



The Interpretation Of The Problem Of Creativity And Mental Development In The Works Of Eastern Thinkers

Shodiyeva R. S.

Alfarganus University

Abstract: Currently, highly talented, intelligent, creative young people are recognized and valued, which is clearly reflected in the policy of our state. Therefore, the urgent need is to increase the creative abilities of young people, who are our future heirs, and their maximum realization. This article describes how the Prophet Muhammad in his hadiths glorified those who acquired knowledge and sought to do good, and also describes the valuable thoughts of Central Asian thinkers on the problems of creativity and intellectual development, like Al-Fergani, Al - Kindi, Farabi, Beruni, Ibn Sina and Alisher Navai.

Key words. intelligence, insight, culture, thinking, mental activity, knowledge, creativity.

Introduction

It is known that every person has unique, unique individual psychological characteristics. Some of them stand out from the crowd with their intelligence, sharp mind, and intelligence that amazes people from a young age. A society striving for high development creates talented young people, creates all the material, household and spiritual conditions for its full manifestation as much as possible. Therefore, every creative person serves as a powerful factor for further development of his society in political, economic, cultural and spiritual terms. After all, every member of the society should be able to contribute to the development of our country. The truth is that no force can turn intelligent,



believing, pure-minded, strong-willed young people from their chosen path to the goal.

Literature Analysis And Methodology

It is known from the narrations that the Prophet Muhammad had a high level of intellect and knowledge that no one else had, and they reached the level of greatness. In his hadiths, the Prophet Muhammad said: "Knowledge is gained by acquiring knowledge. Learn the science and craft, even if it is from China... Acquire knowledge! "Science is a friend in the desert, a support on the paths of life, a companion in lonely moments, a guide in happy moments, a helper in sad moments, an ornament among people, and a weapon in the fight against enemies," they said. . At the same time, our Prophet said, "Intelligence is the only support that leads a person to the right path and turns him back from crooked paths."

Indeed, the one who uses the mind does only good and gets value in return. Because it is said in the hadiths, "The best knowledge is useful." "Learning for an hour is better than staying up all night praying. "Learning for one day is better than fasting for three months" and such hadiths encourage everyone to learn. Philosopher Ibrahim Haqqul said that "Learning knowledge is a duty for every believer. For a seeker of knowledge, everything, even the fish in the sea, asks for forgiveness from Allah and asks for forgiveness." who fought for the proof of 'vo.

In the past, people with high intellectual and creative abilities were valued and special attention was paid to their activities. Thinkers of Central Asia expressed their thoughts and opinions about intelligence, thinking, creativity and their importance in the development of individuals and society in relevant literature. Al Kindi (801-867), a famous thinker of the Middle Ages, a great encyclopedist, wrote "On Definitions and Description of Things", "Classification of Human Knowledge", "Essence of Sciences and Their Classification", "Quantity of Aristotle's Books and Philosophy" He is the author of a series of works such as "On the Necessary Things for Learning", "The Book on the Five Essences". In his



works, Al-Kindi paid special attention to the problems of knowledge, knowledge is realized through live observation and thinking, in live observation it is knowing certain things. The knowledge given by live observation is unstable, because the objects considered to be its object have the nature of change. They appear in similar or dissimilar, complete or incomplete, strong or weak forms. And intellectual knowledge is eternal because it decides to realize the "truth of things." Conquering the truth is done gradually. Truth is not the property of any one person, it is earned by the efforts of many. Science and faith are closely connected. Whoever does not value knowledge and does not show devotion to the people of knowledge, has no right to claim the integrity of faith [4]. Al Kindi's ideas have effectively influenced the development of the scientific thinking of Eastern and Western nations.

The great scientist of the Central Asian and Eastern renaissance period, the thinker Abu Nasr Farabi (873-950) tried to determine the specific characteristics of the mind and mental activities characteristic of people.

According to Farabi's teaching, intelligence (mental power) in a person is a reflection of various manifestations of existence. With the help of his intelligence, a person first knows the causes of events and changes happening on earth, and then the secrets of heavenly bodies. The knowledge that a person has gathered about people and the universe, that is, the spiritual wealth created by the means of the mind, will never disappear. In Farabi's teaching, the concept of mind occupies a leading place. According to the great genius, the truth can be reached through discussion and reason, but to reach it only the reason alone is not enough, for this it is necessary to purify the inner world.

