

## THINKERS OF THE MEDIEVAL EAST ON REFLEXIVE PROCESSES

**Khalilova Nargiza Ikromaliyevna**  
Senior Lecturer of Psychology Department  
Tashkent State Pedagogical University, **UZBEKISTAN**

### ABSTRACT

The article analyzes some philosophical and psychological views of the thinkers of the medieval East about the processes of self-consciousness, the features of their development and manifestation in activity, interpersonal relations. From the position of the principle of historicism on the basis of scientific and theoretical analysis the content of the main approaches of thinkers on the selected topics is formulated.

**Keywords:** Eastern thinkers, self-consciousness, personality, spiritual development, self-education.

### INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

A huge breakthrough in science and technology, characterized by our time, is certainly based on the knowledge that has been accumulated by mankind over the millennia. In the formation of the scientific picture of the world, in laying the foundations of many modern sciences, the role of the scientific creativity of the great thinkers of the medieval East is great, in whose works modern researchers find all the new facts of profound comprehension of many natural and social phenomena. In this paper we have attempted a scientific and theoretical analysis of statements from the point of view of modern psychological science.

As we know, reflection is a complex integrative quality, conditioned by individual psycho-physiological and personal characteristics, abilities and human knowledge [6, p.9]. Understanding reflexion as a focus of thinking on oneself, on one's own processes, own products, is key in psychology and pedagogy [4, p.18]. Therefore, the study of this topic, not only from the standpoint of modern experimental approaches, but also in the historical perspective, certainly complements scientific knowledge, which cannot but affect the effectiveness of searching for their practical application

When analyzing the scientific and philosophical views of the thinkers of the East on the problems of reflection, first of all, it must be noted that they emphasized in every way the significance of self-awareness of self for self-development, especially for self-education. So, the great Persian poet and thinker Muslihiddin Saadi (1184-1292) wrote "And do not cry about other people's flaws, Take a look at yourself and shut up" [7, p.17], urging you to make moral demands, first of all, to yourself, to analyze their behavior in terms of relevant norms. Attention is also drawn to the fact that the thinker, by his advice, "is silent" as if in advance expresses confidence in the discovery by man of certain shortcomings in himself, from which he will be forced to remain silent because of some inner embarrassment. In other words, with a deep analytical reading, we understand that the author is unambiguous, points to some morbidity of the process of self-knowledge.

The importance of reflexive processes in moral self-perfection has also been repeatedly emphasized by the great oriental follower of Aristotle's ideas, which was given the title "Al-Muallim as-sony" - "The Second Teacher" (second after Aristotle) Abu Nasr Farabi (872-

951). In particular, enumerating the twelve main signs of morality, the scientist noted that the most important of them is decisiveness in the realization of those decisions which, according to one's own understanding, seem to him to be very important [2, c.187]. In other words, according to Farabi, not only resoluteness in the performance of the intended, but also the awareness of the decision made is a sign of moral development. Here it should be noted that Farabi's idea of the importance of self-consciousness in psychological development extends not only to relatively individual psychology, but also in matters of social psychology. We come to such a reasoning by analyzing his descriptions of a cultural society, where he clearly indicates that a culturally developed society clearly distinguishes such a feature as the occupation of each by that kind of activity that was chosen by his own will. In modern terms, if a society consists of people whose professional self-determination has passed consciously, this is an important sign of its cultural development. The importance of a conscious approach to decision-making, thinkers of the medieval East drew attention, among other things, to the fact that when taking certain actions a person should imagine their consequences and would be illegal if the subsequent decisions contradict the primary decision. As Abu Abdallah Rudaki writes (858-941), "You are not a gazelle: you go to my net, wanting it yourself, So do not seek liberation, do not break away dear!" [3, c.14]

For oriental thinkers, reflexive processes are the most important condition for manifesting feelings of empathy and sympathy. As Saadi writes, "Balsam to sick hearts, Who knows - you will suddenly become sick" [7, c.6], "Who does not know what oppression is, Compassion for the weak will not understand" [7, c.12]. Analyzing similar reasoning we understand that the great minds of the past call for an attitude towards others that is based on a deep awareness of themselves in their place. In their reading, only a person who realizes that someday he may find himself in the place of another can feel compassion for him.

In other words, the main condition for the manifestation of this most important quality, which clearly reflects the level of personal development, is the awareness of oneself in those conditions or conditions that another person is experiencing or can survive. Go, in general, the theme of cognition of a person by himself through another, often rises in the writings of thinkers of the medieval East. In this regard, they often recall the almost anecdotal case described by Fakhriddin Ali Safi (1463-1533) in his Remarkable Stories: "Once a person met a friend and asked how he feels. To this question the acquaintance replied that he felt exactly the same as he felt yesterday, the questioner. To which the inquirer already irritated inquired about how he felt himself yesterday. To this question the interlocutor replied that the questioner felt like yesterday, just as he now feels himself "[8, c.18]. Thus, it is quite obvious that in this example the recommendation to be more attentive to yourself is clearly visible in the case when other people show us a certain behavior or state.

