



Explaining the Views of Ibn Sina and Al-Ghazali on Games and Physical Exercises and their Relation to the Relationship Between Body and Soul

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Abstract

The purpose of this article is to describe Ibn Sina and Ghazali's philosophical views on soul and body on the one hand and to express their views on physical movements on the other hand in order to explain the relationship between their philosophical views on games and physical exercises related to body and soul. The research method was descriptive-analytical. The research findings showed that despite the differences in the philosophical thought of Ibn Sina and Ghazali, in the field of proofs of the soul and the body, there is a similarity between these two thinkers and the relationship between the soul and the body is two-ways. With physical activity in the game, there is an effect on the soul and vice versa. In fact, whenever playing and exercising are done in proportion and the body is active, then the soul will also have fun, and this is based on the effect that the body has on the soul. According to the theory of two thinkers, such a conclusion is that games and physical exercises recreate energy and rejuvenates the body and soul.

Keywords: body games, Ghazal, Ibn Sina, soul and body

A. Introduction

Playing in children's lives and education has always been of interest to researchers and child psychologists. Playing is an important role in the development of children and the development of the child's strengths, talents and personality depends on it. In fact, playing is part of a child's education. The effects of playing have a profound effect on the emotional life, social life, character formation, as well as the health of the child's body and soul.

Games is a set of physical and mental movements and activities that cause happiness, joy and communication with others, and at the same time it is a means of entertainment, it has an educational and constructive aspect (Barzegar, Mir Jalili, & Shirjahani, 2015). In fact, playing is as important for the child as nutrition, love and care are important. Playing is considered one of the most important factors in physical, social, emotional and intellectual development. The child's skills and experiences are developed through playing and are supported by experienced educators who consider playing to be the best way to raise a child. Playing is the greatest manifestation of childhood life. Various dimensions are developed in the child's developmental path during playing. These dimensions can be divided into physical, social, moral, intellectual and therapeutic dimensions. The most widespread and diverse type of games are body games. Often, these games do not require special tools and can be done in groups or individually and reduce the child's restless behaviors and aggression (Aghayi, Varjeni, Ghanbar, & Mohebian, 2019). These games include activities that require physical mobility and are based on specific mental, verbal, endurance, dramatic, speed, and physical skills. Physical or motor games have simple and complex rules and include different age groups (Varaste, 2013).

Today, due to the advent of computer games, we see a decrease in children's interest in physical or motor games. In this regard, computer games are mentioned as a competitor to physical games, and in other words, computer games are considered as an obstacle to children's physical mobility. The scope of this issue increases when the games and physical movements of children in our society are considered as a kind of mischief and playfulness by families and children are considered silent and sedentary, polite and on the move. However, experts in the field of children's rights consider the physical activity of children as part of their educational process and consider it as part of their natural rights, a point that is also emphasized in Islam (Satari & Safarnavadeh, 2019). Muslim thinkers have opinions about games. A study of the opinions of Ibn Sina and Al-Ghazali also expresses theories about games. For example, Ibn Sina has mentioned the importance of playing and sports, and Al-Ghazali in his educational opinions has mentioned the place of playing and children jumping in the educational program. On the other hand, in the philosophical view of these two thinkers, we deal with views about the soul and the body.

It seems that the philosophical views of these two great Muslim thinkers about the soul and the body can be related to their educational views on the game. In fact, one of the anthropological foundations of the game was their view of the soul and the body. In this

way, this research can achieve a deeper understanding of the system of philosophical-educational thought of these two Muslim educators. It is certain that identifying the presented ideas and showing the hidden angles of the ideas, in order to critique or communicate with it and remove its ambiguity and complexity, is one of the duties of the philosophy of education (Ibrahimzadeh, 1989). On the other hand, Dorani (2013) mentions that the history of education can be divided into three specialized disciplines, namely the history of educational ideas and the history of educational institutions and the history of teaching methods and techniques. It is not the landings of the past but the fruitful guidelines for the present and the future. Therefore, the present research, which is actually based on the study of the educational ideas of two Muslim thinkers, can illuminate the path of our current and future thinking and action.

