

Review Article

EASTERN THINKERS ABOUT THE PHENOMENA OF SELF-AWARENESS

Khalilova Nargiza Ikromaliyevna¹, Bafayev Muhiddin Muhammedovich², Oribboyeva Dilafuz Dadamirzayevna³, Tulyaganova Gulnoza Alimjan kizi⁴

¹Candidate of psychological sciences, associate professor, Head of Psychology Department, Tashkent State Pedagogical University named after Nizami, Uzbekistan.

²Lecturer, Psychology Department, Tashkent State Pedagogical University named after Nizami, Uzbekistan.

³Lecturer, Department of Pedagogy and Psychology, Namangan State University, Uzbekistan.

⁴Doctoral candidate, Tashkent State Pedagogical University named after Nizami, Uzbekistan.
E-mail address: xalilova_1979@mail.ru

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Abstract

In the article there has been presented the scientific views of oriental scholars on the formation of reflexive processes such as self-awareness, self-control, self-education in personality formation. In particular, the role of personality traits and will in the human maturity of the encyclopedic scholars of the East, such as Abu Ali ibn Sina, Abu Nasr Farabi, Abu Rayhan Beruni, Unsurulmaali Kaikovus, Abdurrahman Jami, Jaloliddin Davani, and others.

Keywords: personality, self-awareness, self-control, self-discipline, will, moral perfection, behavior, emotional states, moral qualities, behavioral rules, education, upbringing, perfect person.

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INTRODUCTION

In the scientific heritage of oriental scholars, valuable insights can be found on the issues of personality formation and education, as well as the imposition of ethical standards by the individual. In particular, the works of Abu Ali Ibn Sina, Abu Nasr Farabi, Abu Rayhan Beruni, Unsurulmaali Kaykovus, Abdurrahman Jami, Jaloliddin Davani, Alisher Navoi in their works are the formation of the will and the characteristic of self-control, which is a component of personality have suggested that they are valuable.

In the Holy Qur'an, the Holy Book of Islam, tolerance of the will of the individual is recognized as a noble virtue. The main motive behind the desire for lust is the weakness and lack of knowledge. Because of the ignorance of the person, the desire for the desires of the soul is easily affected. That is why a person is called to use the mind and act right in life. It also points out that various defects in a person are determined by the weakness of the will and the lack of self-control.

Anger is one of the negative qualities that hinder the spiritual and spiritual development of the human being in the Qur'an. It is interpreted as a spiritual degeneration. Because when anger comes, the mind runs away, man loses control of his own will, ignorance of protecting his own interests, reputation, and even anger is damaging to human health. That is why Islam calls upon man to be wise and dignified and to control his emotions. Because the judgment in the case of anger is an act of ignorance. It is emphasized that suppressing anger must also have the ability to exercise self-control to the extent that it can be forgiven.

MATERIALS AND METHODS

From the foregoing, it can be seen that the formation of willpower qualities contributes to the development of personality traits. It is also recognized that self-control in the emotional state that occurs in humans is the most important feature of self-regulation.

The Naqshbandiya teaching, which perfectly embodies the Islamic ideals of human perfection, promotes human kindness, sincerity, honesty, diligence, honesty, and patience, condemns fraud, extortion, greed and riches.

Consequently, according to Islamic doctrine, the basis of human maturity is not only intellectual development, but also moral tolerance, endurance, tolerance, respect for one's own and other personality, and the formation of good manners.

According to Abu Nasr Farabi, if anyone is able to act in accordance with his will, he can direct his will towards good deeds and evil deeds, both spiritually and naturally. For this reason, every human being has the ability to produce virtuous acts or pleasant behaviors that are capable of doing both.

In his works, Abu Nasr Farabi points out such qualities as human endurance, patience, and endurance as the main criteria for spiritual maturity. He states that a person must be spiritually mature, strong in spirit, and able to cope with all kinds of internal opposition.

The views of Abu Rayhan Beruni about the rules of conduct that are inherent in human life are also of psychological interest. Believing that a person can attain true perfection only if he is beautiful both inside and outside, Beruni equates freedom and nobility with nobility. He insists that a person must always follow them. He says that a person should be able to exercise self-control and have the strength and the will to nurture the qualities that each mature person needs. In his book *Minerology*, the scientist states, "Man has control over his own passions, can change them, and nurtures his soul and body, and is able to turn negative aspects into compliments and gradually eliminate the defects in the books of morality."

It is clear from the aforementioned statements that the scholar acknowledges the importance of will and will in the human race. In particular, it emphasizes the manifestation of will and willpower in the individual's ability to control, control, and control his or her own positive and negative norms.

