

## SCIENTIFIC HERITAGE OF EASTERN THINKERS AS A SOURCE OF PSYCHOLOGICAL BEHAVIOR STEREOTYPES

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### ANNOTATION:

**During the Middle Ages, many scientists and thinkers lived and worked in Central Asia. Not only did they develop from the religious sciences, but they also created world-renowned scientific works in mathematics, philosophy, astronomy, medicine, pedagogy, anatomy, ethics and aesthetics, psychology, and so on. These works have been used not only by Central Asian readers, but also by progressive thinkers around the world.**

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### INTRODUCTION:

In the scientific heritage of Eastern scholars, one can find valuable insights into the formation of the individual, his education, as well as the mastery of the norms of behavior by the individual. In particular, our scholars such as Abu Ali ibn Sino, Abu Nasr Farobi, Abu Rayhan Beruni, Unsurulmaali Kaykovus, Abdurahman Jami, Jaloliddin Davoni, Alisher Navoi in their works have shown the individual will and self-relationship and its components, the formation of the characteristic of self-control, who put forward valuable ideas on the importance of this quality in the development of the individual.

The Holy Qur'an, the holy book of Islam, also recognizes patience as a noble attribute. The main reason for indulging in lust is the weakness and ignorance of the human will or lack of knowledge. Because of man's ignorance, he is easily influenced by lust. That is why one is encouraged to use the mind and do the right thing in life. The source also points out that various human defects are characterized by a weak will and a lack of self-control.

The Qur'an describes anger as one of the negative traits that prevent a person from reaching spiritual and moral maturity. It is interpreted as spiritual depravity. Because when anger comes, the mind runs away, a person loses control of his will, and ignorance is allowed to protect his interests and reputation. Anger can even be harmful to human health. That is why Islam calls man to reason and justice, to control his emotions. Because the verdict when it comes to anger is a sign of ignorance. It is said that a person should be able to control his anger to the extent that he can forgive the person who provoked him.

From the above considerations, it can be seen that the formation of self-relationships stimulates the development of personality traits and is the most necessary trait for self-control and self-management in emotional situations that occur in humans.

The Naqshbandi sect, which perfectly embodies the ideas of Islam related to human

perfection, allows people to have compassion, sincerity, honesty, diligence, honesty, and patience, and to protect them from evil and impure deeds. condemns abstinence, i.e. theft, impurity, greed, deceit, fraud, greed, greed for wealth.

Thus, according to Islamic teachings, the basis of human spiritual maturity is not only mental development, but also the presence of moral qualities such as patience, endurance, tolerance, respect for one's own person and another, as well as the formation of kindness.

During the Middle Ages, many scientists and thinkers lived and worked in Central Asia. Not only did they develop in the religious sciences, but they also created world-renowned scientific works in such fields as mathematics, philosophy, astronomy, medicine, pedagogy, anatomy, ethics and aesthetics, psychology, and so on. These works have been used not only by Central Asian readers, but also by progressive thinkers around the world.

One such scholar was Abu Nasir Muhammad Ibn Tarhan (Al-Farabi) - (870-950) born in the city of Farab. Farabi popularized the works of Aristotle and Plato in Central Asia, hence the name of the second teacher in the West.

Among his works, we are interested in philosophy, pedagogy, psychology, ethics and aesthetics. According to Farabi, the moral qualities of a person are formed under the influence of environment and upbringing.

Farabi believes that the concept of morality is closely related to human nature. Because every character trait can be changed for the better. Based on this, human morality can only be changed for the better. According to him, there are 4 obstacles to the harmonious development of the human personality:

1. Disrespect
2. Dirt
3. Variability
4. Hesitation

Farooobi also speaks about the hardness and softness of upbringing. This, in turn, is one of the main ideas and methods of educational psychology. He believes that being too strict in teaching a student will make him hate the teacher. In his spirit, he creates a confrontation with his master. Excessive softness in upbringing, on the other hand, gives the student a sense of disregard for the teacher. He realizes that he is trying to deceive and laugh at his teacher. Although Farabi did not write specific works in the field of psychology, he interpreted the basics of Plato's (Aristotle's) psychology in a way that adapted to local conditions, and as a result, psychological worldviews typical of Central Asian philosophical views were formed.

Farooobi's views on science influenced the later thinkers, Beruni and Ibn Sina, who considered Farooobi to be their mentor.

Abu Rayhan Beruni (953-1050) states his psychological and pedagogical views in a number of his philosophical works. These are his thoughts on the formation of the human personality, moral maturity, intellect, thinking. Beruni's Monuments of Ancient Generations discusses the negative impact on the development of the personality traits of some people, such as stinginess, lies, hypocrisy, flattery, and hypocrisy. It speaks volumes about wise people who are against evil. According to Beruni, the development of intelligent people and the development of their psyche will be positive without any obstacles. Although Beruni did not write a specific work in the field of psychology, under the influence of Farabi's teachings, he fully expresses in all his works his psychological and pedagogical views on the perfection of the human person, his intellect and spiritual development.