Previous research has been done on the role of playing and physical activity in the views of Ibn Sina and Ghazali. For example, Javaher (1993) examines the role of Ghazali in education. According to the findings, Al-Ghazali pays attention to sports and games and happy movements of the child and considers its effect on his upbringing and intelligence and ingenuity. Zibakalam & Heidari (2008) in explaining Ibn Sina's educational views and in maintaining the health of the body, especially on maintaining environmental health, personal hygiene, exercise and medicine. In this article, of course, in this article, some references to the discussion of moderate exercise and its effect on the excretion of body wastes, increasing the readiness of the organs to accept food and the strength of the joints and removing diseases from the body are explained. Khalili, Afshar, & Abasi (2011) also refer to sports in the discussion of educational materials from Ibn Sina's point of view, and especially sports such as wrestling, boxing, ball games, athletics, equestrian, fencing, canoeing and weightlifting. Nosrati et al. (2014) in examining the goals of education from Ibn Sina's point of view, along with other goals of education, have also pointed to physical goals and in the importance of physical health, have emphasized the role of moderate temperament in strength. Dahani et al. (2016) also emphasized the role of playing in education in reviewing Ghazali's educational opinions and explained that devoting time to play not only does not waste time but also strengthens the child's performance in learning lessons by strengthening the memory. Barni & Mahdany (2017) in explaining Al-Ghazali's views in the religious education program, have considered the all-dimensional development of the child and along with the development of the child's intelligence, emotional and spiritual, have emphasized his physical development. Gafai (2016) in examining the goals of education from Ibn Sina's point of view, in the field of physical education, emphasizes the use of breast milk, healthy nutrition, moderate bathing and playing and exercising, and especially exercise causes body health, acquisition of motor skills and satiety of use of medicine.

A research topic regarding with Al-Ghazali and Ibn Sina seems to be very fascinating in several sectors i.e. education, theology, and phylosophy especially to Islamic thought. Hence, there were quite many previous researchers done this kind of research including Haque (2004), Dutton (2001), Kayode, Nasirudeen, & Al-Hasani (2016), Griffel (2009), Aman (2017), Muhaya (2015), Giacaman & Bahlul (2000), Black (1993), Fazli (2013), Imdad,

Hafidhuddin, & Arif (2016), and Subakti (2019). Specifically, this research is specifically aimed to explore the view of Ibn Sina and Al-Ghazali related to playing games and physical exercises and their relation to human body and soul.

B. Ibn Sina's View on The Soul

According to Ibn Sina, the soul of perfection is the first for the natural body. The origin of the issuance of actions in plants is animal and human, and in terms of the actions from which it is issued, it is called "power" and in terms of what perfects the genus to become a type or actual existence, it is called "perfection". It should be noted here that according to Aristotle, perfection is synonymous with "form" and the soul is the face of the body and can not be realized without it because the form needs matter in its consistency. But Ibn Sina believes that every form is perfection, but not every perfection is a form. For example, a sailor is a perfection for a ship, but it is not a part of the form of a ship, and that perfection that is separate from the essence is neither the form of matter nor in matter. The human soul is the first perfection of the organic natural body, in terms of intellectual actions, voluntary, inference of opinion and in terms of perception of generalities (Shivani, 1996). He points to this point in the book of comments. That the human soul is independent of matter and abstract from matter, and its need for matter is not in terms of essence but in terms of action (Ibn Sina, 1989). Ibn Sina in the argument of man suspended in space shows that the soul is independent of the body and it is immaterial (Ibn Sina, 2002). Elsewhere he presents an allegory that covers the soul of the body (Yusefi, 2011).

C. The Interaction of Soul and Body on Each Other from Ibn Sina's View

According to Ibn Sina, as a peripatetic sage, the soul is a substance that is inherently abstract from matter and at the same time is in contact with the body and acts on it and is affected by it at the same time (Shivani, 1996). Thus, Ibn Sina, although he considers the soul to be the perfection of the body, does not consider its form. On the other hand, Ibn Sina points out that bodily actions affect the soul and on the other hand affect the states and qualities of the body in the body, for example, thinking about the greatness and power of God shakes the body (Ibn Sina, 2002). In medicine, Ibn Sina also considered the condition of the body and the soul together and paid special attention to mental and physical illnesses. Man, due to fear and joy or salivation and slowing of teeth, observes the taste of sour taste by others. On the other hand, bad mood in the body makes the soul passive (Aarafi, 1998). According to Ibn Sina, some things such as sleep, wakefulness, health and illness are first achieved for the body and are manifested in the soul due to the relationship between the soul and the body. When a person senses or imagines something through one of his bodily senses, he creates a connection between the soul and the bodily forces, creating a body in the soul that is sometimes fleeting and sometimes permanent (Ibn Sina, 1989). In fact, the interaction of soul and body with each other means that internal and sensual states are effective in the body and external and physical states are effective in the soul (Bagheri, 2008). According to Ibn Sina (1989), the soul, due to its

abstraction and delicacy, cannot directly occupy the material body, which is of the elemental world type. Therefore, he needs a mediator through whom he can occupy the body, and this mediator is a delicate body called the spirit of Bukhari.