At the same time, Farabi tried to determine the specific aspects of knowledge with the help of thinking through the mind. He explains that thinking has the characteristics of abstraction, generality, immediacy, that is, knowing through the senses, and is the only tool that helps to learn the general laws of events and phenomena in the world. According to Farabi's teachings, through thinking, a person learns the aspects of existence unknown to the senses, general laws and essence, and acquires knowledge about art and science.



Abu Rayhan Beruni said that man is different from animals because he has intelligence. This difference is explained by the various needs of a person in society. These needs are first of all visible in his desire to "know what is hidden" and to see what will happen in the future, to be able to prepare in advance and prevent what is going to happen. Spirit, consciousness and thinking depend on the influence of all events, because human thinking is always aimed at knowing reality. "But a person," says Beruni, "does not stop at the level of emotional knowledge that gives knowledge about the qualitative characteristics of things and events, but requires deep and thorough knowledge of things, thinking about these things" [11]. Thanks to thinking and intellectual ability, a person compares and compares things and events, he determines the truth of his knowledge, checks the compatibility of new knowledge with objective reality. Also, due to mental ability, a person feels a thirst to learn various knowledge at one level or another.

Abu Ali ibn Sina is another one of the scholars who expressed important thoughts about thinking about mental capacity. In his wisdom about the human mind, Ibn Sina said: "Science is the study of things with the help of the human mind", "Knowledge is said to understand things. This is something that the human mind must achieve without leading it astray.

Ibn Sina calls people to friendship, knowledge and learning in his work "Tayr". "Open the veil of your heart so that you can learn from each other and find perfection," he says. In Ibn Sina's short story "Hayy ibn Yaqzan", he calls to know the science of logic in order to understand the character and nature of a person more deeply, because this science develops a person's taste and expands the range of thought. Ibn Sina says about this: "The benefit of the science of wisdom is from the knowledge of cash. If you learn this science, it will help you to understand the hidden nature of people. If you enjoy the science of clairvoyance, you will become very sharp" [3]. Although this work tells about intelligence, science, and enlightenment, in it the scientist was able to psychologically skillfully describe human characteristics such as intelligence, insight, and manners. Indeed, as the scientist pointed out, a person will be



strong and wise in all aspects only when he enjoys the science of clairvoyance, otherwise, a person will be spiritually down and become spiritually weak.

Ibn Sina's teaching about educational methods is also based on the idea that one should rely on logical thinking, personal observation and experiences to acquire knowledge.

Ibn Sina wrote that he was interested in many different fields of science and tried to know them as much as possible, and wrote that many branches and many fields of science have not yet reached their perfection as follows:

A thousand suns shone in my heart, but

Kamal did not find a single bit. He urges people not to be afraid of the difficulties on the way to acquiring knowledge and perfection, to take bold and steadfast steps: "Courageous people are not afraid of future work. Only the most cowardly person does not reach the end of his maturity."

Yusuf Khos Khajib in his work "Kutadgu Bilig" describes the wisdom that human value lies in knowledge as follows: "The greatness of the human race is knowledge. He is able to untie some knots thanks to his intelligence. Every person who has education and knowledge is great, and these two great people are perfect" . "It is necessary to start raising children very early. Only then will they be prevented from engaging in inappropriate behavior," says the alloma.

Alisher Navoi, a world-famous great poet, put forward ideas related to the issues of intellectual knowledge. Navoi says that the main task of intellectual knowledge is to study reality, nature, eliminate the bad, build the good, and use it. "The primary task of mental cognition is to accurately reflect reality, to provide a person with a happy and dignified life in this world and in this life," says Navoi. Navoi pays great attention to the place of senses in the process of knowing that the factor that connects a person with existing things is his sense organs. A person first of all receives information about the existing things through his sensory organs, therefore he emphasizes that the senses are the sources of knowledge of reality.



Navoi likens the human body to a castle, the existing reality to the external world that surrounds this castle: the mind to the king standing in the palace of this castle;

He compares the five senses to five roads and five messengers that connect this castle with the country (the outside world) and communicate with each other.

According to Navoi, the five senses are:

1-eye, the ability to see (basira);

2- cochlea, organ of hearing (somia);

3rd sense organ (momaisa);

4-olfactory organ (shamia); 5th organ of taste (zoika).

