

VIEWS ON REFLEXIVITY IN THE WORKS OF EASTERN THINKERS

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The problem of reflexive processes, such as self-awareness, self-management, self-control, self-understanding, self-knowledge, self-education, has been widely studied by encyclopedic scholars of the East, foreign and Uzbek psychologists. In particular, in the works of Abu Ali ibn Sina, Yusuf Khos Hajib, Abu Rayhan Beruni, Unsurulmaoni Kaykovus, Alisher Navoi, Jalaluddin Davani, and Abdurahman Jami, a number of ideas were put forward regarding the reflexive processes of personality and related characteristics.

It should be noted that in the works of one of the encyclopedic scholars of the East, Abu Nasr Farabi, the role of reflexive processes in achieving personal perfection was put forward by his ideas that it arises as a result of collective relations, human communication, self-help, and help to others. "Every person," writes Al-Farabi in his treatise "Thoughts of the Inhabitants of the Virtuous City," "is by nature structured in such a way that he needs many things to live and achieve the highest level of perfection, he cannot acquire such things alone, and to possess them, there is a need for a community of people." Therefore, only through the unity of people who supply each other with everything necessary for life and help each other can a person achieve natural maturity. The activity of members of such a community delivers things to each other[1]. In the above thoughts, it is substantiated that the development of a person's self-awareness, the ability to assess their capabilities, and the development of self-control and management characteristics depends on interpersonal relationships with people in the community.

Abu Nasr Farabi, reflecting on the moral criteria used to assess human activity - the differences between good and evil, connects them with a certain mental state of a person and spiritual qualities arising as a result of upbringing.

According to the scientist, the forces, abilities, and learned voluntary actions that prevent a person from achieving their goals are human evil, and, conversely, the forces, abilities, and learned voluntary actions that help a person achieve their goals are human goodness. This is how the difference between good and evil is defined [7].

As Abu Nasr Al-Farabi emphasized, "after this, we begin to study man and study the purpose and purpose of man's becoming man. In this way, we also determine what and how a person is. After this, we will begin to study the reasons that influence the current development of a person. These things are charitable deeds, beautiful human virtues,

and studying them naturally leads to studying negative traits that deprive a person of these virtues [2].

According to the thinker, the development of reflexive processes in a person is determined, first of all, by their awareness that they are a person in the life of society. At the same time, the ability to actively engage in human relations and occupy a special place is due to the development of reflexive processes in them.

The encyclopedic scholar Abu Ali ibn Sina said to people in his work "Risalatut tayr" ("Treatise on the Birds": "O brothers! Be sincere friends with each other and reveal the truth. Let every person remove the veil of sincerity (obstacle) from their heart for their brother. So that our brothers may learn from you (what they do not know) and perfect themselves"[5].

In his works, Abu Ali ibn Sina put forward the idea that good and evil between people are important factors in personal upbringing and, as a result, influence the development of such processes as self-awareness, self-management, and self-education. In particular, the fact that personality development does not occur without reflexive processes is confirmed in the ideas put forward by the scholar.

The encyclopedic scholar Abu Rayhan Beruni, in his ideas on the process of self-awareness and self-evaluation, writes: "A person's intellectual cognition serves the manifestation of such qualities as self-control and the evaluation of others. When it is impossible to observe something in reality, it is impossible to imagine it in one state or another. When a person understands himself, he fully understands the actions of others." The ideas put forward by the thinker reveal the classical concept of the term reflection, which is one of the basic concepts of modern psychology.

Moreover, Abu Rayhan Beruni tried to prove that by re-educating immoral people, one can add them to the ranks of well-mannered, good people, and immoral bad people, first of all, purify themselves from carnal desires, learn all the good things mentioned in moral books, and by closely interacting with good people and imitating good people, a person can re-educate themselves. Although it was said at that time that following good people is characteristic not only of children but of all members of society, they are considered the main direction in the upbringing of the individual today [6].

A student who strives for good behavior and imitates examples will, first of all, begin to understand their capabilities and correctly determine their place in the team. Humans follow examples because they are conscious and the highest being of nature. Abu Rayhan Beruni showed that lack of willpower, lack of self-control, is not a human trait. Abu Rayhan Beruni, in his work "Mineralogy," writes: "Man is able to control his passions, to change them, to cultivate his soul and body, to turn negative aspects into praiseworthy things and gradually eliminate them in the ways described in books on

morality." From this idea, it can be seen that every person must consciously understand their needs, self-control, and self-control. In this case, a person must be able to manage themselves, possess the strength and will to develop the qualities necessary for every mature person [8].

Mirzo Ulugbek attributes the students' cooling away from their studies to the teachers' lack of good treatment and interaction with them. Accordingly, self-education and thorough acquisition of knowledge are required from the educator first. He knows that acquiring knowledge is difficult and serious work. In his opinion, to overcome these difficulties, it is necessary to study life, constantly improve the mind, acquire knowledge, and understand the environment [7].

Indeed, the ideas put forward by Mirzo Ulugbek indicate how much a person faces difficulties in life and how they have the opportunity to understand the meaning of life. In particular, it is shown that the factor leading to success in this process is knowledge. Alisher Navoi, the sultan of the realm of words, also expressed valuable thoughts about the self-esteem of the individual and the concept of "I." Alisher Navoi emphasizes that the more a person can carefully control, understand, educate, nurture, criticize, or encourage their behavior, emotions, and feelings, the more delicious their future fruit will be [3].

Alisher Navoiy, on the path to self-improvement, calls for treating the ego as an enemy and restraining animalistic and negative emotions. Along with guiding the formation of elevated emotions in self-education, our great mentor ancestor emphasizes that walking this path requires a person to be spiritually strong and to know moderation in humility [4].

From the presented thoughts, it can be seen that a person in self-education is explained by the ability to control emotions and consciously manage their negative emotions.

Jalaluddin Davani, addressing the problems of education, says: "A person acquires positive skills as a result of education and upbringing." A child is born without any defects, achieving either negative or positive qualities through self-education. Therefore, to develop good skills in a child, it is necessary to engage in their upbringing from an early age, that is, from birth [2].

Analysis of the views of Eastern scholars on such reflexive processes as self-awareness, self-management, self-control, self-management, self-education, self-evaluation shows how important these views are. At the same time, our Eastern scholars emphasize the importance of reflexive processes in human development.

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