D. The Relationship between the Soul and the Body from Ghazali's Point of View

He also accepts the two-way relationship between the soul and the body like Ibn Sina (Rafie, 2002). In general, it can be said that although Ghazali criticized Ibn Sina's thought in many issues, but in the field of proof of the existence of the soul and how the soul and the body relate, his thought is in line with Ibn Sina. In analyzing al-Ghazali's ideas about the relationship between the soul and the body, Nakamura (2007) points out that they reach the moral moderation of the soul with the effect it leaves on the soul, so that the excesses of the three forces of lust, anger, and reason are corrected on the basis of the interaction of the soul and the body. According to Al-Ghazali, the relationship between the soul and the body is transverse, and in principle, the connection between the soul and the body is difficult and even a mystery (Ghazali, 2007). Like the human soul in the body as a ruler in his city and country. The body of the country and the world is the soul, and the forces and tools are craftsmen and workers (Ghazali, 2007).

E. Ibn Sina's View on Playing Games

Ibn Sina deals with the instructions of physical education in Qanun Dar Tib about educating the little ones, which we will review here

The first command:

It is necessary to be very careful that during the transition of the child to the stage of childhood, his morals and behavior are pleasant and moderate, because good mood brings physical and mental improvement.

The second command:

When the child wakes up, it is better to play with his toys for an hour after bathing and then eat and play more than before.

The third command:

When a child reaches the age of six, he should be handed over to a teacher and a literate person and gradually forced to get an education, he should not be forced to take a book at once and not leave it.

The fourth command:

The child should avoid nebid (grape and date wine) and points out that drinking water is preferable to other drinks (Ibn Sina, 1989).

Examining these instructions from Ibn Sina, we find that he had a combined view of physical, moral and intellectual education regarding the upbringing of young children. Or the game, which can include the child's physical activity, can be considered as part of the program for the development of the child's strength, which Ibn Sina has emphasized in his four commandments.

In summarizing some passages from Ibn Sina's article on the benefits of exercise, it can be inferred that exercise can play an important role in the health of the body, and in physical

education, one can always pay attention to the goal of paving the way for having a healthy body.

F. Examining Ghazali's Point of View about The Game

Al-Ghazali has stressed the need and importance of playing and exercise in children. To relieve the child from laziness and lethargy, he suggested that the child should not sleep during the day and sleep at night is enough for him and he should avoid a soft bed so that his body becomes strong and exercised and does not suffer and can be stable during difficulties. Slowly Al-Ghazali states that the child should jump and play freely for some part of the day (Ghazali, 2001). On the other hand, he says that the student should play after school. He only says about the type of game that it should be good. He considers the amount of playing to be enough to relieve fatigue and boredom, and states that the game should not be boring. According to Al-Ghazali, if we stop the student from playing, especially after school, it will have a negative effect on his academic personality, that is, the child will miss school and will think of a solution and eventually run away from school. Be because the game is sweeter for the child than school and everything else. In fact, it can be said that al-Ghazali values games and sports if he increases human activity to engage in serious activities. Playing should never be the goal, but playing is considered a method and means in education (Rafie, 2002). Al-Ghazali says about rejuvenation through play: "It is necessary for the child to be allowed to play after returning home from school, a beautiful game to get rid of the suffering of the school, so that the game does not cause him to suffer and suffer. So if the child is stopped from playing and he is constantly forced to learn, his heart dies, it invalidates his intelligence, and life becomes dark for him, as he thinks of trickery to get rid of it " (Ghazali, 2001).

Al-Ghazali's educational views on the game can be formulated as follows:

1. At the beginning of the child's growth and movement, the instinct of play appears in him, the child enjoys playing and there is nothing for him to enjoy playing.
2. Playing and exercising cause the physical development of the child and are necessary for his natural development.
3. Playing and exercising cause happiness and vitality of the person and this state of server has a positive effect on the child's personality and gives him behavioral balance.
4. Games, sports and vitality are the factors that facilitate the process of learning knowledge and prevent the student from getting tired and academic frustration and make lessons and school lovely.

