it elevates a person and helps them learn the secrets of the world. He emphasizes that humanity has achieved everything thanks to knowledge. But no one can steal this wealth, and he describes knowledge and wisdom as a sacred friend, a loving relative, clothing, and food.

Yusuf Khash Hajib considers another and most important aspect of human perfection to be its moral perfection. From the content of "Kutadgu Bilig," it is noted that it is a work of advice, instruction, education, morality and etiquette, intelligence and wisdom. The thinker illuminates his moral views, that is, social relations, moral relations between all strata of society, based on practice. These principles of moral behavior, requirements, and tasks are expressed through the mutual debates of the characters throughout the entire century. It describes the mutual relations, morals, and behavioral requirements of all social groups representing all classes and categories. It distinguishes the qualities, habits, skills, and abilities inherent in various professions.

Kaykovus first says that it is better for a person to be without a friend than without a friend. The more friends a person has, the more their faults are kept secret and their virtues increase. Kaykovus emphasizes that it is possible to have friends who are loyal, not mercenary, not envious, intelligent, knowledgeable, and kind people who can be a sympathetic support in difficulties. Also, the ability to distinguish between a friend and an enemy advised not to show weakness in front of the enemy, to beware of a strong enemy and a treacherous snitch, a friend who reveals secrets. He emphasizes that each

person possesses the following qualities. These are not to fight with someone who is stronger than you, not to sit in public with an envious person, not to argue with an ignorant person, not to be friends with a hypocrite and hypocrite, not to deal with a liar, not to have a conversation with a miser, not to sit in one place with an enemy, not to tell people a secret, if someone tells your fault, try to eliminate this fault, not to praise or criticize someone excessively, to help a person in need, to be forgiving, to be kind to the young, not to entrust a task to two people, that is, life recommendations [4].

Omar Khayyam, like Al-Farabi and Ibn Sina, believed that virtues in human behavior are formed gradually. He emphasizes that if a person does not possess any positive moral qualities, they must strive to create them within themselves, and they must rid themselves of bad vices through their own will.

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

The goal of education, as Omar Khayyam emphasized, "should consist of forming a person possessing sound thought, a keen mind, and a sharp intellect." "Only a deep mind," the scholar noted, "can achieve inspiration capable of satisfying a perfect heart and, with its help, create a high intellectual bliss." But this alone is not enough; a person must possess high morality and love their loved ones.

Omar Khayyam's excessive demands on himself and people were reflected in the rules he developed regarding the necessity of educating a person from childhood and throughout their entire life. According to Omar Khayyam, a person who combines both intellect and actions in the sciences and determination in striving to do good to all people is a perfect person in all practical and theoretical qualities.

The highest qualities inherent in a perfect person in Navoi's imagination include creativity, ability, and love for science. Because he wanted a happy life. According to Navoi, a wise person with rational abilities believes in their strength, power, and intellect. Therefore, while highlighting the significance of science, Navoi describes science as a light that illuminates darkness, a lamp, a sun that illuminates the path of life, a factor that shows the true face of people.

In Alisher Navoi's works, the methods and means of raising a perfect person are also expressed. In Navoi's works, it is recommended to engage in child-rearing in the family and school, using the model method. Upbringing and education should be carried out by parents and teachers.

Alisher Navoi's views are that a perfect person is an intellectual, moral, creative person striving for knowledge and enlightenment, a knowledgeable, intelligent and wise person, a sincere, humane, generous, patient, just, kind, humble, healthy and physically strong, courageous and brave person.

He attaches great importance to the upbringing of the child and their formation as an individual, characterizing the child as the "lamp of the house" and the one who brings happiness and prosperity to the family.

It is evident from the above that a person's development is determined by their intellectual and moral development. Therefore, our scholars list the main criteria for perfection. These include education and upbringing, the family microenvironment, interpersonal relationships, self-awareness, self-esteem, and the acceptance of norms and requirements developed by society.

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