

PSYCHOLOGICAL VIEWS OF EASTERN THINKERS

Iskandjanova Feruzakhon Kamoliddinovna
Senior Lecturer, Tashkent Medical Academy
feruza022@mail.ru

Abdullayeva Feruza Ulug'bek qizi
2nd year student of the Faculty of Medicine
Tashkent Medical Academy
abdullayevaferuza0907@gmail.com

Abstract

This article presents the psychological views of medieval Eastern scholars, their initial experiences on the moral qualities of the human personality, moral maturity, intelligence, thinking, and emotional states.

Keywords: ethics-aesthetics, mathematics, philosophy, medicine, thinking and spirituality, ethnopsychology.

Introduction

Even in the framework of general history, in the Middle Ages, the East advanced in comparison to the West for a long time. Chinese, Indian, Arab, Iranian, Central Asian cultures developed early compared to the West during this period.

The development of science and enlightenment in Central Asia is determined by the scientific worldviews of this region. Information about the development of science and culture before the Arab conquest has not been preserved until our time. Because of the spread of Islam in Central Asia by the Arab caliphate, and because of this, all the written literature that contradicted this religious view was destroyed in Central Asia.

In the Middle Ages, a number of scientists and thinkers lived and worked in Central Asia. They did not develop only from religious sciences, but also created scientific works recognized by the whole world in such fields of science mathematics, astronomy, medicine, pedagogy, anatomy, ethics-aesthetics, psychology, etc. These works were not only read by readers of Central Asia, but also by progressive thinkers of the whole world as textbooks.

Abu Nasir Muhammad Ibn Tarkhan (Al Farabi) was born in the city of Farab in 870-950. Farabi widely popularized the works of Aristotle and Plato in Central Asia, therefore he was called the second teacher in the West.

Among the works written by Farabi, we are interested in his works on philosophy, pedagogy, psychology, ethics and aesthetics. According to Farabi, the moral qualities of a person are formed under the influence of the environment and education. Farabi believes that the concept of morality is closely related to human character. Because every character trait can be changed for the better. Based on this, human morality can only be changed for the better. According to him, there are 4 obstacles for the perfect formation of a human personality:

1. Disrespect
2. Immorality
3. Variability
4. Doubt

In addition, Farabi also expresses his opinion about strict and soft upbringing. This, in turn, is one of the main ideas and methods of educational psychology.

Farabi divides human qualities into innate and acquired qualities. According to the scientist, innate qualities include a person's extremely sharp intelligence and inability to know something. But innate qualities are rare in life. The main moral qualities a person acquires during his life. People with natural virtues also need training. If such a person is not nurtured and guided in the right way, his abilities can quickly fade away. Innate ability is also a relative concept. Some people use their innate abilities to do well, while others do poorly.

Farabi considered music as one of the factors affecting human education. He believes that music is an important tool that gives a person elegance, aesthetic pleasure, and educates his feelings and morals. In his multi-volume work entitled "The Big Book of Music", the thinker provided information on the theory and history of music, various musical instruments, tunes and their internal structure, sounds, rhythms, and melodies, and founded the science of pronunciation and the science of interpretation. In the above work, past musicologists and researchers to the development of music

He notes that he made a great contribution. It also talks about the harmony of tunes and the methods of playing tunes. According to the narrations, Farabi created a new musical instrument, composed a tune, and made a name for himself as a skilled musician. Farabi says that musical ideas emerge from the most sensitive part of the human soul and affect the senses in the form of melody.

Farabi's worldview, his integrated teaching on society and morality, became important in the development of social philosophical, political and moral thought in the early Middle Ages and later periods. His views spread widely to the countries of the East.

Scholars of Muslim countries studied the ideas put forward by Farabi with great interest in the 16th-20th centuries. The legacy left by the thinker spread not only in Eastern countries, but also in Europe and had a significant impact on the development of socio-philosophical thought.

Abu Rayhan Beruni in 953-1050 describes his psychological and pedagogical views in a number of his philosophical works. These are thoughts about the formation of the human personality, moral maturity, intelligence, and thinking. Beruni's work "Monuments of Ancient Generations" talks about the negative impact of vices such as miserliness, lying, hypocrisy, flattery, and hypocrisy on the development of the personality of some people. He expresses his opinion about intelligent people in contrast to these vices. According to Beruni, it is understood that the development of intelligent people and the development of their psyche will have a positive development without any obstacles. Even though Beruni did not write a specific work in the field of psychology, under the influence of Farabi's teachings, he fully describes his psychological and pedagogical views on the perfection of the human personality, his intelligence, and spiritual development in all his works.

For example: "Mineralogy", "India", the translation of a number of books perceived by the senses and known by the mind, in books and pamphlets, there is a lot about his views on the soul, knowledge of some important issues of the psyche and thought processes, g 'ayat contains valuable feedback.

Beruni sees the universe as an objective reality, an entity that exists independently of human will. The consciousness of the beruni person. He imagines his thinking and psyche as being created from a material body. In his discussions with Abu Ali ibn Sina, Beruni stated that the basis of all things are 5 elements, i.e. water, fire, air, earth, space, and the source of our knowledge in the process of knowing the world is our sense organs and the sensory knowledge we receive through them. It is stated that. "If we didn't have sense organs, we wouldn't have a vision of the world. In general, we would not know the color of human things and bodies. In this, we see that Beruni took a materialistic position by evaluating the quality of sense organs.

