

## THE PROBLEM OF SOCIAL INTELLECT AND ITS COMPONENTS IN THE WORK OF ORIENTAL THINKERS

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### ASBTRACT

This article discusses the components of social intelligences in the writings of scientists East. Origin describes the processes of personality and their social psychological ideas. Analysis of their work as an example.

**Keywords:** Intellect, intuition, empathy, learning processes, learning, social reasoning.

### INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

The study of any subject begins with the study of its historical dimension. Today, many scientists are interested in social intelligence. This term is close to science in the near future. Based on the general model of «intellectual structure (SI)», Guilford defines social intelligence as a intellectual capacity, which determines the success of communication and social adaptation. This ability is based on the knowledge of a scientist, knowledge of human behavior and the ability to foresee the consequences.

This concept developed the scientific revolution of E. Thorndike in the 1920s. He defines it as one of the types of intellectual capabilities, the basic principle is «the understanding of people and their reasonable management».

G.Ayzenk considering social intelligence as one of the three independent concepts of reason. He called their biological, psychometric and social.

According to the intelligence of the scientist, which was formed during the socialization, under the influence of social, social and cultural conditions.<sup>1</sup>

It should be noted that the Eastern scholars who lived and worked in the Middle Ages, the idea of social consciousness in the last century, many intellectuals who are our compatriots who are trying increasingly to comprehend the mind and social intelligence.

However, it is interesting that they did not call it the concept of social intelligence. Extensive concepts presented in the works. Let us briefly present their work. For example.

Although **Abu Abdullo Muhammad ibn Musa al-Khorezmi** did not write his own work on psychology, we examined the factors affecting human psychology in his work. He was mainly engaged in mathematics, astronomy, geography, medicine and historical research. In his "Mafatih al-Ulum," he tries to explain the essence of the soul, criticizing the main aspects of Platonism. Thus, he also refuses to teachings of a religious spirit. Explaining the human spirit, he is close to Ibn al-Farabi.

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<sup>1</sup> Вестский военный университет. 2011. № 4 (27) .S.54-60. Федоренко А.В.

Although Al-Khorezmi was mainly engaged in mathematics, mathematics was largely associated with human life and the development of society. Al-Khorezmi demonstrated the breadth of human thought, creativity and discoveries in his life. Through the study of these scientific works, a scientist can fully respond to the cognitive components of social intelligence.

The study in the works of the scientist studies the deeper processes (cognitive). The mathematical process of Al-Khorezmi is not a set of numbers, but a combination of events that require complex and in-depth study, combining socio-historical processes related to man and humanity. This can be seen in the life and mind of a person, in his mind and imagination, in their decisions.

Khorezmi in the brochure "Al-Gill and Al-Mucobala" for three groups of scientists.

- 1) «One of them will do what has not been done with them, and will leave it to the next generations and will excel others».
- 2) «People from the past will be able to interpret their work and ease the difficulties with which they are easier to understand».
- 3) «He or she discovers some flaws in some books and links the broken ones».

Al-Khorezmi wants to show here the character of scientists, the level of research, the level of their thinking, the causes and interests that they set for themselves, as well as the causes and instructions. Al-Khorezmi wants to show here the character of scientists, the level of research, the level of their thinking, the causes and interests that they set for themselves, as well as the causes and instructions. He puts 4 elements on the basis of matter. The interpretation of the idea of explanation by Al-Khorezmi explains that the result of "intelligence of activity", "material intelligence" and "acquired intelligence" is the result of progressive human knowledge. Al-Khorezmi explains the logic of thinking and thinking in people's minds and brings them closer to the ideas of Aristotle.<sup>2</sup>

It is worth noting that the well-known scientist G. Aysenk, who studied the problems of intellectuals, also has the same features as the ideas of Khorezmi in explaining social intelligence and general intelligence.

**Abu Nasr Muhammad ibn Muhammad ibn Tarkhan ibn al-Farabi.** Farabi's works also contain an understanding of the human spirit. Farabi also contain an understanding of the human spirit. Farabi's teaching on spiritual processes is inextricably linked with his philosophical doctrine. He was deeply connected with Greek philosophical philosophy.

He studies the works of Aristotle, such as Metaphysics, Categories, Hermenics, Analytics (First and Second), Topica, Sophistry, Rhetoric, Poetics. All this is devoted to the study of works of Greek thinkers.

In the works of the scientist «The Idea of Intelligence» and «Booklet on Intelligence» Farabi answered many philosophical questions and testifies to its wide breadth.

Another important work of Farabi is the work of the «views of the people of the idyllic city». He also wrote such works as «The Beginning of Science», «What to learn from philosophy», «The value of philosophy», «Relations between Aristotle and Galen»

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<sup>2</sup> Ф.Абдурахмонов. Развитие психологических идей в восточной ориентации (методика преподавания). «Ношир» Ташкент-2012. 19-20 страниц.

The scientist's teaching on psycho-psychological processes, that is, his contribution to the development of psychology, is closely related to his philosophical doctrine.