The process of knowing the world begins with the information provided by these senses. These information and messages are often first impressions, superficial, unordered, always non-stop and intermittent, so the brain collects and stores them (memory). And then the thinking starts, and that message processes the data in its own way, deepens, expands and draws a certain conclusion.

In his work "Mahbub ul-Qulub", he likens a person who has not studied knowledge and used it to a person who has not cultivated with a plow or who has not reaped the benefits of sowing seeds:

It is acceptable to act without studying knowledge.

The product did not scatter

The work that introduced Zahiriddin Muhammad Babur to the world is his "Baburnoma". The scope of the work is very wide, the content is perfect. In his views, Babur pays great attention to the issues of child education. In the family, he demands that children be orderly, disciplined, and conscientious.

Voiz Koshifiy in his work "Akhlaqi Muhsini" talks about the relationship between intelligence and activity and emphasizes that all people feel the need for intelligence, and intelligence needs practical activity. Movement, activity is considered a mirror of the mind. With the help of the mind, human experiences and spiritual values are collected and passed on to future generations, - he says.

Abdulla Avloni, a talented pedagogue and public figure, focused on the issue of mind, thinking and its education and said, "The education of thought is the most



important thing, it is a task that has been honored since many times, relied on the attention of teachers, and entrusted to their consciences. A thought causes a person to be noble and enthusiastic. Therefore, the role of teachers in developing a child's thinking ability is very important," he emphasized [2]. Also, Avloni stated that in order to focus a child's mind on something, to get him to think about that thing, to direct his attention to obvious things, to put a specific problem in front of him, and to create a need in him to find an answer to the problem.

Discussion

The above-mentioned thoughts of the thinkers allow a deep understanding of the importance of mental ability and the ways of its formation. The power of human thinking is that, by comparing and analyzing events, it is possible to distinguish truth from lies, justice from injustice, good from evil, and truth from injustice. Knowledge is one of the most necessary qualities for human perfection, and a knowledgeable person is a factor that saves people from ignorance. Accordingly, acquiring knowledge is a human duty of everyone. In fact, the opinions of great scientists about the existence of interest and inner desire to learn new things in people with intellectual abilities, allow us to feel how many possibilities the human mind has.

It follows that the purpose of acquiring knowledge is to serve for the happiness and prosperity of the people. Also, in order to know the truth, you need to have knowledge, but not all knowledge leads to the truth, and in order to know the validity of your knowledge, you need to know logic, think deeply, and at the same time develop your creative abilities.

Conclusion

Based on the analysis of thinkers' opinions on mental ability, we came to the following important conclusions:

Thinkers have given very reasonable arguments about the characteristics, importance and necessity of mental ability. Such ideas are very progressive from



the Western point of view. The opinions expressed by Eastern thinkers regarding intellectual ability, perfect study of the problem serves as a methodological basis for carrying out practical work, as well as the task of searching for opportunities for its development along with the study of intellectual ability. Based on the opinions of thinkers, it is possible to deeply understand that human thinking is great due to its intellectual ability, and that it is inevitable that humanity will reach maturity through its correct and purposeful development. It should be said that the opinions of the great scientists about the interest in learning new things and the inner desire and need to implement them in people with intellectual abilities indicate how many possibilities the human mind has. Thus, the issues of man and his upbringing, thinkers and scholars of the East in their works glorify the acquisition of knowledge, mastery of a person, high spiritual and moral qualities in him and invite everyone to acquire such qualities.

References:

1. Шодиева, Р. С. (2023). Шарқ мутафаккирлари асарларида яратувчанлик ва ижодкорлик ҳислатлари талқини. Theory and analytical aspects of recent research, 2(20), 92-96.
2. Shodiyeva, R. S. (2023). Pedagogical aspects of creativity formation in students. Models and methods for increasing the efficiency of innovative research, 3(25), 45-49.
3. Saydullayevna, S. R. (2023). The importance of developing creative thinking in students talabalarida kreativ fikrlashni rivojlantirishning ahamiyati важность развития творческого мышления у школьников. Galaxy International Interdisciplinary Research Journal, 11(6), 620-626.
4. Chodieva, R. S. (2023). Psychological features of creative thinking in personality development. American Journal of Interdisciplinary Research and Development, 14, 120-122.
5. Shodiyeva, R. S. (2023). Universitet talabalari ijodini rivojlantirishda kreativlikning o'ziga xos jihatlari. Экономика и социум, 11(114), 1-5.