G. Analysis of How Ibn Sina and Ghazali Relate to The Soul and Body and Their Relationship with Physical Exercise and Playing

According to Ibn Sina and Ghazali, perceptual powers are of two types: external senses and internal senses. They agree that the first step in knowledge is sensory perception, given that these senses are related to the body. Therefore, playing games,

exercising and physical activity is an important role in cultivating these senses. As today's research confirms such a point (see the research of Pur, Hashemi, Aqaziarati, & Malek (2017)). In games, sports and physical activities, when the body is active and striving, it gradually creates a state of vitality and joy in the soul. If done in moderation. Hence, al-Ghazali directly emphasized in his views the importance of playing during his studies in order to recreate energy, rejuvenation, and vitality. If regular games, as seen in the views of Ibn Sina and Al-Ghazali, is present in the children's daily program, the effects and consequences of the game will gradually become joy and expansion, and joy will prevail over the soul. In this way, it can be expected that by including games and sports during the students' curriculum, it is possible to reduce their tensions, anxieties, and fatigue, and to increase their excitement and happiness, and to recreate and rejuvenate them. Many contemporary studies also show that playing, exercising and physical activity reduce stresses and anxieties.

On the other hand, creating desirable states in the soul, such as the state of cheerfulness and happiness, can mutually affect the body and direct the body's interactions towards stabilizing the state of health in the body. In this way, it can be said that psycho-physical illnesses can be prevented with games that use a balanced amount of physical movements, as Ibn Sina has done. It can be said that Ibn Sina and Al-Ghazali, by advising to get used to playing various games in childhood, have also emphasized on continuing to do sports in daily life, so that Ibn Sina has suggested on the benefits of sports and it has an important place in human life. In fact, engaging in a variety of games during childhood that involve physical activity can pave the way for engaging in sports in adulthood.

On the other hand, the theories that have been proposed about the game, which we will mention two examples here. From Patrick's point of view, the goal of the game is to rejuvenate. When children are tired, playing helps them regain their energy and helps relieve fatigue. This theory contrasts with Spencer's theory, which considers playing to deplete energy. In fact, man needs energy to survive, and if this energy is not spent on survival, it must be somehow drained, and playing is one of the ways to drain energy (House, 1999).

Since Ibn Sina and al-Ghazali both rely on the role of playing and sports, especially in the field of education, and according to al-Ghazali, such an activity is considered as a kind of ground for better activities, especially in the field of education. Activity is considered as a means, not an end, so that students are better prepared to learn during their studies. It can be said that playing from the perspective of these two Muslim educators is to regenerate energy and rejuvenate to pave the way for valuable activities such as learning. Be science and knowledge. In fact, playing and exercising, if done correctly so as not to cause excessive fatigue and injury, can be considered fun and rejuvenate the person and pave the way for better work and activity.

Thus, Ibn Sina and al-Ghazali's views on playing are in line with Patrick's theory that playing creates energy and rejuvenation. In confirmation of this view, Ataran (1992) also claims in his research that great Muslim coaches such as Ibn Sina, Ghazali and Khajeh Nasir

al-Din Tusi considered the game useful for rejuvenating the body and relieving the fatigue caused by education. At the same time, the researcher considers playing to be a good opportunity to express children's feelings so that they learn to express different emotions while playing and gradually control their emotions. In previous studies, the effect of playing and physical activity on the health, growth and education of children was briefly mentioned. The findings of this study actually complemented the findings of previous research and discussed them in more detail. Previous research has all emphasized the importance of physical education and physical playing along with mental and emotional education, and examined its effects on physical growth and learning. The differences between the findings of this study and previous studies are that, first, the philosophical foundations of the impact of playing and physical education on intellectual development and learning have been analyzed; Secondly, the effect of physical playing on the development of other dimensions has been studied specifically and in detail, and thirdly, the views of two thinkers Ibn Sina and Ghazali have been used in this regard in a complementary manner.

H. Conclusion

In today's world, computer games are a tough competitor to body games, and with the invasion of the coronavirus in many communities, school attendance has been limited, and playing and recreation time has been limited. Today, even in the opinions of Islamic thinkers, the physical health and playing and mobility of the child are highly emphasized. It should be noted that the habit of physical activity in adulthood is founded in the same period of childhood and adolescence. In this regard, in the schooling period, the position of playing, sports and physical activity for educators and parents should be clearly clarified so that this important issue can be addressed more than before.

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