



Some comments about the psychological views of Eastern thinkers

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ABSTRACT

Based on the relevance of education of young people and the formation of their character in a positive way, we found it necessary to reflect on the psychological views of Eastern thinkers. In this article, we focused on the social and psychological factors that cause the formation of the personality, defining the psychological and pedagogical conditions, as well as the ideas and concepts about the spirit. Information was also given about the role of human spirit as a psychological mechanism.

The article focused on the philosophical and psychological views of Central Asian thinkers Abu Raikhan Beruni, Abu Nasr Farabi, Ahmed Yassavi, Abu Ali Ibn Sina, Husayn Vaiz Koshifi, Pahlavon Mahmud and others.

Keywords:

Psychological views, perfect person, mind, soul, spirit, Eastern philosophy, spiritual state, worldly sciences, religious sciences psychoanalysis, spiritual education, hygienic education, brain function, psychophysiological characteristic.

Introduction. Although the doctrines of the Eastern and Western thinkers about the soul and soul have certain similarities, they are fundamentally different from each other. For example, in the psychological views of the ancient Western thinkers Plato and Thales, the characteristic features of that period are clearly noticeable, but such cases are not noticeable in the teachings of Eastern thinkers.

One of the great thinkers of the ancient East, the Chinese philosopher Confucius (551-479 BC) in his teachings divided the parts of the soul into three parts, just like Plato's teachings, but they were named differently. These are the spirits of: a) mind, b) soul, c) power. That is, in contrast to Plato's views, according to the teachings of Confucius and other eastern thinkers, it is emphasized that each of these souls exists in one person and determines his behavior and spiritual state.

Only these parts of the soul can be developed to different degrees in different people, and according to the level of development of these souls, people differ from each other. If people develop all these souls in themselves and reach

the highest level of development, perfection, they will reach the level of "perfect human being" and "perfect human being" and will be able to see the approval of Allah.

That is, ideas such as that a person can achieve perfection by improving his psyche, get closer to Allah, become a Saint, a Hizr - are put forward. Such ideas form the basis of the famous philosophical heritage of the Indian people, "Mohabhorat" and "Ramayana". According to them, when a person develops his soul and reaches the level of "Perfect Man", he passes to the limit of living not only according to the laws of physics and physiology, but also according to the laws of the psyche like ordinary people. Similar traditions are observed in the artistic and philosophical heritage of Japan, Vietnam, and Korea.

According to them, a person should do the following to develop his soul and soul. For example: in order to develop the spirit of "Aql", a person must master the worldly sciences perfectly, that is, he must be perfectly aware of all sciences. In order to develop the spirit of "Heart" - religious sciences, and to develop the spirit of

"Strength" they had to master physical and hygienic sciences perfectly.

The influence of such oriental philosophy is clearly felt in the philosophical and psychological views of Central Asian thinkers Abu Raikhan Beruni, Abu Nasr Farabi, Ahmad Yassavi, Abu Ali Ibn Sina, Hossein Vaiz Koshifi, Pahlavon Mahmud and others. That is why, since time immemorial, in the East, special attention has been paid to science, mastering secular and religious sciences, physical and hygienic education, and the status of scholars has been considered high. Even the kings and emirs found this or that great scholar and worshiped him (Amir Temur - Sayyid Barakot, Khorezmshah - Pahlavon Mahmud, etc.).

All Eastern thinkers tried to master the existing worldly sciences of their time in order to perfect the spirit of "Mind" in themselves, and almost all thinkers were also considered strong scholars of religious sciences. Because the religious sciences served to ensure the perfection of the "Heart" spirit in them. There is no religion and religious science in the world, if it does not encourage people to be good in its teachings, each of them encourages its followers to stay away from evil and selfishness, to give up their interests and devote themselves to the Truth and the people. This serves to cleanse their hearts of evil and selfishness.

It is known that in the Middle Ages in Arab countries (Arabic-speaking countries), a significant development was observed in Arabic-language sciences. Also, in our regions, during this period, Arabic language was considered a scientific language, and our scholars who lived and created in the Middle Ages wrote down their scientific works in Arabic. This situation was also observed in the entire Central Asia, India, and China.

In the east of the Arab world, the scientific views about the soul and soul were developed by Abu Nasr Farabi (873-950), Ibn Sina (980-1037), while in the west of the Arab world, in Morocco - Ibn-Roshd (Averois 1126-1198) .) and their teachings later spread widely in Europe and played an important role in the ideological preparation of the European Renaissance and ultimately in the formation of materialism. In their teachings, they justified the states of the soul with the activities of the body.