For example, in his books and pamphlets "Mineralogy", "India", "Translation of a number of books", which are felt and known by the mind, there is a lot about his views on the soul, knowledge of some important issues of the soul

and thought processes. , contains invaluable feedback.

Beruni sees the universe as an objective reality, a being that exists independently of the human will. Beruni imagines man's mind, thinking, and spirit as being derived from a material body.

In his discussion with Abu Ali ibn Sina, Beruni stated that the five elements underlie everything, namely, water, fire, air, earth and space, and that the source of our knowledge in the process of knowing the world is our sensory organs and the sensory knowledge we receive through them. It is emphasized that "If we didn't have sensory organs, we wouldn't be able to imagine the world," he said. In general, we would not know the color of human objects and bodies. " Here we see that Beruni is in a materialist position, assessing the nature of the senses.

Abu Ali ibn Sina was born in 980 in the village of Afshana (near Bukhara). Ibn Sina is a scientist who influenced the development of science and its development all over the world with his scientific worldview. Because his works have been translated into all the languages of the world, and during his lifetime in Europe under the name of Avicenna, his works were used as teaching aids in educational institutions. His Law of Medicine is a guide for medical scientists of that time, later, and even today. Ibn Sina "lived a very hard and arduous life", but nevertheless left an indelible mark in all areas of science.

Ibn Sina was the first scientist in the world to experiment in psychology. He did his first experiments on emotional states. His book, The Event of Manozil, focuses on the psychological foundations of education. There is a separate chapter in this play, which is called parenting, schooling.

Ibn Sina was the first to suggest the use of the method of conversation in education. He argues that when children are brought up in a

group or community in teaching and educating, they adapt to each other in carrying out activities, gain respect for each other, and lose unnecessary habits under the influence of the community. In doing so, he also laid the foundations of social psychology for the first time. Ibn Sina also discusses the methods of education. Among the methods of upbringing, family upbringing emphasizes the need to use regional features in the implementation of child rearing in the family. Ibn Sina also discusses the role of music in personal development. He says of the importance of God: "If the words of the song are for the body, then the song is for the child." Ibn Sina thought in the context of the teachings of the soul and the body, based on the teachings of Aristotle and Farabi. Because, like his predecessors, he emphasizes the doctrine of body and soul within the doctrine of the soul.[3]

Mahmoud Kashgari. An 11th-century scholar, he lived in Turkmenistan.

He describes the customs, traditions and beliefs of the tribes and peoples of the peoples of Central Asia, where he grew up, in his work "Devoni lug'ati turk", which has survived to this day. Although Kashgar did not express any complete opinion in the field of psychology, his research laid the foundation for certain areas of ethnopsychology.

Unsurmoniy Kaikovus was born in 1022 and wrote his Nightmare at the age of 63. His grandfather, Qaboos, was a very cruel ruler. The part of the Nightmare that is analyzed from a psychological point of view is Chapter 27. This chapter is called "In the mind of caring for children". It focuses on respecting the child's parents, family upbringing, parenting methods in the family, and focusing on the child's age in child care. This chapter is very important from a psychological point of view.

Abdurahman Jami (1414-1492) in his works thought about the development of the individual from a theological point of view. He was the first to create a typology of personality,

consisting of 6 types, and argued that individuals of this type do not know what joy is.

Of which:

Type 1 - Jealousy (does not see the success of others, spoils the mood)

Type 2 - Gossip

Type 3 - Random rich rich

Type 4 - Amalparastlar

Type 5 - Stinginess

Type 6 - Dirty

This typology is the first classification of personality typology, even if it covers only negative aspects (from an artistic point of view).

Jalaliddin Davani (1427-1502) was the first Central Asian thinker to write a treatise on psychology. He is also the author of *Methods of Raising Children in Educational Psychology* and *Ethics of Desires*. He spoke in detail about human nature. He argued that character can be changed in a negative way. Davani praised the role of the environment in children's mental development. In addition, Davani touches children's hearts on a clean board, on which you can write or draw anything. Their psyche is like a blank piece of paper, and he insists that the paper will be filled in his life. His ideas were introduced to science 200 years ago by the great English philosopher John Locke with the *Tabula*

Rose doctrine, which means that Central Asian thinkers made a significant contribution to the development of world science with their scientific worldviews. Their work was used as a textbook until the beginning of the development of science and technology. Some of his works have not lost their significance to this day.

Thus, the valuable ideas on education, as well as the mastery of behavioral norms by the individual, recognized by Eastern thinkers, serve as a source of psychological behavioral stereotypes and are theoretical in the formation of personality. and the formation of practical skills, the transformation of knowledge into profound skills in the light of the demands of the times and its essence, is crucial in truly preparing a person for future activities.

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