Farabi's views on people and his psyche are explained in a number of his works «Ideas of the Ideal Urban Population», «Philosophical Questions and Answers», «Essence of Questions», «Depending on Body Shapes and Forms», «Meaning of Wisdom», analysis.

It should be noted that the psychological doctrine of Farabi is based on the achievements of Central Asia, Iran, India and Ancient Greece in the natural sciences.<sup>3</sup>

Philosophy clearly describes two aspects of the learning process, sensory and mental well-being, explaining that these two processes are interrelated and that mental knowledge cannot arise without emotions.

Farabi points to two features of the process, reflecting their mutual thoughts and differences. Farabi's book «The Value of Intelligence» deserves attention.

This brochure describes the use of intelligence in the Middle Ages in various philosophical religious movements.

Therefore, this booklet is also important not only for understanding the interpretation of Farabi's mind and mind, but also for understanding the meanings of medieval social-philosophical ideas, in general, the meaning of mind.

In this brochure, the concept of the Farabi mind is used in six different meanings, with six differ The most important aspect of this brochure published by Farabi is that the Farabi mentality is a mental process, on the one hand, and on the other hand, it is the result of external influences, the result of learning.ent types of dependencies.

These two factors are intended to show that the mind is associated with the role of the mind, generalization and insight.

According to Farabi, intelligence is simply associated with the innate power inherent in human power.

People will have the ability to understand, understand, reason, think, give birth to the power of reason and not be aware of the origin of these qualities that develop through the growth and perfection of the child.

In another part of the book, «intellect» and «cleverness» can be seen as a result of training, learning, experience, and learning various skills.

First, the connection of the mind with constants of apparent strength is part of the human mental processes.

Secondly, Farabi indicates that the enrichment of intelligence in the process of life, in the process of education, is associated with education.

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<sup>3</sup> This work is 21-23 pages.

In Farabi works there are also a number of other problems of the human psyche, which are also considered valuable ideas about the will, ability, emotions, talent, creativity, will and optimism.

Farabi expresses his thoughts about psychological, social and psychological ideas and their analysis in his work "Thoughts about nations and nations". psychological, social and psychological ideas do not analyze psychological concepts.

The philosophy of human thinking has great potential, but only it manages to do this and put it into practice, showing that a person is about to rise, and his thinking is done with the help of transmitters who receive it from outside, with acquired knowledge and skills.

**Abu Ali Ibn Sina's** interest in psychology stems from the teachings of Aristotle «about life» and also through the study of the teachings of other ancient members of ancient times.

Such great oriental influences as al-Kindi, Ar-Razi, Farabi have a great influence. The foundations of psychology's interest in Ibn Sina can be found in studying the questions of the unity of the body and soul, which is one of the most important questions of philosophy, by searching for answers to these questions. As you know, Ibn Sina was influenced by the teachings of Aristotle in the interpretation of body and soul, mental processes and organism. Therefore, studying the many philosophical and psychological problems, there was hesitation between materialism and idealism.<sup>4</sup>

Ibn Sina writes about a man, about his structure:

«Human beings are made up of two substances, soul and body. The body is an instrument of the soul with all the organs of the body, and the soul uses the body during its functioning».<sup>5</sup>

Ibn Sina is referring to the moods that occur here and controls his state of mind and body.

In fact, regardless of how the human spiritual condition of the person is hidden, his actions and his inner feelings are reflected.

After Aristotle, Ibn Sina demonstrates that processes are unique to animals and people. At the same time, animal psychics are instincts, and mental logic is only human, he says. The brain is the human body of the mind, it perceives, preserves intuition and controls its imagination. Ibn Sina is trying to study the structure of the nervous system and establish that it is associated with spiritual states.

According to Ibn Sina, the center of sensation is the center of sensation in the center of the brain. According to Ibn Sina, the views of Abu Ali ibn Sina on the existence of certain neuromuscular centers in the brain are the first in the brain.

This statement indicates that his progress in science led to practical and theoretical generalizations.

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<sup>4</sup> This work. 33 pages.

<sup>5</sup> This work. 33-34 pages. Ibn Sina. Tolkovaniya dreams. Tehran. 1935.p.4.

The central recognition of human knowledge, movement, and spiritual brain power - suggests that Ibn Sina has progressed much more than his first mentor, Aristotle. Aristotle was known as the center of the human body.

Ibn Sina has three types of mental strength: Movement, separation of the body (from the brain to nerve fibers), which combines movement with the body, general strength (that is, vision, hearing, taste, smell, skin strength) and mental strength. The mind adds imagination, memory and thinking to power.

Analyzing the psychological processes, Ibn Sina praised the human mind that is thinking.

«The power of thinking», writes Ibn Sina in the form of events that reflect good and evil truths and lies in the imagination.<sup>6</sup>

He thinks that a thinking person analyzes the system of knowledge and skills that he acquired in practical life, in the process of thinking.

