

ISSUES OF PERSONAL SELF-GOVERNMENT IN THE WORKS OF EASTERN SCIENTISTS

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Abstract. The article is devoted to the analysis of the problem of self-management in the works of Eastern scholars. The encyclopedic scientists of the East mentioned the issues of individual self-management, the uniqueness of their collective relations, their mutual cooperation, and the development of positive and negative qualities. In particular, it was found that the social environment and interpersonal relations play an important role in the formation of self-management in a person.

Key words: personality, behavior, intelligence, collective relations, human qualities, goodness, honesty, nobility, kindness, compassion, friendship and community, culture of behavior.

Аннотация. Мақола Шарқ алломалари асарларида ўзини ўзи бошқариш муаммосининг таҳлиliga бағишланади. Унда шарқнинг қомусий олимлари томонидан шахс ўзини ўзи бошқариш улардаги жамоавий муносабатларнинг ўзига хослиги, уларнинг ўзаро ҳамжиҳатликда фаолият олиб бориши, ижобий ва салбий сифатларини ривожланиши масалалари келтириб ўтилган. Айниқса, шахсда ўзини ўзи бошқаришнинг таркиб топтиришда ижтимоий муҳит, шахслараро муносабатлар муҳим ўринга эга эканлиги аниқланди.

Калит сўзлар: шахс, хулқ-атвор, ақл-идрок, жамоавий муносабатлар, инсоний сифатлар, уаҳшлик, rostgo'ylik oliyjanoblik, muruvvat, mehr- shafqat, do'stlik va jamoatchilik, муомала маданияти.

Аннотация. Статья посвящена анализу проблемы самоуправления в трудах ученых Востока. Учёные-энциклопедисты Востока затрагивали вопросы индивидуального самоуправления, своеобразия их коллективных отношений, их гармоничной работы, развития положительных и отрицательных качеств. В частности, установлено, что социальную среду и межличностные отношения играют важную роль в формировании самоуправления у человека.

Ключевые слова: личность, поведение, интеллект, коллективные отношения, человеческие качества, доброта, честность, благородство, доброта, сострадание, дружба и общность, культура поведения.

At the moment, in the society where the ideology of national fertility is being formed, the spiritual and moral environment is improving, national values, human rights and will are being restored, creative power is being manifested, and it

embodies a set of socio-political, spiritual and moral feelings. an enlightened person who can fully demonstrate his identity and abilities in the society, who has perfected Islamic and secular knowledge, is mentally mature, morally pure, physically healthy, and a free creative person who can feel the beauty of life.

The concept of educating a perfect human personality was formed in the scientific heritage, educational and moral views of great thinkers, encyclopedic scholars Al-Khorazmi, Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali Ibn Sina and other thinkers.

Farabi puts forward many important philosophical ideas on the issue of social life and society. According to the thinker, the activities of team members as a whole provide what is necessary for them to live together in every way. Therefore, people multiplied and settled in the inhabited part of the earth, as a result, the human community was created, the author adds [1].

"The need for government is felt in a country whose population does not have good manners", Farabi showed that the democratization of society, the full education of human will and rights depends on the behavior and moral maturity of the country's population. . A thinker, if the population makes it a way of life to obey the existing laws within the framework of their rights, if their actions are explained by certain laws and regulations, and if they demonstrate the categories of intelligence and ethics in every moment of life. , admits that the spiritual image of the society is perfect, and the mature freedom of the individual's way of life is unlimited [1].

Farabi pays special attention to the qualities of the ideal city dwellers and the qualities and feelings of such a city leader. In his opinion, not everyone can be the head of the city, he sets a number of requirements for the head of a virtuous, mature city. The head of the city must be mature and exemplary in all aspects: he must be physically and spiritually perfect, have all senses, a well-developed mind, a healthy mind, be eloquent and a master.

The only criterion that expresses the humanity of a pharaoh is the level of intelligence, consciousness and thinking, and the main criterion that reveals the level and scope of their essence is behavior, attitude to life and the environment, and the internal power of self-control. , said Farabi, he relied on the eastern categories of religion, honor, and shame, turning them into family values over the centuries, thereby emphasizing the uniqueness of the people's behavior.

Farabi called people to cooperate and dreamed of creating a single human community in the world. In the treatise "On the Attainment of Happiness" it is stated that perfection cannot be achieved by one person alone (without the help of many), that it is in the innate nature of each person and in the process of any work and action

that is necessary for him, another person or more He emphasized that there is a need to "relate with many people, to enter into mutual relations, that a person needs or is forced to help others and associate with them on the way to maturity [2].

According to Beruni, another thinker of the East, man is a constructive and creative force on earth. It also describes the positive and negative sides of a person. In particular, the scientist emphasizes that every person who embodies human qualities such as goodness, honesty, nobility, kindness, compassion, friendship and community is capable of anything and can bring immeasurable benefit to his people and country. It still occupies a leading position in the field of education. Also, lying, malice, competition, deceitfulness, bitterness, rudeness, theft, slander, hypocrisy, self-aggrandizement, flattery, backbiting are condemned as bad vices.

Beruni defines the spiritual appearance and behavior of a person with moral concepts such as goodness and faith.

It is characteristic that, according to Beruni, the need of people living in society is the main reason for the emergence of language. In this regard, Beruni emphasizes the following: Every nation needs a universally accepted speech, so that people can express their various goals (thoughts) with the help of this language [3].

