



**A Cognitive Approach To The Genesis Of Personality In The
Teachings Of Ibn Sina.**

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Abstract: *Ibn Sina's theory of knowledge of the world is based on direct and indirect sensations. A thinker-scientist considers intuition to be the first foundation for understanding the world.*

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INTRODUCTION

In the works of most of the Eastern thinkers, we can see that before describing the solution of a problem, they paid special attention to how this problem was approached historically in the past. If we draw a logical conclusion from this process, it will be useful to look at the history of research conducted in all fields. The success of modern scientific research aimed at the interpretation of the laws of the child's self-awareness and acquaintance with the world, as well as the achievement of perfection as a person, in most cases, is the guarantee of scientific achievements in the context of an impartial assessment of how the great scientists approached this problem in history.

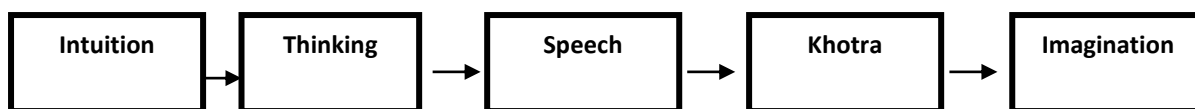
Despite the fact that the approach to the study of the formation and genesis of a child's personality is the subject of research in branches of psychology such as general psychology, psychology of youth periods, pedagogical psychology, differential psychology, it is noticeable that the issue of cognitive approach to it has been neglected to a certain extent. The main reason for this is that cognitive psychology is one of the youngest branches of psychology. Cognitive psychology emerged in the late 50s and early 60s of the 20th century and has become one of the branches of psychology today.

If we look at the golden pages of our history, we will witness the treasure created in this direction by our great thinker ancestors. Ibn Sina, one of the thinkers who made a great contribution to the enrichment of this treasure, like a jeweler, in his

works pays special attention to the laws of formation of the child's understanding of the world and self.

Ibn Sina's theory of knowledge of the world is based on direct and indirect sensations. A thinker-scientist considers senses as the basic foundation of understanding the world and divides them into the following two types: external and internal senses. External senses connect a person with the external world, they are five - sight, hearing, taste; sense of smell and skin.

Internal senses are general, analyzing (thinking), expressing (speech), remembering (memory), imagining (imagining) senses. These internal senses are formed on the basis of external senses and serve to generalize some information received from outside (thinking), receive it, store it in memory, and then imagine (picture 1).



Ibn Sinoni stated that not all human knowledge is acquired by external senses, and human thinking acquires phenomena that cannot be understood through senses from social knowledge. That is, the worldly mind creates an opportunity for the human mind to be full and perfect. Worldly mind participates in the formation of mental power or mental discussion, mental reasoning powers in a person. And this power will have a decisive status in the emergence of logical thinking characteristic of a person.