The scientist writes that an object perceived in memory can be distinguished from a distorted object and a perceived mind. Obviously, the imagination and memory of Ibn Sina make you think. This is a huge task, but it is impossible to confirm the truth. Taste is at the center of the human mental process. Whether a person perceives or imagines the imagination, he is still analyzed by human thinking. Ibn Sino also explains the theory of knowledge in the above materialistic principle. He writes that he uses knowledge and emotions to express his thoughts and feelings through emotional intelligence. «It seems», writes Ibn Sino, «this force is not only external matter, but also our perception». When it comes to certain aspects of the hadith and features of the hadith, the mind can perceive the essence and inner circle

**Abu Raykhon Beruni** is one of the most prominent scientists in the Central Asia. His more than 150 scientific legacies were the epitome of history. «People of Khorezm», «Method of determining the movement of the sun», «Geodesy», «India», «Mineralogy»

Beruni was an idealist in solving the main problem of philosophy. The philosophical ideas of Abu Raykhon Beruni were mainly revealed in letters and short stories with Ibn Sino. Abu Raykhon Beruni sought to study and learn about his scientific results.

According to Beruni, sensory knowledge is the basis of the learning process. If there were no senses, they would not have knowledge about the world and its structure.

For example, if people are invisible, they will have no idea about colors. The man stops and describes each of his feelings.

Abu Raykhon Beruni is the subject of analysis, as well as issues such as the emergence of man, the emergence of society, the emergence of society and human needs.

Although Abu Raykhon Beruni has no psychological work in his works, his works also discussed some issues of the spirit in public opinion and in the problem of human problems. For example, it turned out that human thinking, perception, knowledge, creativity and need.

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<sup>6</sup> F.Abdurahmonov. The development of psychological ideas in the eastern orientation (teaching methods). «Noshir» Tashkent-2012. P.35.

The moral and psychological image of a person is based on the external environment. This indicates that the change in human behavior in his own hands, that is, his character, his motivation and the spiritual state of his education, based on his own interests and interests. Beruni mentioned in his works that a person must control his behavior, his emotions and his spirit.

**Mahmoud ibn al-Hussein ibn al-Kashgari** lived in the XI century. His work is called «Devon lugat it Turk». This work was written as a poem. The essence of love is love emotions, scenes of nature, poems that express relationships with time and people.

In addition, this is the opinion of a psychologist, a psychologist and a psychologist. Poems in Devon include poetry, the dignity of science, respect for scientists, human nature, hospitality, mood and pathetic behavior that provoke a negative character, greed, treachery and so on. Human psychological processes and human nature have been widely discussed.

Ahmad Yugnaki lived in the XII-XII centuries. His famous work “The Reality of Truth” is a didactic work. One of the most important attributes of human nature thanks to the work of Mutafakir, is that you need to refrain from talking, to speak in kind words, to be able to keep up, stretch, develop this characteristic character.

Here people need psychological qualities, such as patience, endurance, determination.<sup>7</sup>

Ahmad Yugnaki also teaches philosophical questions on the basis of education. Ahmad Ugnaki describes the problem of educational psychology in moral psychology related to human psychology.

As he develops in the course of human existence, he also emphasizes the formation of psychological processes associated with his mentality and survival.

In this, Yugnaki explains that artificial knowledge, language and vocabulary, morality, education and education are the basis for a person to focus on these processes as people.

It is noteworthy that attention was paid to the process of socialization.

Abdullah Avlonius is a famous Uzbek scientist. She writes a lot in her life. These include information about the behavior and behavior of a person in his works, such as «First Teacher», «Second Teacher», «School Flower», «Flower or Turkell's Morality»

He divides the behavior and behavior of a person into good and evil groups. Avlonius included the following good-natured behaviors: these are: perseverance, zeal, perseverance, knowledge, patience, discipline, conscience, hayo, perception, admiration. On the contrary, the negligence of bad manners condemns such characters as self-consciousness. His famous work is devoted to the «Turkestan Guliston or Moral» in the spirit of man and in Athena's behavior.

Avloni attaches great importance to the enlightenment of man, which is the basis of society. Avloni in his works is sociologically - psychologically and philosophically characterized by

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<sup>7</sup> F.Abdurahmonov. The development of psychological ideas in the eastern orientation (teaching methods). «Noshir» Tashkent-2012. P.53-53

the fact, that human morality, knowledge, knowledge, skills, abilities, intellect, interest, thinking, needs and maturity, in other words, spirituality is a great asset for society.

Avloniy, it is dealing with the problems of human morality, and analyzes many of the concepts. For example, you can emphasize love, friendship, patience, intelligence, vocabulary, coercion, speech, intuition, attention.

In conclusion, it should be noted that in the works of well-known scientists of the Uzbek people of the countries of central asia all questions are studied. In particular, he described social intelligence and all its components in his scientific work. Interestingly, in the near future (at present) interest in a deeper study of social intelligence, which is widely covered in the works of Oriental scientists.

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