6. Sog'inov, N. A., Shodiyeva, R. S. (2023). Psixologiya sohasida ilmiy salohiyatli kadrlarni tayyorlashda milliy qadriyatlardan foydalanish. *Jizzax*, 1(1), 276.
7. Шодиева, Р. С. (2022). Психодиагностик компетенциялар тушунчаси ва унинг мазмун моҳияти: Шодиева Райҳон Сайдуллаевна, Низомий номидаги Тошкент давлат педагогика университети “Психология” кафедраси ўқитувчиси. *Образование и инновационные исследования международный научно-методический журнал*, (4), 271-276.
8. Шодиева, Р. С. (2021). Талабаларнинг касбий компетенцияларини шакллантиришда таълим технологиясининг функционал роли. *Хоразм Маъмун Академияси*, 1(7), 348-350.
9. Шодиева, Р. С. (2020). Развитие психодиагностической компетентности в образовании как необходимой условие профессиональной подготовки специалистов в высшей школе. *Монография-Конференция*, 29(1), 122-124.
10. Шодиева, Р. С. (2020). Психологические особенности формирования компетенций у студентов профессионального образования. *Вестник науки и образования*, (24-3 (102)), 102-105.
11. Saydullayevna, S. R. (2020). Psycho-Diagnostic competence: As a predicator of successful pedagogical experience. *South Asian Journal of Marketing & Management Research*, 10(4), 33-38.
12. Djumaniyazovna, M. A. (2021). The Importance of Innovation Clusters In The Construction Of The Third Renaissance Foundation. *The American Journal of Social Science and Education Innovations*, 3(06), 194-197.
13. Abdullaeva, M. D. (2021). The importance of familiarizing preschool and primary school children with the social norms of speech. *Academicia: An International Multidisciplinary Research Journal*, 11(1), 920-925.
14. Abdullaeva, M. D. (2021). Social norms related to the activities of primary school children. *Academicia: an international multidisciplinary research journal*, 11(2), 226-231.
15. Abdullaeva, M. D. (2021). Education of preschool children. *Academic research in educational sciences*, 2(2), 1262-1270.



16. Abdullayeva, M. D., Dehkanaliyeva, M. R. (2023). Issue of Intellectual Development of Students (in the Example of Primary Class). *Web of Scholars: Multidimensional Research Journal (MRJ)*, 2(10), 98-101.
17. Abdullayeva, M. D. (2023). Boshlang'ich sinf o'quvchilariga ijtimoiy me'yorlar asosida nutqiy savodxonlikni o'rgatish. *International Journal of Education, Social Science & Humanities*, 11(11), 506-508.
18. Djumaniyazovna, A. M. (2022). Ways to improve social skills in primary school students based on socio-legal norms. *Periodica Journal of Modern Philosophy, Social Sciences and Humanities*, 4, 17-20.
19. Djumaniyazovna, M. A. (2022). Introduction of preschool and primary school age children to social and legal norms. *Galaxy International Interdisciplinary Research Journal*, 10(3), 176-178.
20. Abdullayeva, M. D. (2022). Ways to improve social skills in primary school pupils based on socio-legal norms. *European research: innovation in science, education and technology*, (pp. 92-95).
21. Abdullayeva, M. D. (2021). Spiritual education of preschool children. *Current research journal of pedagogics*, 2(10), 147-151.
22. Abdullayeva, M. D. (2021). Pedagogik va tarbiyaviy ishlar metodikasi. *XALQ TA'LIMI*, 1(2), 57-60.
23. Maryambibi, A. D. (2021). Maktabgacha ta'lim yo'nalishida ma'naviy tarbiya masalalari. *Экономика и социум*, (9 (88)), 926-931.
24. Anvarova, M., Kungratov, I. (2023). Foreign experiences in the development of the digital education system. *Yangi O'zbekiston taraqqiyot strategiyasi talabalar nigohida*, 1(1), 731-733.
25. Anvarova, M. (2023). Improving media literacy using digital technologies in professional education. *Raqamli iqtisodiyot va axborot texnologiyalari*, 1(1), 311-317.
26. Anvarova, M. (2023). Raqamli transformatsiya jarayonining kichik va o'rta biznes korxonalariga asosiy ta'siri. *Raqamli iqtisodiyot va axborot texnologiyalari*, 1(1), 305-310.
27. Anvarova, M. (2023). Development of the digital economy in the republic of Uzbekistan. *Экономика и социум*, (6-1 (109)), 54-58.