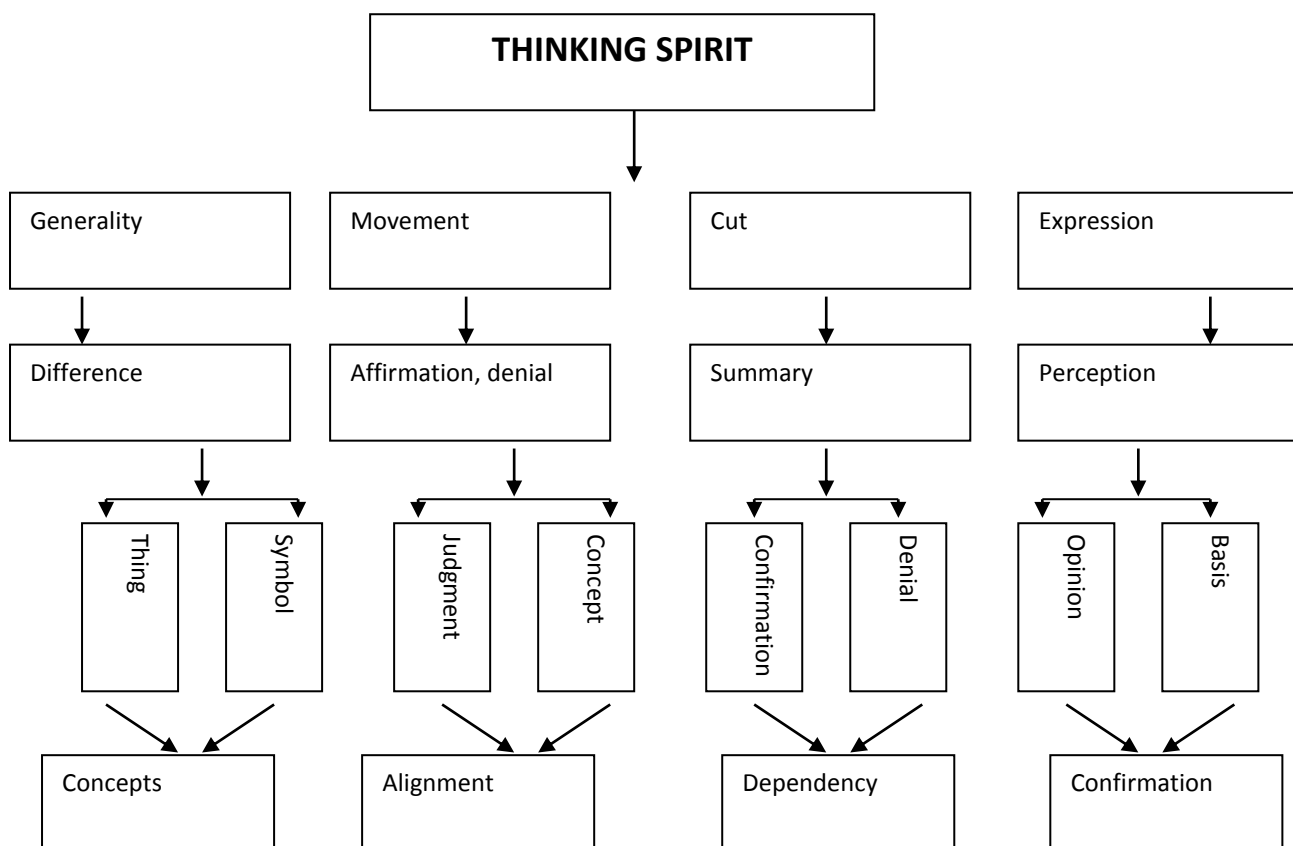
Although we do not find perception in Ibn Sina as a separate form of emotional cognition, he uses it in the sense of "general feeling" and "approximate feeling". General feeling embodies the image of things in general. Scattered sensations obtained by the sense organs of the body are united into a single unit by means of a common sensation. The task of perceiving meaning is assigned to another sense, which Ibn Sina called the power of approximate cognition. Perception has two meanings: first, perception as a form of emotional cognition, and second, perception as a form of thought. The thinker calls these types of knowledge "primary" and "secondary" perception. Primary perception perceives the object in a certain way through the

medium of something else, which gives it this form. In other words, secondary perception, being a thought, is formed on the basis of sensory perception.

Ibn Sina emphasizes that there is a potential and active mind in knowing the world. The power of the soul belonging to an individual is the potential mind. In contrast, the active mind is unique and common to all people. The result of theoretical intelligence is general concepts. They are specific, specific images are also formed due to the deviation from their generalization. As a form of acquiring theoretical knowledge, comparison, i.e. transition from the initial ground to the conclusion, comes into play.

The process of knowing is explained by the thinker as the process of the emergence of things. While matter exists as a possibility, mind is an active origin. After active genesis gives form to material objects that exist at the level of possibility, they become reality. Therefore mind in the state of possibility can be compared to matter. The active mind introduces into it such forms as forms of knowledge that they appear in matter as forms of being. The result is knowledge.

According to Ibn Sina, the task of the thinking soul is as follows: first, the soul separates some of the various things, that is, what is common to them, and differentiates them from each other, that is, it determines which is a gem and which is an oraz. This is how concepts arise. Secondly, the next action of the mind is to join together and harmonize concepts in judgment by means of affirmation and negation. Thirdly, the mind searches for the part necessary for the judgment of affirmation or denial for the possessor. The relationship of concepts has the nature of legal dependence in judgments. Fourth, the activity of the mind finds its expression in the perception of such rules, which are based on the certainty of generally accepted opinions. This tariff is reflected in the table (Figure 2) as follows.



In Ibn Sina's teachings, it is worth noting that, although he did not focus on the detailed reflection of the environment and the subject (cognition), he correctly understood that the generalization occurs in harmony with the senses through indirect and direct reflection, which is characteristic of thinking, even if he did not dwell on the detailed reflection of the environment and the object in the understanding of the world.

In the science of cognitive psychology of the 21st century, it is a scientifically proven fact that "a child's familiarity with the environment, self-awareness, and knowledge occur by summarizing knowledge in direct and indirect thinking, and by comparing it with the experiences they learn from adults, they carry out the thinking process to acquire new knowledge peaks."

The whole world has recognized that Eastern thinkers laid the foundation stone of all sciences and paved the way for their development. Along with medical science, the science of psychology also recognizes that Abu Ali ibn Sina was several centuries ahead of his time with his thoughts and views on psychology.

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