

## RESEARCH OF THE PROBLEM OF PERSONAL SELF-CONCEPTION FROM THE VIEWPOINTS OF EASTERN THINKERS

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### ABSTRACT

The article focuses on the development of self-awareness in the perspective of Eastern thinkers. In it, the main focus is on the fact that the formation of self-awareness in a person is the result of the conditions of the social environment and education, which is reflected in the ideas put forward by them. In particular, they show that the maturity of a person is determined by the level of his perfection.

**Keywords:** personality, self-awareness, social environment, interpersonal relations, socialization process, parental relations, moral qualities, humanity, social quality.

## ИССЛЕДОВАНИЕ ПРОБЛЕМЫ САМОСОЗНАНИЯ ЛИЧНОСТИ ВО ВЗГЛЯДАХ ВОСТОЧНЫХ МЫСЛИТЕЛЕЙ

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### АННОТАЦИЯ

Статья посвящена вопросам развития сферы самореализации в процессе созревания личности во взглядах восточных мыслителей. В нем основной акцент делается на том, что формирование самосознания у человека является результатом условий социальной среды, воспитания, отраженных в выдвигаемых ими идеях. В частности, они указывают на то, что зрелость человека определяется степенью достижения им совершенства.

**Ключевые слова:** личность, самосознание, социальная среда, межличностные отношения, процесс социализации, родительские отношения, моральные качества, гуманизм, социальное качество.

A human child enters into social relations for the first time in the family in which he was born and raised. His socialization takes place primarily from his family, in the system of interpersonal relations. People who enter into initial social relations with him are: his parents, siblings and other members of his family. How the child was brought up in the family, what kind of psychological climate prevailed in the family, and how the relationship with his parents was, is important for the child to develop into a mature person in the future and to find his place in life.

Many thinkers of the East, such as Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali Ibn Sina, Yusuf Khos Hajib, Kaikovus, Alisher Navoi, left their opinions on the issue of socialization of the individual as a legacy to the next generation in their works.

According to Farabi, the mental and physical condition of a person depends on the influence of external factors (social and natural environment). He believes that the influence of the social environment on human thinking and development lies in his socialization in society. "Each human being is designed in such a way that he needs many things in order to live and reach the highest level of maturity, which he cannot acquire alone, to acquire them, a community of people is needed. The activities of the members of such a community as a whole provide each of them with what is necessary for survival and maturity. Therefore, human beings multiplied and settled in the inhabited part of the earth, as a result, a community of people came into being," says Abu Nasr Farabi. A person cannot achieve perfection alone. He believes that being in contact with others will require their support or relationships. This can be achieved through proper education, because the purposeful education makes a person intellectually and morally mature, in particular, a person learns the laws of nature and society correctly, leads the right way in life, and has the right relationship with others. [1].

The pharaoh said that the moral and spiritual perfection of a person is not determined by anyone, but is in the hands of a person, that is, a person creates his own destiny. Because happiness is not in the other world, but in this real world, in life.

The main criterion of perfection is the basic qualities of a mature person who can meet the demands of society and serve this society. According to Pharaoh, only man has the ability to know on earth. He says that knowing the truth is one of the natural states of human development. Allama says that there are two characteristics that belong to the human race. One is the characteristics given by nature, and the other is the characteristics acquired through education and training. Enlightenment is the art of directing the desire and will of the student in the right direction, says Farabi [4].

According to Farabi, almost all social qualities of a person are formed and developed under the influence of the external social environment. Therefore, goal-oriented education and the free choice of the student take a leading place in the formation of human qualities.

According to Ibn Sina, the influence of the natural and social environment on the human factor is of particular importance. It is noted that the influence of social classes is especially important in its development. Spiritual mastery of reality is characteristic of the human race. The difference between man and animals is that God has given him intelligence. Thanks to him, the human race can distinguish between goodness and evil, intellectual maturity from falsehood, error, friend from enemy. The light of reason makes a person free from the influence of random forces. The mind is "the scales of wisdom." In the process of cognition, the sense organs and the observation based on them act as the closest assistants of the mind. By means of the science of logic, a person learns what he does not know through what he already knows, and develops the skills of correct thinking. The real essence of alloma thoughts is that a person transforms all the knowledge, skills and abilities acquired during the development of life into a living reality under the influence of the social environment.

Ibn Sina emphasizes that the social environment that surrounds him plays a special role in the formation of a person, that this environment affects not only a person's knowledge of the world around him, but also the formation of good or bad aspects in his character, therefore, it is necessary to be careful in raising children and keep them away from a bad social environment [3].

In the teachings of the encyclopedist Abu Rayhan Beruni, related to his spiritual and moral views, labor ethics, education, education, profession, knowledge and enlightenment are analyzed in a dialectical unity. Of course, it is not without reason that he wrote that any field of practical human activity cannot be realized without their interaction. In Beruni's spiritual and moral teachings, hypocrisy, lying, slander, rudeness, theft, falling for each other, and selfishness are included in the category of vices. According to Beruni, honesty, justice, justice are signs of high spirituality and good manners. Even if it is at your own expense, he teaches you to speak the truth, do not turn your back on the truth, approach everything fairly and objectively, and he himself becomes an example of lifelong loyalty to these ideas and teachings. According to Beruni, humanity is the level of spirituality of people, and it is also related to their ability to cultivate positive moral qualities. An intelligent person only enjoys the value of intellectual activities that are not transitory. A person's spiritual image and way of life is related to how he can control his emotions. An intelligent person enjoys only non-transitory intellectual activities and values. A person's spiritual image and way of life is related to how he can control his emotions. He considers the human being as a child of nature, and says that every person should be intelligent, have high morals, and be educated. In all his works, it is emphasized that human perfection depends on the development of thinking, health and physical strength. Beruni's views on intellectual education are expressed in his thoughts on the processes of learning and knowing.