In his book *Kutadgu Bilig*, Yusuf Hos Xojib points out the importance of human behavior at various ceremonies, gatherings, meetings, receptions, the conditions, rules and principles of self-control.

The ideas put forward by the great thinker Yusuf Khos Hajib emphasize the need to pay particular attention to the issue of controlling one's moral conduct. Because moral conduct is an adornment of the human being and is one of the main aspects of personal maturity. At the same time, it is important that he

or she develops the will and the will to control the behavior of the individual.

Unsurlmaali Kaykovus speaks of femininity in the last chapter of the "Kobusnoma". It has three types of personality traits: intelligence, truthfulness and charm. Kaykovus considers the basics of sexuality in three ways: (1) to tell what he says is true; 2) not violating the truth; 3) promoting charity.

Kaykovus believes that all other qualities of a person depend on these three things. Allah shows the pillars of charm or humor in the following: courage, bravery, patience, commitment, good heart and pure language, not helping the poor, helping the poor, and keeping the evil from the good. , emphasizes the need for patience, generosity, honesty, truthfulness, clean clothing, and good armor.

In his work, Kaykovus argues that personality traits, self-control, and willpower should first and foremost create positive qualities and abstain from bad habits. It also requires strong willpower, patience, patience and willpower to create positive traits in themselves and to avoid negative behavior.

Umar Khayyam believes that the qualities in human behavior gradually develop. He argues that if a person does not have a good moral character, he must act and produce it and free himself from his evil will.

According to Umar Khayyam, behavior comes in two ways - through habit and thinking.

Therefore, in the view of the scholar, the character traits in humans are not innate but are formed throughout life. Therefore, people have different behavioral characteristics that are primarily a product of social life. Relationships and character traits play an important role in the individual's entry into society and in the acquisition of social behavior patterns.

According to Alisher Navoi, good manners are the foundation beginning of all human qualities. After all, the qualities of a true person are contentment, patience, humility, love, loyalty, generosity, generosity, goodness, kindness, and good manners.

Alisher Navoi pays special attention to self-discipline, understanding and correcting mistakes and shortcomings in the educational process.

In fact, Alisher Navoi emphasizes the will among the moral qualities and qualities inherent in a perfect human being. According to him, the formation of such important qualities as will, patience, persistence, courage, is essential to its perfection. The poet pays special attention to the issues of self-education, emphasizing the importance of this process through self-awareness, self-control and the wise choice of methods and means used in it.

Abdurahman Jami in his works pays great attention to the importance of upbringing. When it comes to parenting, he emphasizes that if everything goes well, it will produce good results if he or she is well-trained.

It is clear from the aforementioned that the leading figures in the art of speech also agree that the younger generation should focus on combining moral qualities and qualities such as diligence, contentment, and honesty.

Jaloliddin Davani considers enthusiasm and courage as one of the positive qualities of a human being, and explains that it is very important for young people to acquire such traits. A scholar who has a keen sense of humor also incorporates humility, gentleness, endurance and more.

Jaloliddin Davani sees courage as a concept that assesses one's actions and interactions with others. He says that if a person is in danger, he should behave, stay calm, not be harmed by failures, be patient, and call these actions ambitious.

Jaloliddin Dawani sees motivation as a submissiveness of the human mind: "Enthusiasm occurs at the command of the mind, and it becomes real only when it is acquired by virtues." So,

when a person wants to act courageously, it must, of course, be based on the command and necessity of the mind.

Jaloliddin Davani argues that people have individual differences in their willpower qualities. Specifically, he writes of the power of rage: "Some get angry quickly and get calm quickly, and some get angry and go away for a long time." Jaloliddin Davani acknowledges the latter as the best of all types of anger.

Jaloliddin Davani believes that it is possible to balance the negative mental state of people, and that it is possible to educate them through good advice, influence on the word, punishment and labor.

Undoubtedly, the ideas put forward by Davani on the formation of will and personality are still relevant today. It is important to recognize that the cultivation of enthusiasm, contentment, and patience is one of the most important requirements of today.

CONCLUSION

The essence of self-control by foreign psychologists, if self-control by Eastern scholars is linked to patience, endurance, tolerance and self-awareness, evaluation, education, management and behavior based on the personality traits, The structure, functions, types and characteristics of the personality, cognitive processes, emotional states, and interrelationships of the individual are analyzed in detail. Also, modern research has detailed the mechanisms of self-control according to the type of activity, the content of the educational process and the characteristics of the age.

Thus, it is recognized by the Eastern thinkers that the formation of standards of behavior in personal maturity, as well as the development of willpower, including the improvement of the system of self-control. Therefore, the ideas put forward in the scientific legacy left by our scholars can serve as a guide to educate young people not only mentally, morally, but also with strong will, determination and self-control in any situation.

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