Ibn Sina teaches that intellectual education is realized as a result of learning various knowledge, while moral education is realized more through training, habituation, conversation of good moral qualities.

Since a person has the ability to distinguish between emotional and spiritual needs, this ability gradually becomes a characteristic of a person's character. Ibn Sina, in the formation of a person, the external environment and people surrounding him influence not only the knowledge of the world around him, but also the formation of good or bad aspects in his behavior. Therefore, it is necessary to be careful in raising children, to keep them away from bad people and bad environment so that the child does not get used to bad habits [5].

Yusuf Khos Khajib illuminates the issues of treatment and attitude towards each other, from the highest officials who decide the fate of the society, to the senior members, with the help of real life examples. By describing the culture of the behavior of the elders to the younger ones, the younger ones to the elders, the officials and officials to their servants, the servants to their masters, the members of different social groups to each other, and the family members to each other in the family. clearly manifests before the eyes. We can know this from the advice given in the upbringing of a child, such as teaching rules of conduct, knowledge and skills, choosing a pure and knowledgeable teacher-coach, and always keeping the child's behavior under control [5]. .

While talking about the rules of conduct between elders and children, the scientist also recommends modesty, requirements and rules of greeting etiquette.

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

The goal of education, as stated by Omar Khayyam, "should be to form a person with a sound mind, a sharp mind and a sharp mind." "The scientist noted that it is only through deep intelligence that it is possible to achieve inspiration that can satisfy a perfect soul and with its help to create a high level of intellectual pleasure" [6].

In Ahmad Yugnaki's work "Hibatul-haqayyq" as well as other educational moral works, it is said that the second sign of perfecting a person is his good behavior. Therefore, in the literary work, it is important to refrain from language, which is considered as a component of morality, the consequences of greed for material things, about generosity and stinginess, about humility and arrogance, about greed, about tyranny and avoiding the path of crime, to be able to distinguish between haram and halal, faith and reflects on issues such as loyalty.

Ahmad Yugnakiy says that humility is one of the qualities that show human maturity, arrogance and greed bring down a person, no one respects the one who holds himself high. He also recommends ways to form good behavior and avoid bad habits [6].

Alisher Navoi's "Mahbub ul-Qulub" century consists of three parts, as Navoi himself noted, the first part is about the character and condition, mood of different types of people, and the second part is about good verbs and bad verbs, and the third part consists of views on various benefits and stories, that is, views on good verbs and qualities.

In the introduction, Alisher Navoi first divides people into two groups, "Appropriate people" and "Inappropriate people", and emphasizes the need to avoid inappropriate people in life and to use "Mahbub ul-Qulub" to distinguish between good and bad. So Alisher Navoi encourages young people to become real perfect people based on his life experiences and says that he can use this work to draw conclusions from life lessons.

Focusing on the moral qualities of a person, good character, Navoi first gives the definition of every human virtue. He defines good deeds as contentment, patience, modesty and decency, love and loyalty, generosity, courage. , cabbage, after feelings of kindness and gentleness, he fills his mind with reprimands and stories. Along with defining the above-mentioned qualities, Navoi talks about the bad vices that are opposite to them and also describes the ways to get rid of them.

Alisher Navoi pays attention to the self-education of a person by realizing and correcting his mistakes and shortcomings, mistakes and mistakes are a condition of personality. He is a happy person who is aware of mistakes and mistakes. Whoever returns to confession, his mistake disappears. Whoever makes an argument and makes excuses, increases his error one-fold. The more he has, the more visible his mistakes are, and the more he shows himself to be big, and the more he fights, the more disgraceful he is among the people.

When a good person makes a mistake, he admits that he made a mistake - it's good. If he shows proof of his mistake, his mistake will double again [6].

When Jami emphasizes that it is impossible to educate people with bad behavior, he emphasizes that people differ from each other in their knowledge, that they do not know everything around them, the secrets of nature, and complex phenomena.

But regardless of his views, Jami believed that through education and knowledge, people will have good character and acquire positive qualities.

At the same time, Davani and the great thinkers of the East do not completely deny the existence of innate abilities and skills in people. Despite this, they believe that the main human qualities are acquired through education and training in the process of living. The rule that "every spiritual and legal quality can be changed and renewed over time, they will develop and improve" is leading in their teaching. "If (people) were not changeable, then the intellectual power of the mind would be useless, and education and politics would be unreal. In that case, only religion and godliness would be enough," writes Davani.

From these thoughts of Davani, it can be concluded that he supported the free will of man. According to him, the fate of a person is in his hands, he can change his behavior, acquire positive feelings, and get rid of bad habits.

In the pamphlet "Ethical Society", Davani says to didactics, pedagogy, education and training institutions: "A person acquires positive skills as a result of education and training." A child is born without any defects, negative or positive qualities are achieved through self-education. Therefore, in order to develop good skills in a child, it is necessary to engage in his education from the time of his birth. But little by little, he learns the difference between good and bad things.

The external environment and the people surrounding it play an important role in the formation of a child's outlook. Under the influence of the external environment, the child not only observes the environment, but also develops good or bad skills [4].

From the above points, it can be seen that the formation of behavior in a person is inextricably linked with his reactions to his relations with himself and the effects of

the external environment. This is one of the main priority problems of encyclopedic scientists of the East.

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