



THEORETICAL APPROACHES TO THE FORMATION OF PERSONAL REFLECTIVE FEATURES OF EASTERN ALMOLOGY

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Annotation. The article analyzes the data on specific aspects of the development of reflexive processes in the individual, such as self-awareness, self-control, self-management, upbringing, self-awareness. In particular, the development of reflexivity in the individual is associated with teamwork, human communication, interaction-based activities, a strong desire to achieve their goals.

Keywords: personality, oriental scholars, reflexivity, self-awareness, self-control, self-management, human relations, communication between people, mutual assistance, collaborative activities, voluntary actions, good, evil, self-re-education.

Аннотация. В статье анализируются данные о конкретных аспектах развития рефлексивных процессов у личности, таких как самосознание, самоконтроль, самоуправление, воспитание, самосознание. В частности, развитие рефлексивности у личности связано с коллективной работой, человеческим общением, интерактивной деятельностью, сильным стремлением к достижению своих целей.

Ключевые слова: личность, востоковеды, рефлексивность, самосознание, самоконтроль, самоуправление, человеческие отношения, общение между людьми, взаимопомощь, совместная деятельность, добровольные действия, добро, зло, самоперевоспитание.

The problem of reflexive processes such as self-awareness, self-control, self-control, self-understanding, self-knowledge, self-education of an individual has been studied in a wide range by qomusi scholars of the East. In particular, in the works of Abu Ali ibn Sina, Yusuf Khos Hajib, Abu Rayhon Beruniy, Unsurulmaaniy Kaykovus, Alisher Navoi, Jalaliddin Davani, Abdurahman Jami, they put forward a number of ideas about the reflexive processes of personality and the features that accompany it.

It should be noted that Abu Nasr, a qomusi scholar of the East, was put forward in the works of Farabi by his ideas that the role of reflexive processes in achieving personality maturation occurs as a result of collective relations, human communication, self-and other people's support. "Every man," writes Phorobius, in his treatise "The thoughts of the inhabitants of the fertile city", "is structured in such a way that he will need a lot to live and achieve a high level of maturity, he alone will not be able to capture such things, he will need a human community to have them". For this reason, it is only through the Union of people who supply and mutually help each other with what is necessary to live that a person can achieve maturity by his nature. The activities of such team members deliver things to each other [1]. The above points are based on the fact that the self-awareness of an individual can assess his own capabilities, and the development of self-control, control characteristics depends on interpersonal relationships with people in the team.

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

The scientist insists that the forces, abilities and learned volitional actions that prevent a person from realizing the goals set by him, realizing their goals are human evil, and, on the contrary, the forces, abilities and learned volitional actions that contribute to the implementation of the goals set by a person are human good. The difference between good and evil is determined by this [6].

Abu Nasr Forobi argues that " we shall then proceed to the study of Man and study the purpose and provision that man expected to be human. We can also determine what and how a person is in this way. After that, we begin to study the reasons that affect the current maturity of a person. And these things are charitable works, beautiful human qualities, the study of which in itself also leads to the study of negative qualities that deprive a person of these qualities [2].

According to alloma's thoughts, the development of reflexive processes in an individual is determined by the fact that he realized them, first of all, that he was a person in the life of society. At the same time, the fact that he can actively enter into human relations, as well as have a specific place, is due to the fact that reflexive processes have developed in them.

The qomusi scholar Abu Ali ibn Sina, in his work "Risolatut tayr" ("the bird's brochure"), addressed the people: "O brothers! Open the truth by being sincere friends with each other. Let everyone remove the veil from the cordiality (obstruction) for their brother. So let our brothers learn some things from you (which they do not know) and bring themselves to perfection" [4].

In his works, Abu Ali ibn Sina put forward the idea that good and evil between humans are an important factor in the upbringing of the individual, and as a result, self-awareness, self-control influence the progress of such processes as self-education. In particular, the fact that individual development does not take place without reflexive processes has been confirmed in the opinions advanced by alloma.

The qomusi scholar Abu Rayhon Beruniy, in his ideas on the process of human self-awareness, evaluation, states that "human mental knowledge serves the manifestation of traits such as self-control and evaluation of others. In the event that something cannot be observed in reality, it will not be possible to imagine it in one case or another. When one is self-conscious, one is fully aware of the behavior of others". In the thoughts advanced by Alloma, the classical concept of the term reflex is revealed, which is one of the main concepts of modern psychology.

Abu Raykhan Beruniy also tried to prove that by re-education of people without morality, adding to the ranks of decent, good people, moreless bad people can first of all cleanse themselves of lust, learn all the good mentioned in the moral books, and have a close relationship with the good, live in imitation of the good. While it has been said in the same time that following good people is a characteristic not only of children, but also of all members of society, they are the main direction in the upbringing of the person of the present day [5].

A student who strives for good behavior, imitates a pattern, above all, begins to understand his capabilities, correctly determining his place in the team. Man is conscious and, being the Supreme Being of nature, also follows the example. Abu Raikhan Beruniy had indicated that willlessness, lack of self-control, was not a characteristic of man.

In his "Mineralogy", Abu Raihan Beruni states that "man is domineering in his passions, able to transform them, able to transform his soul and body into things that praise negative aspects, and gradually, by the methods outlined in the books on morality, overcome them". From this thought, it can be seen that any person must consciously understand his needs, self-control, self-control. In doing so, it is necessary for a person to be able to control himself, to have the strength and will to compose the qualities necessary for each mature individual [8].

Mirzo Ulugbek sees the cooling of students from their studies in the fact that educators treat them well and do not react. Accordingly, before the educator, self-education, thorough acquisition of knowledge is required. He knows that acquiring knowledge is a difficult serious job. He believes that to overcome these difficulties it is necessary to study life, to improve the mind in a constant image, to acquire knowledge, to understand the environment, to know [6].

Indeed, in the thoughts put forward by Mirzo Ulugbek, it is shown how much a person has the opportunity to face difficulties in life, to realize the meaning of life in them. In particular, it is shown that knowledge is the factor that contributes to success in this process.

Alisher Navoi, the Sultan of the word estate, also made valuable comments on the self – assessment of the individual and the concept of "I". Alisher Navoi argues that the future fruit of a person will also be as sweet as it can shape behavior, emotions and feelings in himself as he diligently controls, realizes, educates, educates, criticizes or encourages [7].

Alisher Navoi calls for the restraint of animal feelings and negative emotions, knowing that a person is an enemy in the path of self-education. In addition to guiding the formation of high feelings in self-education, our great-great-great-great-great-great-great-great-great-grandfather encourages that one must follow this path, demand that one be spiritually strong, and know the norm in humility [3].

It can be seen from the points of view that a person is explained by the fact that in self-education he is able to control emotions and consciously control negative emotions in himself.

Jalaliddin Davani addresses the problems of education and education, saying that "a person acquires positive qualifications as a result of Education". The child is without any defects at birth, achieving negative or positive qualities through self-education. Therefore, in order to create good qualifications in a child, it is necessary to deal with his upbringing from a young age, that is, from birth [2].

Analysis of the opinions of Eastern allomas on reflexive processes such as self-awareness, self-control, self-control, self-control, upbringing, assessment in an individual shows how relevant the views on this matter are. At the same time, reflexive processes are shown to be important in human maturation by our Eastern allomas.

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