Self-relation as a special reflexive process more than once became objects of philosophical consideration on the part of thinkers of the medieval East. So, for example, the great Abu Ali ibn Sina (980-1037) noted that "Man should not deceive himself with the opinion that he can digest poor-quality food, because as a result of this, malignant juices that cause illnesses and death are formed with time" [1, p.102]. In this provision, the medical recommendation of the scientist is clearly fixed, according to which a person must critically evaluate his capabilities, including nutrition, that is, he must realize the forces of his organism. The call for such a self-critical attitude is not only about the physical side of development, but also in the self-evaluation of their social, individual-psychological indicators. As Saadi wrote, "Why should you bow down before the master, when you are your own Khosrov great!" [7, p.16]. In other words, a person who realizes that he is in no way inferior to those he praises in terms of his

abilities and abilities, he should not make any separate "curtsey" in their direction. In a word, again, the main criterion that shapes the attitude to another, according to this philosophy, is the attitude towards oneself.

Eastern sages have always called for shunning those who are unable to adequately assess themselves. As Unusur al-Maali wrote to Kay Kavus (1021-98) in the world-famous "Kabus-name", "... do not communicate with ignoramuses, especially those who consider themselves wise" [5, p. 5-6]. The inadequacy of self-esteem by thinkers was seen as a reason to prevent the achievement of high levels. According to Farabi, "He who puts himself higher than what he really deserves - he blocked the path to perfection" [2, p.196].

In the writings of the great thinkers of the East, not only some general philosophical discourse on reflexive processes is encountered. There are also concrete examples of how some people tried to exercise, for example, self-control. In this connection, the case described by Hasein Vaiz Kashifi (1463-1531 or 1533) is rather interesting, which in the well-known treatise *Mukhsinova Ethics* describes a case when one of the rulers of that time before a certain meeting passes three sheets of notes to his assistant and gives an indication transfer them to him at a time when something from the discussion he will not like and his appearance will be noticeable as he begins to get angry. On the notes themselves were written edifying, urging you not to hurry, do not make decisions with ardor, remember that the Lord himself is assessing the correctness and justice of the ruler's affairs [9, p.232-233]. Of course, we are dealing with a certain technology of self-control.

How much it helped in each of the real cases, this is the subject of another discussion, we are all the more attracted by the fact that, firstly, there is an awareness of the importance of self-regulation and self-control, especially when making vital decisions, and secondly, there is attempt to come up with some kind of methodology that helps in coping with your mental state.

Thus, the primary analysis of some reasoning by thinkers of the medieval East on questions of reflection and self-awareness leads us to the following conclusions:

1. East thinkers consider the development of self-consciousness as the main condition for the formation of the morality of the individual, and first of all the ethics of the relationship to others.
2. Thinkers of the medieval East draw attention to the possibility of knowing themselves through the knowledge of the other.
3. Encouraging to adequately assess their capabilities, the great thinkers of the East, tried to convey what exactly could be a harm from the inadequacy of self-esteem.
4. East thinkers in matters of reflection not only discussed general theoretical aspects, but also tried to point to the practical possibilities of its improvement.

**BIBLIOGRAPHY**

1. Абу Али ибн Сина. Канон врачебной науки. Избранные разделы/ Каримов У.И., Хуршут Э.У. (сост.). - Ташкент: "ФАН" АН РУз, 1993. - 640 с.
2. Абу Наср Фаробий. Фозил одамлар шаҳри. - Т.: Абдулла Қодирий нашриёти, 1993 й. – 330 б.
3. Абу Абдулло Рудаки. Мать вина [Электронный ресурс]. URL: <http://www.sattor.com/russian/Rudaki.htm> (Дата обращения: 24.07.2011).
4. Акимов А.И., Акимов С.А., Мельников В.С. Компоненты процесса формирования рефлексивной готовности обучающихся образовательных организаций к профессиональной деятельности// Вестник Оренбургского государственного университета. – 2015. -№ 9. – С.17-22.
5. Кабус-наме (самые интересные рассказы) // перевод с персидского Дилором Саидовой под редакцией Айгараевой В.М. [Электронный ресурс] URL: [http://russian.irib.ir/knizhnaya-polka/item/download/251\\_bc1a7f639c3285f3befafce7cfcda5f](http://russian.irib.ir/knizhnaya-polka/item/download/251_bc1a7f639c3285f3befafce7cfcda5f).
6. Метаева В.А. Методологические и методические основы рефлексии: Учеб. пособие / Рос. гос. проф-пед. ун-т. Екатеринбург, 2006. - 99 с.
7. Саади Муслихиддин Ширази. Содержание из “Бустана”. [Электронный ресурс]. URL: <http://www.sattor.com/russian/Saadi.htm> (Дата обращения: 24.07.2011).
8. Фахриддин Али Сафий. Латофатнома (Латойиф ут-тавойиф) / [ Форсчадан Ҳожи Сотимхон Ҳожа Инъом Мунаввар тарж.]. – Т.: Адабиёт ва санъат нашриёти, 1996. – 192 б.
9. Ҳусайн Воиз Кошифий. Футувватномаи султоний. Ахлоқий муҳсиний. – Т.: «Ўзбекистон миллий энциклопедияси» Давлат илмий нашриёти, 2011. – 374 б.