



## **ORIGINS OF PSYCHOLOGICAL THOUGHT AND NATIONAL PSYCHOLOGICAL IMAGE IN UZBEKISTAN**

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### **Abstract**

The strengthening of the national paradigm in different parts of the world as a result of information influence with the aim of introducing into the public consciousness values that are contrary to national identity gives rise to the need to revise the origins of psychological thought and the national psychological image. The article highlights religious and philosophical schools in the history of Islam and the teachings of great thinkers of the Muslim Renaissance period as the sources of psychological thought and the national psychological image in Uzbekistan.

**Keywords:** Manichaeism, mazdakism, ismailism, mu'tazilites, sufism, jadidism, the teachings of Farabi, Ibn Sina.

### **Introduction**

Psychological thought in Uzbekistan has experienced the influence of various religious traditions, both related to Islam and pre-Islamic beliefs, over the centuries of its development. Traces of syncretic views on human nature with elements of various religious and philosophical currents (it is known that manuscripts of Greek and Roman philosophers were widespread in the territory of present-day Uzbekistan even before the new era) are especially noticeable in the works of al-Farabi (870-950) with his teachings about human striving for unity with higher, "creative" intellect and his famous student Ibn Sina (Avicenna), who concretized many ideas about human nature.

As is known, the leading religion of the peoples of Central Asia in the pre-Islamic period was Zoroastrianism. In addition, Buddhism was widespread among the common people. The Avesta, the sacred book of Zoroastrianism, in addition to



religious teachings, covers issues of philosophy, politics, morality, everyday life, literature, and various sciences: astronomy, biology, geography, history, medicine, etc. It contains rich material on the emergence and development of primary natural science concepts among the peoples of Central Asia [7, p. 49; 13, p. 104]. Especially many observations of a psychological nature.

On the eve of the Arab conquest, Manichaeism and Mazdakism were widespread among the peoples of Central Asia, essentially opposing the official religion. The teachings of Mani and Mazdak stemmed from the dual opposition of light and darkness, good and evil. It is appropriate to recall that the dualistic principle is also vividly manifested in Indian religious and philosophical teachings. One of the peculiarities of these teachings was that they put ethical issues first, which contributed to their rapid spread among the parody. This primarily concerns such a written monument of the 5th century as the "Repentant Prayer of the Manicheans," which possesses rich psychological content.

The content of Mani's teachings (c. 216 - 276) is based on belief in the ultimate triumph of goodness, affirmation of the principles of high morality, rejection of worldly pleasures, suppression of passions and desires, and possession of ways to control one's emotional states. The same, but in a more perfect form, will be repeated later, in Sufi doctrine. Manichaeism in various forms and movements - even before the denial of private property and family life - continued to exist even after the spread of Islam [13, p. 105].

According to Mazdak's teachings, the main evil is the greed for wealth in some and the persistent poverty in others. This serves as a source of hatred and enmity, envy and exaltation. The way to get rid of these social evils is to correct human relationships, psychologically justified elimination of all spiritual misconceptions - in combination with serving God (ibid., p. 106).

The end of the 7th - beginning of the 8th centuries opened a new stage in the socio-cultural development of the peoples of Central Asia. This date is associated with the Arab conquest of Central Asia and the spread of the new religion - Islam. In our opinion, the question of the significance of this conquest and the spread of Islam in the cultural and historical development of the peoples of this region requires some explanations.

The views of such Arabic-language philosophers as Ibn Rushd, al-Farabi, and Ibn Sina played an important role in the development of psychological thought. The



provisions of Islam for them are only a starting point for the development of the concept of human nature, the significance of which has not been fully realized by psychological science to this day.

Thus, psychological thought in the Middle Ages developed as part of various religious teachings and their philosophical interpretations. At the same time, a large amount of theoretical and empirical knowledge has been accumulated for the study of various aspects of the human psyche. The prospects for the development of psychological thought seemed quite broad due to the spread of diverse philosophical and scientific ideas within the caliphate's borders in the 10th-12th centuries. The vast territory of the caliphate, the possibility of direct communication between different regions and peoples, and the emergence of religious and philosophical teachings served as the reason for the rapid development of social and natural sciences in Central Asia, leading to the emergence of a culture known as the "Muslim Renaissance." The Mongol invasion halted this rapid growth for a long time.

The teachings of such thinkers before and after the Mongol conquest, such as the Sufi preacher A. Yassavi (1105-1166), philosophers M. Naqshbandi, Yu. Hamadani, were widely spread through the poetry of Saadi, Rumi, Jami, and Navoi. It should be emphasized that poetry in the countries of the region is an important repository of psychological knowledge; many observations and reflections contained in it have acquired universal significance.