Beruni believed that the all-round development of a person is primarily related to hard work, education, and becoming a professional. According to him, a person is perfect and satisfied with his mind and enlightenment [2].

It is known that three things (heredity, environment, upbringing) play the main and leading role in human development. Philosophers, scientists and pedagogues have interpreted them differently.

When Abu Rayhan Beruni talks about human perfection, he sees it as beauty, beauty, nobility, and courage. "We don't call him a brave person," writes the scientist, "who eats breakfast in the morning and eats and drinks in the evening." A brave person is a person who sooner or later harms his enemies and benefits his friends. At this point, Beruni cites a story: Abdullah, the son of Caliph Umar ibn Abdulaziz, bought a precious stone ring for a thousand dirhams. His father heard this and wrote a letter to his son: "According to the news that reached me, you bought a ring. My advice to you is to immediately sell that ring and feed a thousand hungry people with its money. In this story, Beruni emphasizes that a perfect person is a person who can do good to everyone. In the work, a perfect person is embodied as a symbol of a person who can love people, who can honor his mother and father, a patriot and a hero.

Beruni uses pride in the sense of good behavior and says in his book "Memorials from the Ancient People": "Pride is really a good behavior and superior actions, acquiring one's scientific wisdom and cleaning it from existing impurities as much as possible. Whoever has these qualities, the judgment will be in his favor, and whoever lacks them, the judgment will be against him" [2].

Yusuf Khos Hajib's enumeration of the moral qualities put forward in his work "Kutadgu Bilig" shows how well the scientist knew the problem of the perfect human being. Positive qualities such as humanity, honesty, correctness, purity, love, loyalty, mercy, kindness, honesty, justice,



trust, loyalty, politeness, sweetness, generosity, courage, diligence, humility, respect and reverence, entrepreneurship, intelligence, honesty, goodness are glorified.

Yusuf Khos Khajib in his work "Kutadgu Bilig" makes a number of comments about the management of society and the state. For example, a person appeared in the world, and only educated people did good deeds and conducted a fair policy. The fact that a person was given knowledge, education, and intelligence from the moment of his creation shows that people are purified from evil because of this knowledge and intelligence. Even the rulers say that if the country and the state are managed with intelligence and knowledge, the people will be prosperous and live a full and peaceful life. He puts power and weapons second only to intelligence and knowledge.

He divides the rulers of the country and the rulers of the people into two categories, the first are the beggars who conduct a just policy and the second are the wise scholars. Because politicians lead the country, scientists provide educational guidance [5].

In his work "Nightmare", Kaikovus also gives guidance to the students who are on the path of becoming a perfect person. To be healthy and satisfied all the time, to refrain from idleness, to be always cheerful and active, to read books, not to be sad in the way of learning, to repeat knowledge in order to memorize it, to memorize, to fight for the truth in knowledge, not to imitate, to always keep books and other educational tools by one's side. repeating it memorizing fighting for the truth in knowledge not imitating always keeping books and other teaching aids with you speaks less listens more. In the path of knowledge, not to retreat from the debate, but not to turn it into a quarrel, emphasizes the need to express one's opinion with proofs and arguments [3].

Navoi is a real person - pure, hard-working, conscientious, honest, generous, polite, humble, thoughtful, kind person. He says that in order to develop such qualities in people, it is necessary to educate them in these noble qualities, and he defines moral qualities and explains their consequences. In particular, in the first part of the work "Mahbub ul-Qulub", Navoi pays special attention to their spiritual images while thinking about people of different classes. He talks about the fact that when kings act with justice, peace, tranquility, prosperity, and abundance reign in the country, and that his servants act honestly towards the king. When thinking about different professions, the professional skills, conscience, and behavior of each profession are discussed separately. For example, doctors say that the doctor should be skilled in his work and compassionate to the sick, and they should be harmonious and wise in nature. Alisher Navoi continues his thoughts: let his words be soft and cheerful, and be modest and kind."

Navoi dwells on the moral qualities of a person and good character, first of all he gives a definition of each human virtue.

He includes qualities such as contentment, patience, humility and manners, love and faithfulness, generosity, diligence, kindness, kindness, and gentle volunteering (hilm) to good deeds, and after the description of each one, he completes his thoughts by means of reprimands and stories. Along with the description of the above-mentioned qualities, Navoi talks about the bad vices that are opposite to them and also describes the ways to get rid of them.

While thinking about manners, which is considered the most important criterion of morality, he said: "Manners earn the blessing of the elders, and they will enjoy the blessing of the blessing

for life. Adab puts the love of the little ones in the heart of the great ones, and it remains in the heart of love forever.

It makes the youth look great. The people know their way of life. It closes the door of people's disrespect and protects a person from ridicule and humiliation. He puts his human nature on the path of humanity and rests his human client in the destination of humanity. You will see that when you get some results from it for the little ones, it will be enough for the adults [4].

It can be seen from the mentioned points that the team and its educational influence play an important role in the development of personality. It is natural that people's behavior and actions have a direct impact, especially in a community where a person is being brought up to maturity. These issues are analyzed theoretically and practically in the works of our scholars.

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