



# PSYCHOLOGICAL COMPARISON OF “I”-CONCEPT AND SUFISM

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## ANNOTATION

*Self-concept a developing system of a person’s ideas about himself is of great importance in the psychological self-improvement of a person. Sufism is also a means of self-education of the individual. Although they look the same in appearance, they are essentially different from each other. This article provides a comparative analysis of the Self-concept and Sufism in relation to personal self-improvement.*

**KEY WORDS:** *Self-concept, system of ideas, religion, sufism, self-improvement, attitude, self-esteem, self-knowledge, structure of the “Self” concept, internal conflict, subjective perception, presentation.*

## INTRODUCTION

In the book “Big Psychological Dictionary”, prepared by B.G. Meshcheryakova and V.S. Zinchenko, the Self-concept is defined as follows: “Self-concept (English: Self-concert) is a developing system of a person’s ideas about himself, including: a) awareness of one’s physical, intellectual, characterological, social and other properties; b) self-esteem; c) subjective perception that influences one’s own personality” [4.636].

Main part. Below we will briefly consider the history of the emergence and development of the “I” concept. “I” - the concept arose and developed in the 1950s on the basis of phenomenological, humanistic psychology. Representatives of this psychology A. Maslow, K. Rogers, in contrast to behaviorists and Freudians, tried to consider the holistic human “I” as a fundamental factor in individual behavior and development. Symbolic interactionism (C. Cooley, J. Mead) and the concept of identity (E. Erikson) had a significant influence on the emergence of this concept. However, it should be recognized that the first theoretical studies in the field of the concept of “I” belong to W. James, who considered the individual “I” (I) as a product of interaction between “I” and as an object (I).

“I” - the concept is defined by D. Motsumoto in his book “Psychology and Culture” as follows: “The sense of “I” is very important and is associated with the definition of one’s thoughts, feelings and actions, with the assessment of the world, the inclusion of oneself and others in this world, as well as other people, is inextricably linked with the assessment of relationships with places, objects and events” [6.55]. Simply put, our sense of self is the center of our being, unconsciously and automatically influencing our every action, thought and emotion.

The famous anthropologist Clifford Geertz defines the "Self" as follows: "The Self" is a limited, unique, more or less integrated, motivational and cognitive universe, a dynamic center of consciousness, emotion, judgment and action, which constitutes a unique characteristic whole and thus, it a being opposed to similar other goals, as well as to the social and natural environment" [6.55-56]. This definition is also characteristic in that it reveals important features of the concept of “I”.

It is known that there are cases when the concept of "I" is usually explained as a set of self-directed attitudes. This direction is typical for representatives of the Georgian school of psychology under the leadership of D. Uznadze. “I”-concept as an institution consists of three components: a) a cognitive component - the image of “I”, which includes the content of a person’s ideas about himself; b) is an affective (emotional-value) component, including emotional aspects of one’s attitude towards oneself, emotional attitude towards certain aspects of one’s personality and activities, etc.; c) behavioral component - characterizes the appearance of cognitive (knowledge) and evaluative components in behavior.

We interpret this situation from the point of view of Sufism. It is known that cognition of the quality of images of “I” is an important stage of self-knowledge. It is important to know whether a certain quality (such as greed) is bad or good. This is also a level of self-awareness. This is the ability of a believer. J. Rumi writes about this situation: “If you consider this something bad, then near your



soul must have seen something different and great. That is why they seem ugly and defective to us. Only those who drink fresh water notice that the water is salty. That is, the quality of any object is known through its opposite. These things appear ugly to your heart because Almighty God has adorned your heart with the light of faith. If your hearts were not like this, you would not look at such things" [7.78]. Therefore, the role of the cognitive component requires two conditions: firstly, a person's knowledge of his qualities in general, and secondly, knowledge of the essence of these qualities, that is, good and bad.

It is worth noting that knowledge is lacking here. His reaction to what he knows is also necessary. This situation is associated with an affective component. At this stage, a person needs to make an emotional assessment of shortcomings and qualities, that is, he must hate his shortcomings and be proud of his positive qualities. Hatred and pride are the fates of the emotional world. J. Rumi said that if a person does not hate his own shortcomings as much as the shortcomings of others, he cannot go towards perfection. Rumi writes about this: "A person is not ashamed of his baldness and baldness. He easily reaches out his wounded hand to the food and licks it. This does not disgust him. But if he sees a small chip or wound on someone's hand, he stops eating and feels disgusted. People have bad qualities, just like bald people and chipmunks. When these bad qualities are his own, he never hates them; when someone else has them, he hates them" [6.31]. According to Rumi, human happiness lies in developing the ability to hate one's own shortcomings.