In the 15th-17th centuries, a surge of natural science thought was observed in Central Asia, within the framework of which ideas about man, his place in the Universe, and his soul as a microcosm also developed. Thus, the Samarkand Ulugbek Academy, while preserving the traditional concepts of the Universe and man, raised the level of astronomical research to the highest levels, which at that time also covered the study of human psychological qualities. In 1449, Ulugh Beg was killed, but his prepared "New Astronomical Tables" withstood the test of time and were published in 1665 at the University of Oxford.

Issues related to the influence of Islam and its various movements on the formation of philosophical and psychological thought in Central Asia have not yet received an objective assessment and comprehensive development. In a historical-psychological context, the study of methods of persuasion inspired by various currents in Islam, means of influencing mass consciousness, is of undoubted



interest. In this regard, considering religion as a unique system of views about man, his qualities, life, and human essence in relation to the Universe is of paramount importance to us. This is especially important because Islam has remained the sole religion of the peoples of Central Asia since its inception and to this day. Paradoxically, to this day, there is no comprehensive work that has developed the psychological aspects of Islam, the Quran as a system of views on man and his nature. For example, there is no special study on the psychophysiological foundations of such a prominent trend in Islam as Sufism.

For the historian of psychology, the teachings of the Ismailis and Mu'tazilites are the most significant. Ismailism, as many researchers believe, is the extreme expression of Shiism. As in other sects, in Ismailism, one of the fundamental problems is the problem of the relationship between man and God, Ismailism established five stages leading from man to divinity: time, space, primary matter, world soul, world reason. The interpretation of these principles in their application to the problems of man, his physical and spiritual health, was developed in the works of Arabic-language philosophers and scholars al-Kindi, Ibn Rushd, al-Farabi, Ibn Sina. The immense significance of Ismailism and its principles for psychology is determined by their significant contribution to the development of universal Muslim thought about human nature and essence.

The ideologists of the Mu'tazilite sect paid more attention to the postulates of justice derived from Ismailism. The soul continuously strives for knowledge - this main testament of the Ismailis was supplemented by the Mu'tazilites and the doctrine of the "brothers of purity," the requirement of the social ideal of justice.

Philosophically comprehending Islam and identifying its psychological content in its teachings, followers of these sects focused on Greek, and later Western philosophy, especially the psychological concepts contained here. Considering knowledge as Allah's main attribute, they developed provisions according to which earthly existence could become equal to Allah, and created things were equated to the creator. This contributed to the knowledge of human qualities, even if they were called the qualities of Allah. These teachings left their mark on the development of philosophical thought in the East, on psychological concepts of man.

A deep assessment of another mass and most famous trend in Islam - Sufism - was first given by Avicenna in his book "Instructions and Advice." L. Saldadze comments on Avicenna's interpretation of Sufism as follows: "What happens to the



psychophysical state of the arif (mystic, sufi) on his path to truth? Courage - spiritual purity sharpens his concentration, gives birth to peace of mind... This leads him to three values: 1. It tries to eliminate everything that has become a rule but is not true - that is, it frees from inertia of thought and feelings. Arif becomes whole - sincerity. 2. The power of thought and imagination of the arif is entirely subordinate to high, pure thoughts. 3. And at the end, the arif reaches a high level of elegance of thought and purity of love, with the help of which he expresses what he learned while passing through the "Sea of Torment" [10, p. 375].

Ibn Sina considered one of the secrets of Sufis to be simultaneously present in different places and called the corresponding feeling "the flight of concentration." In modern literature, R. Fish, in his book "Jalaluddin Rumi," describes three stages of the Sufi tradition of self-improvement. The preparatory stage - Sharia - among Sufis corresponded to logical knowledge, which was called the science of certainty. Not denying the importance of logical knowledge, the Sufis asserted that it is limited, since it is accessible only to traits, properties, qualities, or, as they said, attributes, and not substance, not essence. Logical cognition occurs through division - analysis and synthesis. Since the essence of divine Truth is absolute, according to this doctrine, it allows neither analysis nor synthesis, and it is impossible to understand it logically [12, p. 136].

Sufis believed that behind the perception of reason lies another form of perception called revelation. Only through revelation is hidden knowledge acquired, accordingly, knowledge obtained through this path was called hidden. What is considered a revelation is inaccessible to logic, just as external senses cannot grasp logical categories.

Commenting on the famous book by E. E. Bertels "Sufism and Sufi Literature." Fish writes:... "the Sufi sheikhs, in essence, were engaged in experimental psychology. As a result of strenuous self-limitation and determination, through self-observation, they developed qualities such as unbreakable will, fearlessness, learning to "read thoughts," creating hypnotic states (ecstasy) both in themselves and in others. But what was presented to the Sufis as alienated, as if superconscious, was essentially nothing other than the realm of the subconscious" (ibid., p. 87). Tariqa - the second stage of self-improvement - allowed the Sufi, speaking in modern scientific language, to master the methodology of psychoanalysis and control the subconscious in himself and others. It includes seven stable mental



states. 1. Repentance (repentance) - psychological orientation only towards the truth, the absolute. 2. Observance (warmness) - the hardest distinction between permissible and forbidden. Abstinence (zuhd) - rejection of everything that removes thoughts from the truth. Poverty (fakr) - awareness not only of material poverty, but, above all, that everything without exception, down to certain mental states, is not a person's property. 5. Patience (patience) - submissively accepting everything that is difficult to endure. 6. Trust (tavakkul) - belief that the past no longer exists, and the future does not yet exist. 7. Submission (rizo) is a psychological state in which any blow or any success is carried out calmly, causing neither sorrow nor joy (ibid., p. 138).