Abu Ali ibn Sina was born in 980 in the village of Arshana (near Bukhara). Ibn Sina is a scientist who influenced the development of science and its development in the whole world with his scientific outlook. Ibn Sina is the first scientist in the world to conduct an experiment in the science of psychology. He carried out preliminary experiments on emotional states. In his work "Tadbiri Manozil", he paid special attention to its psychological foundations in education. There is a separate chapter in this work, and this chapter is called raising children, teaching at school.

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For the first time, Ibn Sina proposed to use the interview method in education. He states that if children are brought up in a group or team in education and training, they will adapt to each other in the implementation of activities, their respect for each other will increase, and under the influence of the team, they will lose involuntary habits. With this, for the first time, he laid the foundations of social psychology. In addition, Ibn Sina also discusses the methods of education. Among the methods of education, family education emphasizes the need to use regional characteristics in the implementation of child education in the family. Ibn Sina also talks about the role of music in personal development. He says about the importance of Allah: "If the words of the song are aimed at the body, its melody is aimed at the child." Ibn Sina thought within the framework of the doctrine of soul and body, based on the teachings of Aristotle and Al-Farabi. Because, like scholars before him, he emphasizes the doctrine of the body and soul within the framework of the doctrine of the soul.

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Abu Ali ibn Sina's thoughts about logic, metaphysics, natural sciences (especially medicine) made a great contribution to the scientific development of that time. He is an expert who deals with special

psychological problems and is the first to experiment in the science of psychology. His ideas about the soul, the nervous system, the functional structure of the brain are similar to the modern views of the nervous system. In particular, Abu Ali Ibn Sina's teaching about temperament, the need to approach each person based on his temperament characteristics, has been reflected in modern psychology even after a thousand years. After Abu Ali Ibn Sina, there was no scientist who dealt with psychological problems in Central Asia, but his psychological views can be seen in folk art and poetry of poets. Thoughts expressed through eternal heroes formed certain ideas, they served as the basis for the emergence and development of scientific views, and at the same time, they were the basis for the formation of psychology as a science.

Rumi was the first to express his views on the dialectical development of the interrelationship of the world from the particle to the universe (the development from simple to complex is the existence of the unity of necessity and opposition everywhere). The internal discipline of the soul, arising and disappearing from thought, imagination and thinking, imagination and the influence of consciousness on consciousness, the influence of consciousness on existence, signs that determine human existence, deception from humans, false imaginations and true knowledge, experience, analysis, precision and abstraction, the quality of truth and the quality of a person, and hundreds of other issues. Discussed.

The free will of the imagination of the human spirit serves to enrich our spirituality by expressing the flight of feelings of the inner world of man.

Mahmoud Kashgari. Alloma, who lived in the 11th century, lived in the lands of Turkmenistan.

He describes the customs, traditions and beliefs of the tribes and peoples where he grew up, that is, living in the territory of Central Asia, in his work "Devoni Lug'ati Turk", which has been preserved until this time. Even though Kashgari did not express any full-fledged thoughts in the field of psychology, he laid the foundation directions of ethnopsychology with his research.

Unsurmany Kaikovus was born in 1022 and wrote his work "Nightmare" at the age of 63. His grandfather Kobus was a very cruel and cruel ruler. Chapter -27 is the psychologically analyzed part of "Nightmare". This chapter is called "Thinking about childcare." It focuses on the child's respect for parents, family education, ways of parenting their child in the family, and paying attention to the young age when caring for children. This chapter is very important from a psychological point of view.

Abdurahman Jami was born in 1414-1492. In his works, he thought about the development of the individual from a theological point of view. For the first time, he created a personality typology consisting of six types, and put forward the idea that people of this type do not know what happiness is. Of these:

Type 1 – Jealous (does not see the success of others, spoils his mood)

Type 2 – Gossipers

Type 3 – Poor people who got rich by chance

Type 4 – Practitioners

Type 5 – Misers

Type 6 – Immoral

This typology is a preliminary classification of personality typology, even if it covers only negative aspects (from an artistic point of view).

Jalaluddin Davani - 1427-1502, is the first Central Asian thinker to write a treatise on psychology. In addition, he wrote the work "Ethics of Desires" and methods of raising children on educational

psychology. The character of a person is described in detail. He put forward the idea that character traits can be changed from a negative side. Davani highly valued the role of the environment in the mental development of children. In addition, Davani reminds children's hearts of a clean board, on which they can write or draw anything they want. Their psyche is like a clean sheet of paper, and this paper will be filled in his life, he says. 200 years before him, the great English philosopher John Locke introduced his ideas into science with the doctrine of "Tabula Roza", which means that Central Asian thinkers made a significant contribution to the development of world science and its development with their scientific outlook. Their works were used as educational manuals until the beginning of the development of science and technology. Some of his works have not lost their importance even to this day

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Based on this, the role of great Eastern thinkers in the emergence of psychological views in the East was very large.

Currently, the theoretical and practical achievements of psychology are being applied to a wide range of aspects of the environment and society. In dividing the science of psychology into specific fields, the psychological side of its activity, the psychological attitude of a person to the society, and the psychological aspect of its development are taken as the basis. Psychology is a science related to economics, pedagogy, philosophy, logic, sociology and other social humanitarian sciences. Because a person works in every field, it is important to know the psychology of people, the norms of behavior of people in different situations, and to conduct work accordingly. Psychology, as a whole and independent science, serves the formation of mentality in people, and its connection to the human factor means its direct connection with all sciences that study problems in this direction in a certain sense. First of all, these are the fields of social and humanitarian science, and the position of psychology among them is unique and leading.

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