

Psychology: Philosophical Analysis

*Muhiddin Ortiqboyevich Sattarov*¹

Annotation: The article philosophically analyzes the views on the science of sagacity. The science of sagacity is based on understanding the internal, understanding the essence of internal feelings through a look at the external, its significance for today is shown, and proposals for its implementation are given.

Keywords: science of wisdom, consciousness, perception, cognition, external, internal, religious insight.

Modernity as a secular phenomenon exerts an extremely strong influence on the views of modern theorists on tradition and religion. These two elements seem to be weakening as a result of the globalization of secularism. However, the views and promises of secularists regarding governance and democracy have not justified themselves. In this situation, the promotion of the idea of the return of true Islam by the Islamic movement is a striking example of the modern relationship between modernism and democracy.

On the one hand, it is multicultural, and on the other hand, in the process of globalization it is moving towards a single economic space and a single culture, the teaching of Sufism has become silent and isolated in the Islamic world. Islamic researchers point to two factors as the main cause of the crisis of Sufism: the loss of faith of Sufi people in Islamic society; that the people of Sharia deviate from the true teachings of Islam and make mistakes in performing the prayers prescribed by Sharia. In addition, the development of non-Muslim society in the West in many ways surpasses the development of the Muslim era. The definitions given in the works of Farabi, Abu Ali ibn Sina, Kalabadi, Abdul Qadir Gilani, Bahauddin Naqshband, Muhammad Porso, Yakubi Charkhi and the modern scientist M. Bekmurodov are presented about this science. In our age of multiculturalism and globalization, the worldview of many Muslims is becoming more pragmatic.

In the spiritual heritage of Kalabadi, Abdukadir Gilani, Bahauddin Naqshband, Khoja Mohammad Porso, Yakubi Charkhi and others, being wise, having a beautiful character, aware of their individuality, inner purity, purity of heart, self-discipline, etc., the concepts are compatible with human understanding. In this sense, the study of their philosophical-ethical, spiritual-educational essence, the development of ways to use them in the upbringing of the younger generation is one of the urgent tasks today.

In the period of renewal, spiritual reforms, it is important to involve the conceptual ideas of the science of clairvoyance in comprehensive research. The fact that as a result of the negative consequences of globalization, immorality and spiritual poverty set people against each other and draw people into a whirlpool of lust, it is necessary to study this system of views more deeply. The teaching of Sufism explores ways to purify the inner "I" of a person and achieve the honor of the heart and soul. Because if the human heart is the place of God, the purpose, it is pure and clean, like a mirror, then the light of God, the wisdom of God will be reflected in it so clearly. In mystical teachings, imbued with the spirit of clairvoyance, the external and internal worlds are united and a worldview of the unity of God, nature and man arises.

The relevance of the research topic is determined by the peculiarities of development of modern society and man, as well as the state of development of the problem, allowing to consider from the

¹ Senior Lecturer at the Department of Philosophy, Andijan State University



socio-philosophical point of view the influence of global social changes on consciousness and behavior of the individual in the aspect of the situation of uncertainty created under the influence of a number of factors, risk, putting the very life of man and humanity at risk. Modern social processes, characterized by the emergence and deepening of global (ecological, technological, geopolitical, demographic, etc.) problems, the aggravation of various intra- and intercountry contradictions, the resolution of which is increasingly carried out by forceful methods, leading to an increase in the number of innocent victims, the transition of society to the post-industrial stage of development, informatization of all spheres of life, the displacement of the real existence of people by virtual reality, information and psychological impact on a person, entailing negative consequences for society as a whole and an individual, require the development of a program to protect the individual from negative social influences, and, therefore, a deep development of the theory of the issue and practical methods for its solution. In modern Russia; experiencing a period of fundamental social changes and gradually moving to the stage of completing reforms and stabilizing the social system, practically all types of activity, functioning institutions and structures are subject to significant changes. The process of transition from one system to another, which has been going on for more than ten years, is fraught with elements of uncertainty, an abundance of extreme situations associated with danger to humans, often with the impossibility of not only preventing them, but also resolving them correctly, is reflected in people's consciousness by a lack of understanding of what is happening, anxiety for the future, which, in turn, increases the percentage of irrational components in human psychology, faith in miracles, negative emotions and feelings, and in behavior - a decrease in social activity, apathy, lack of ability and desire to influence what is happening at least in the immediate environment.

The vision of knowledge of Laduni given to the prophets is the prophecy of Muhammad. stopped with their death. The grace given to the saints by inspiration is given only to special people. However, even now it is possible to give and educate people who are healthy, pure, honest, religious, hardworking, enlightened. In "Farhangi zaboni tajik" Farhangi zaboni tajik, which comes from the Arabic word Firozat, this word is defined as follows: "tezi fahm, dork, ziraqi, khush zehny" the speed of understanding the content, perception, intellect, acuity of the intellect. Ij i "insight", insight, there is also a definition in the sense of understanding the essence of things. From the analysis of the sources, it is known that insight is said to document and give evidence of the internal matter with external affairs.

In historical sources, a person who has mastered the science of divination is defined as a person with knowledge, wisdom and "ilmi simiya", that is, a person who knows how to reveal the secrets of God's words and beautiful names from the inner sciences. . The great thinker Abu Nasr Farabi was one of those people who characterized the science of foresight as a good quality, divided it into two types: mental and behavioral categories and classified it as follows: generates reason, enters into the striving force and. includes chastity, courage, generosity and justice ". The encyclopedic thinker Abu Ali ibn Sina gave the following definition of the science of divination: "The science of divination is one of the most useful sciences. If you study this science, it will reveal to you those traits of people that they hide. This is the result of the revelation of this divination, you cling to it with your knowledge or turn away from it. He will reveal your unchangeable nature before your eyes. If the correcting hand of insight touches you, you will become very sharp". There is also the following definition given to the science of clairvoyance by Abu Ali ibn Sina: "It is said that the mind quickly comes to the original meaning of the sign that comes from intuition". If someone can lead you astray and trap you, you will be deceived. It is easy to understand that Ibn Sina is reflecting on the essence of the science of logic. This refers to the possession of complete knowledge at the intellectual stage of knowledge, and not only at the emotional stage of knowledge. He concludes that when a person restrains his ego, does not succumb to any imagination and emotions, a person can engage in science.

Being witnesses and participants of a turning point in the development of a social system, when the patterns of social and individual development in their connection and interaction are most clearly manifested, scientists increasingly turn to the analysis of these processes. At the same time, the number of philosophical, sociological, psychological studies, approaching their understanding and explanation from various sides, is sharply increasing. An interdisciplinary approach allows us to realize the need



for a scientific vision of everything that is happening from the point of view of general (social) and individual (individual) problems of life. At the same time, such phenomena that have traditionally been studied by special branches of knowledge (catastrophe, risk, security threat, etc.) often come into the field of view of philosophers. This happens because the area of their influence on the functioning and development of society and each person is so great that it becomes impossible to understand or solve the problem from a narrowly specialized position. At critical moments in history, the question of the viability of a socio-cultural community becomes the central problem of almost all subjects of public life. If social institutions defend traditional forms and methods of social organization, then man and human communities become carriers of innovative methods of adaptation to historical necessity. As a result, the socio-philosophical aspect of the problem of personality becomes especially relevant due to the fact that personality acts as the most important focus of social relations and a necessary condition for resolving social contradictions.

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