Having reached the last, third stage of perfection, called "haqiqat," the Sufi receives the name of arif - the knower. And here he, of course, intuitively grasps the essence of truth. Thus, the traditional Sufi doctrine considered it possible, albeit intuitively, to know the absolute truth. Having reached the heights of truth, the Sufis brought their psyche to such a state that their consciousness seemed to dissolve in the object of contemplation. This was reflected in the peculiarities of the behavior of Sufis, which attracted the attention of researchers of the East and West. And yet, from a psychological point of view, these features have not been sufficiently studied.

XVII-XIX centuries - a time of a new rise in psychological thought in Central Asia. Asia. It is associated with the names of M. Bedil (1644 - 1721), who showed in his philosophical-didactic treatise "Knowledge" the possibilities of human reason and the dignity of science; the poet of the 17th - 18th centuries. Turdi, who discussed freedom of will in his ghazals; pantheistically oriented philosopher Mashrab [7, p. 12, 14, 18, 28].

The conquest of Turkestan by Russia in the last third of the 19th century contributed to the conversion of Uzbek scholars and cultural figures to the values of Western origin and had one of the consequences of the enlightenment movement. Its leading representatives, Donish (1827-1897), Berdaq (1827-1900), Muqimiy (1850-1903), and Furqat (1858-1909), praised the friendship of nations and the interaction of cultures in their poems. Barely catching the changes in people's psychology under new conditions, they called for closer rapprochement with the Russian people, seeing this as a reliable condition for ensuring the well-being of their people and preserving the national spirit.



Directly during the pre-revolutionary and post-revolutionary years, Jadidism, fostered on the basis of cultural continuity, developed in Turkestan, represented by Abdulhamid Cholpon (1897-1938), Is'hoqxon To'ra Ibrat (1862-1937), Abdurauf Fitrat (1886-1938), Abdulla Qodiriy (1894-1938), Munavvar Qori (1878-1931), Abdulla Avloniy (1874-1934), Ubaydulla Xodjayev (1879-1938), and new, democratic literature through T. Satilganov (1864-1933), S. Ayniy (1878-1954), A. Utara (1884-1919), and Hamza Hakimzoda Niyoziy (1889-1929). All of them fought for the preservation of national identity in culture, for which many of them were later declared "enemies of the people."

In this regard, it can be stated with regret that the rich traditions of Uzbek psychological thought did not find proper development in the post-revolutionary period. Of course, now, when opportunities have opened up to freely discuss the problems of interethnic relations, develop national cultures, and identify erroneous trends in politics and ideology, the researcher can more fully establish the circumstances and conditions that explain the backwardness of psychological science in the region. This includes strict ideological control, violation of the principles of scientific pluralism, underestimation of the idea of cultural identity of peoples, passivity of the scientists themselves in the development of the best national traditions, etc.

In this regard, we will limit ourselves to a few conclusions regarding the study of the origins of the development of psychological thought in Uzbekistan.

The peoples of Central Asia, including Uzbekistan, have rich scientific traditions with deep historical roots. One of its main sources is the philosophical systems of religious teachings. Within their framework, psychological thought received its first impetus in development. The corresponding "psychology outside of psychology" (O. M. Tutundjyan) is considered primarily in various directions of Islam, as well as in the preserved traditions of other beliefs.

In the post-revolutionary period, the specifics of the cultural, scientific, and social development of Uzbekistan did not adequately ensure the preservation of rich traditions and their continuity in the republic. Suffice it to say that after the revolution, the Uzbek alphabet, which for centuries served as a tool for cultural and scientific development, was subjected to three unjustified changes. It can be considered that this phenomenon has served as a deep, irreparable gap between the history and the current state of culture and science, including psychological.



Uzbek psychological thought has a long tradition, manifested in folk folklore, poetry, various religious, philosophical, and pedagogical teachings, and in the works of great thinkers. But at this moment, it is not sufficiently explained, therefore, we can only speak relatively about the existence of independent Uzbek psychological science. The more acceptable term is "psychological science in Uzbekistan." A number of its undoubted achievements are a direct consequence of the implementation of the ideas of the former Soviet psychological science as a whole, its fruitful methodology.

The revival of rich cultural and scientific traditions, the restoration of continuity in the development of psychological knowledge largely depends on the activities of psychologists in the region. Their task is not only to restore all the wealth of knowledge about humans but also to contribute to the establishment of a productive school of psychological thought and psychological service in the region.

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