

NATURE OF IMAGE AS AN ELEMENT OF CULTURE IN THE PHILOSOPHY OF ANCIENT THINKERS

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ABSTRACT

The article gives definitions of the concept of image, the nature of image, in terms of scientific analysis, which are most commonly found in scientific literature. The article deals with the nature of image - as a cultural element in the philosophy of ancient thinkers such as Ibn Sina, Al Farabi, Confucius, their views, ideas, views.

Keywords: Image, image, symbols, historical and theoretical analysis, Oriental thinkers, Confucius, Ibn Sina, Al Farabi, treatises, teachings, views, morality, education, culture.

INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

The scientific study of the spiritual world and the thought process of the great people of the past, who made a great contribution to the development of civilization, plays a major role in fostering a sense of pride in future generations. The works of outstanding minds reflect the achievements of human thought of a certain historical period, the way of life of a large group of people of this or that time. There is an assumption that the term "image" comes from the English language. It conveys at least five meanings - image, statue - idol, metaphor, icon, similarity. But, given the fact that this term has existed since ancient times, it is impossible to say with certainty that "image" is derived from French or English is likely to be borrowed, as evidenced by the transformation of its content years and almost simultaneously the later appearance in both of these languages.

In defining the concept of image, the nature of image, from the point of view of scientific analysis, which are most often found in scientific literature, the psychological dictionary links the concept of "image" and "image": "Image - (English. Image - image) - formed in mass representation and having the character of a stereotype, emotionally colored image of someone or something ... Image is formed spontaneously, but more often it is the result of the work of specialists in political psychology, political advertising; image reflects the social expectations of a certain group, so its presence in some cases provides the subject with success in political or business life" [5].

In turn, it should be noted that the nature of image, the concept of image and its formation in the symbols and images of group norms, were laid down in ancient times: Aristotle, Seneca, Socrates, Plato and others. In medieval Oriental times: Al Farabi, Ibn Sino, Al Biruniya, Alisher Navoi, Jalalaladdin Rumi, Mahmud Zamakhshari and others; in Renaissance times: L. Valla, M. Finchio, N. Machiavelli and others. They are presented in the context of: the interaction of soul and body, the interaction of personality and society, communication and moral self-improvement, beauty and harmony.

It is in antique philosophy that the idea that the knowledge of each thing begins with appearance is formed, because it is "by appearance something is called something and so and so". The image of a thing is a body shell, according to ancient philosophers, not accidentally, it is a body shell, coded by the expression of his idea.

Ancient Chinese thinker Confucius said that "a person is measured not from foot to head, but from head to sky". This should be considered in the process of creating an attractive image. The image of the "Noble Husband" occupies one of the central places in Confucius' doctrine, he is given the role of an ideal man, an example to follow, who, regardless of his origin, cultivates moral values, knows his duties and acts for the benefit of the society he serves. In order to achieve the ideal of the "Noble Husband", a holistic system of education and training is needed. Human nature in Chinese tradition includes two levels: innate qualities and the ability to improve oneself. A human being possesses few qualities, and it is still necessary to be able to apply them by concentrating the will and regulating his behavior. [2]

For example, during the Middle Ages, Ibn Sina emphasized in his writings that one should be clear mentally, clean morally and tidy physically. As shown by our historical and theoretical analysis of Ibn Sina's psychological views, the image of a harmoniously developed person, where the thinker develops means and methods to improve morals, overcome lowly moral qualities, strengthen goodwill, based on the humanist and rationalistic essence of his philosophical doctrine, can be traced in all his teachings. [3] In Ibn Sina's teachings, morality is closely linked to the freedom of choice of a person, which predetermines subjective preconditions for the realization of the main goal of moral education. This theory of Ibn Sina mainly boils down to the ability of mentors to conduct a dialogue on this topic, to explain to their students the importance of freedom of choice for improving and developing a person.

It is also undeniable that throughout the existence of society, the image factor had a significant impact on the course of political processes. It is this fact that the problem of the image of an ideal ruler, one way or another, was addressed by a considerable number of thinkers. The works of Aristotle, Seneca, Al Farabi, N. Makiavelli, T. Hobbs, Hegel, J.-J. Rousseau, etc. contain speculations about the relationship of personality and power, the nature of man in politics, what should be a citizen, ruler, how should the power look like in the eyes of society. In different times, in different epochs scientists and philosophers tried to create models of different states. Each of them singled out his or her certain types of state, tried to show which state is better for the society, and which is absolutely unacceptable. Among them Al-Farabi also has a special place.

Today, many politicians, historians, philosophers, statesmen turn to Al Farabi's treatises because his ideas and views give the right direction to the development of man, society and state. One of the main issues considered in Al-Farabi's treatises was the question of types of states. In his treatise on the views of the inhabitants of a virtuous city, he called the state a city. What types of state did the philosopher identify? Which for him seemed ideal and which was wrong? And what did he call them and by what criteria did he share them? "The state is the heritage of the people," says the scientist, "connected to each other in matters of law and common interests. The reason for this connection of people is not so much their weakness as, so to speak, their innate need to live together" [1]. In our opinion, relevant to the analysis is his idea of a kind of city-states, "ignorant" and "virtuous". In the "virtuous" city, according to the philosopher, there is order and high moral qualities of the inhabitants themselves. And the philosopher compared the inhabitants of the "ignorant" city with animals "willing to harm and destroy, without any visible benefit to themselves.

As a result of our historical and theoretical analysis [4], we can conclude that the philosopher described the stereotype in the views of the inhabitants of the "virtuous city", emotionally colored image of both "virtuous" cities and "ignorant" cities. As we know from modern image studies, image formation is spontaneous, but more often it is the result of the work of specialists in political psychology, political advertising, and these specialists were philosophers, progressive figures of their time; image, in the modern concept, reflects the social expectations of certain groups, so its presence in some cases provides the subject with success in political or business life. It is on the basis of our historical and theoretical analysis that we concluded that in the times of the medieval East, there were certain representations of the image of a model city, its leader and its residents, i.e. a city in the modern sense with the image of a model to follow, which is very important for living in society. The idea of human social nature is also a fundamental premise in Ibn Sina's philosophy. He was convinced that man can only find happiness and well-being in society, and therefore considered the common good to be preferable to the personal one.

The idea of Ibn Sina, like al-Farabi, of representing a virtuous city and a true ruler, is the eternal dream of the peoples of the Near and Middle East of a "just state" and a "just ruler". The challenge for further research, therefore, is to solve these problems with sufficient material and to open up other trends in the interpretation of the philosophy of Oriental thinkers, making them available to all those interested in their work.

If one chooses an image for the essence of image understanding, one can trace the multiplicity of its interpretation in relation to each philosophical trend and depending on the time interval. Starting from gnoseology, where images of the world or reflection of this world in human consciousness were traditionally considered to be the passive form of such reflection. This was explained by the fact that in the process of perception it served as an auxiliary means by which the imagination was formed, by its nature similar to the real picture, without changes and new shades. Already from the end of the XIX century. there is a certain transformation through which the image becomes a sign, or rather a symbol, which performs its function is not automatically, and requires explanation and interpretation.

Thus, from what we have said above, we can assume that back in ancient times the image was not only formed as a social phenomenon, but also appeared in two forms: real - real and fictional - artificial. It represented a certain element of culture, because it was based on the moral qualities of the individual, was an integral part of national rites, reflected the basic social concepts of how a person should interact with people around him. Even then, image was a powerful force that shaped the behavior of the individual in different situations.

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