Abu Nasr Farabi, speaking about the parts of the human soul and its powers [1.], referred to the doctrine of the sources of personal activity, instincts, which was put forward in the doctrine of "Psychoanalysis" created by Sigmund Freud, a famous psychologist of the XX th century, who lived and created 1000 years after him. Founded Also, his comments about analyzers, nervous system, brain functions, motives of personal behavior were the basis for the discoveries made later in Western psychology, psychophysiology, physiology, and social psychology (including the teachings of I.M. Sechenov "Brain Reflexes", "Reflector Theory"). . However, based on the possibilities of the development of science in his time, he believed that the heart is the main organ of the psyche, just as Aristotle and Ibn Sina noted.

Ibn Sina continued to study the psychophysiological properties of the soul. In general, by this time, the soul had become a subject of research for healers. Ibn Sina showed in the "Laws of Medicine" that the soul is related to the brain, and introduced many innovations in the field of diagnosis and treatment of nervous and mental diseases.[2.]

As we mentioned above, Abu Ali Ibn Sina, one of the great scholars of the East, like Aristotle, considered the heart to be the main organ of the psyche, but in his teachings, he emphasized that the soul of the heart is the soul that controls the human psyche and ensures its health. As a great physician, while studying patients and diseases, he pays great attention to the main organ of the human body, the heart. A dead man explores his heart and develops his ideas about the soul.

It is known that when a person dies, his heart beats (contracts) for the last time, the left ventricle of the heart contracts for the last time, and the blood in it leaves the arterial blood vessels. When Ibn Sina studied the heart, in the empty space (cavity) in the left ventricle, there must be "air" ("air of the soul"), "soul", i.e. "soul of the soul", and this "soul of the soul" controls his mental activity as long as a person is alive. , believes that.

Everyone knows the opinion related to the name of Ibn Sina: "If the air is clean, (that is, there is no dust in the air), a person can live for a thousand years." He also said, "When the air is moderate and pure, and the client of the soul is not

mixed with foreign objects, it will work for health and preserve it. When the weather changes, it does the opposite. [3.]

However, today, most people, even some doctors, perceive Ibn Sina's wisdom mainly from an ecological point of view, that is, they think that he must have said that if the air is clean of all kinds of dust and harmful gases that are harmful to the human body, then a person will be healthy. .

In fact, Ibn Sina refers to this idea not only that the outside air that a person breathes is clean of dust, but also that his "inner air", the "air" formed by the "spirit of the soul" is clean of "dust", the purity of the soul, the peace of the nerves. may have caught. These "dusts" consist of a person's sadness, pain, anxiety, hatred, anger, envy, selfishness, and nervous tension. If a person's "spirit of the heart" is clean, in the modern language, if his nerves are calm, if he is free from all kinds of unpleasant stress, if he does not give in to anger, hatred, jealousy, and selfishness, he will be free from any pain, live healthy, long. lives and so on.

A lot of attention is paid to the purity of the soul in the teachings of Ahmed Yassavi, in the sects of Bahavuddin Naqshband and in the works of other scholars. For example, it is no exaggeration to say that one of the famous scholars of the East, Husayn Vaiz Koshifi, wrote about the purity of the soul and contributed to the development of psychological and social psychological teachings in the East.

According to this order, it is required that there should be people who are pure in heart and ready to give up all their energy, knowledge and, if necessary, their lives for the benefit of their people and the people of the area where they live. In the content of this sect, the idea of purity of the soul, freedom from evil and selfishness of a person is put forward.

In the second chapter of the preface of his treatise "Futuvvatnomai Sultani: yukhud javonmardlik tariqati", Koshifi writes about the subject of futuvvat science, "Futuvvat science has its own topic, this topic is the human soul. After all, it is possible to make a person's soul beautiful, well-behaved, and virtuous by educating and caring for it." [4.] writes. Such ideas are worthy of being added as an epigraph to any psychology textbook published today.

In order to develop the "power" spirit, it was required to regularly engage in physical exercises (the popular types of martial arts in the East and the requirements for those practicing them), and to follow the requirements of hygienic education (fat exercises). This is the basis for the development of willpower and willpower, while ensuring that a person is physically strong and hygienically healthy. Because a physically weak, weak, and unwilling person cannot overcome the difficulties associated with mastering worldly and religious sciences.

To sum up, according to Eastern psychological teachings, it is emphasized that the development of these souls, parts of the soul, is not differentiated in one or another person, regardless of his social origin, they are not classified by class, and people should strive for perfection, regardless of who they are. Also, in the East, it has been recognized since ancient times as a manifestation of the beauty and perfection of people's all-round development, the development of knowledge, science, and enlightenment.

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