28. Анварова, М. М. (2023). Инфраструктура информационных систем в эпоху Moren. Экономика и социум, (4-1 (107)), 1112-1119.
29. Anvarova, M. M. (2023). The information systems infrastructure in modern era. Science and Education, 4(3), 237-241.
30. Baymuradov, K., Zhabborova, T., Tuinazarova, I., Otakulov, B., & Egamkulov, A. (2021). Aquatic ecosystems of the lower reaches of the Zarafshan River. Diversity and ecological groups of molluscs. In E3S Web of Conferences (Vol. 262, p. 04009). EDP Sciences.
31. Боймуродов, Х., Эгамкулов, А., Хасанов, Н., Тўйназарова, И. И., Суяров, С., Жабборова, Т. Х., & Туреханов, Ф. (2020). Распределенные популяции colleopterum cyreum sogdianum. In Инженерные и информационные технологии, экономика и менеджмент в промышленности (pp. 18-19).
32. Tuynazarova, I. A. (2019). Toxic chemicals and their impact on the environment. Евразийское Научное Объединение, (10-4), 357-359.
33. Abdubokievna, T. I. (2020). Chemicals used in cotton agrocenosis and their harmful effects on the environment. International Engineering Journal For Research & Development, 5(6), 4-4.
34. Боймуродов, Х. Т., Хасанов, Н. Х., Туйназарова, И., Жабборова, Т. Х., Джалилов, Ф. С., & Уралов, У. Б. (2020). Современное состояние популяций редких и эндемичных видов двустворчатых моллюсков Узбекистана. In Новые вызовы в новой науке (pp. 263-267).
35. Туйназарова, И. А., & Джураева, О. Х. (2020). Охрана атмосферного воздуха от выбросов автозаправочных станций. In Арктика: современные подходы к производственной и экологической безопасности в нефтегазовом секторе (pp. 270-276).
36. Холматов, Б. Т., & Туйназарова, И. А. (2019). Загрязнения воздуха рабочих помещений на предприятиях автомобильного транспорта и оздоровление воздушной среды. Оказова Зарина Петровна, доктор, 478.
37. Хасанова, Н., & Дехконбоева, З. (2023). Motivational determinants of youth involvement in fitness practices. Узбекистан-2030: наука, образование и экономика в развитии, 1(1), 81-85.



38. Дехконбоева, З. Д. (2023). Психологические факторы вовлеченности в фитнес практики. Вестник интегративной психологии, 2(30), 115-121.
39. Дехконбоева, З. Д., Гаффарова, М. И. (2023). Самоэффективность как предикт изучения вовлеченности личности в фитнес практики. Личность и общество: вызовы современности, 1(1), 304-307.
40. Дехконбоева, З. Д. (2022). Образ тела личности как фактор вовлечения в фитнес практики. Конференция, 1(1), 337-340.
41. Дехконбоева, З. Д. (2021). Мотивационные детерминанты вовлеченности молодежи в фитнес практики. Халқаро илмий-амалий конференцияси материаллари, 1(1), 154-155.
42. Sunatillayevich, N. N. (2022). Innovative approaches to the use of digital technologies in the activities of economic entities. Current Issues of Bio Economics and Digitalization in the Sustainable Development of Regions (Germany), 450-456.
43. Muxammadievich, J. A. (2019). Historical basis of peacemaking ideas. South Asian Journal of Marketing & Management Research, 9(2), 44-48.
44. qizi Samiyeva, M. F., & qizi Madyarova, M. A. (2023). Text mining and its development stages. Science and Education, 4(4), 1346-1352.
45. Sadinov, A., Rajabov, S., & Samieva, M. (2023). Improving waste recycling in Uzbekistan in digital technologies. In E3S Web of Conferences (Vol. 452, p. 05023). EDP Sciences.