At the behavioral stage, he seeks to get rid of those qualities that he hates. As a result of certain efforts, the elimination of negative qualities leads to the purification of the soul.

We can say that the "I" concept is a psychological mechanism that serves to improve a person.

The "I" concept is a holistic structure; all its components seem relatively independent, but they interact with each other. It may be conscious or unconscious. It embodies such things as the content of self-images, the complexity and hierarchy of these images, their subjective significance for a person, as well as their internal integrity and consistency, mutual consistency and stability over time.

In psychology, the complex structure of the "I" concept is interpreted in different ways. For example, R. Burns presents the "I" concept in the form of a hierarchical structure. At the top of the "I" concept is the concept of "global self". It is specified in a set of personal attitudes of a person. These attitudes have different modalities: 1) "real self" (how I think I look in reality); 2) "ideal self" (what I would like to be); 3) "mirror me" (how people imagine me). Each of these modalities embodies a number of aspects - "physical self", "mental self", "emotional self" [4.636].

The discrepancy (difference) between the "ideal self" and the "real self" serves as the basis for a sense of self-esteem and is an important source of personality development. However, a significant difference between them can cause internal personal conflicts (conflict). This causes various negative and unpleasant experiences in its place. It is known that internal personality conflicts are of greater importance in a person's life.

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The question of "I" belongs to the humanistic approach. There is a theory of self-actualization, the founders of which are K. Rogers and A. Maslow. In their opinion, the child's self-image, that is, the concept of "personal self," is the child's personal actions that develop in accordance with the situations that arise in front of the child. So, the concept of "I" is an experience created in communication with other people, and it develops on the basis of people's attitude towards their behavior. Rogers calls this imaginative system the "real self."

A person has a "Self" in terms of his ideal appearance, in other words, who he wants to be, what he wants to be, and this is called the "ideal self".

It is known that each of us has a strong need for self-esteem, which wants people to feel positive about themselves or about what they do. An important psychological situation can be observed here. If other people allow another person to have emotions, feelings, thoughts and behaviors that suit them, and that person also acts according to their desires, then he is hiding his true feelings and thoughts.

As a result, we lose our selfhood and this creates a division between the "real self" formed by the environment and the part of the psyche that we are forced to deny. This mental separation is the source of a person's nervousness. If on the contrary, that is, people



accept you for who you are, you do not hide your true emotions, feelings and thoughts, and as a result, there is an opportunity for balanced personality development. Thus, the greater the discrepancy between the “ideal self” and the “real self,” the more a person improves. J. Godefroy writes about this: “According to the concept of K. Rogers, a person’s “real self” most often encounters a contradiction between the “ideal self,” reflecting what a person would like to become, and the demands of society, which manifests itself. “According to the concept of C. Rogers, a person’s “real self” more often In all, he faces a contradiction between the “ideal self,” reflecting what a person would like to become, and the requirements of society, which manifest themselves, as a rule, in the form of a conditional attitude towards his actions” [5.39].

Let's try to interpret this situation from the point of view of Sufism. In Sufism, there are two different forms of “I”: the “social self” and the “true self”. The “social self” is a set of socially defined, constantly changing roles. The “True Self” is the whole that forms the basis of human life, a part of a relatively higher being. The “True Self” is a reflection of the “Islamic nature” hidden or preserved in the depths of the spiritual world of man. (When a child is born, he comes into the world with Islamic fitrah). R. Frager and J. Fadiman write: “The teaching of the Sufis is the quest to change people's idea of who they really are and to replace the social “I” with the true “I” [8.508]. If the “social self” is replaced by the “true self,” then instead of perception (direct understanding and acceptance of events and things), a person has insight (specific understanding and acceptance of events and things based on their meaning). This prevents division in the human personality and ensures the integrity of the personality. As a result, various internal personal conflicts do not arise. Dualism in the human psyche will be eliminated. This is also a step towards liberation. Internal personal conflicts cause instability in a person.

## CONCLUSION

The heart of a Sufi is filled with a sense of stability. These are the ones who have found their “true self”. The person in them does not change, but a process of internal self-identification occurs in them.

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