



## THE ROLE OF RELIGION IN UNDERSTANDING NATIONAL IDENTITY

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### Annotation

The article scientifically analyzed the scientific views of Western and Eastern scientists on the problem of national identity on a comparative basis. Every people, nation perceives itself not only as a socio-historical unit, but also as an ethnic group with its own cultural and spiritual traditions, experience, and spirit, and taking this fact into account has theoretical and practical significance today.

**Keywords:** awareness of national identity, national image, person, problem, human existence, internal and external aspects, soul, body, universe, problems.

### Introduction

In conditions when the negative impact of globalization processes on the national identity of different peoples is intensifying, raising the awareness of national identity to a new level, preserving the national image and national spirit is of universal importance. When the issue of self-awareness is studied from the perspective of Western and Eastern thought and worldview, it is the result of research conducted over a long period of time. The German philosopher and linguist W. Humboldt said that the most interesting problem in the world is the human problem. We believe this approach applies to self-awareness as well. After all, understanding the human personality, first of all, requires paying attention to the internal and external aspects of human existence, paying attention to its study, and therefore the opinion of a scientist deserves attention.

Imam Ghazali is one of the thinkers who expressed valuable thoughts about soul and soul in Eastern philosophy. According to his works, such as “Mukoshafatul-gulub”, “Kimoy saodat”, “Ajaib-ul-gulub”, “If there is no soul, then the body is rotten, the soul is the root of the human body, everything becomes moldy and the body is subordinate to it” [1, With. 9]. Without recognizing or knowing this “original,” the thinker writes, “he knows your appearance, you know nothing but your head, face, hands, idol and body. This is what you know about your internal state: when you are hungry, you eat bread, and when you are thirsty, you drink water. When you are angry, you let someone go. And all beings and animals are equal to you in these matters. So it's up





to you. If you demand the truth and where did you go? Why did you come to this place of the world and why did you come here? What makes you happy? Imam Ghazali sees happiness when a person knows and understands himself. He writes: “There is nothing worse than yourself.” How can you know someone else if you don’t know yourself?” [1, p. 6]. Here Imam Ghazali calls to know God, but knowing God, first of all, begins with knowing oneself. He will not be able to know Hak Subhanahu wa Taala without improving his qualities and destroying his bad deeds. The soul is eternal, death cannot destroy it [1, p.76].

Abu Nasr Farabi also analyzes the theme of heart and soul. If Aristotle, Ar-Razi, al-Kindi, Imam Ghazali, Abu Ali ibn Sina interpret the soul, connecting it with an individual person, then Abu Nasr Farabi elevates it to the category of “soul of the people”.

Firstly, Abu Nasr al-Farabi believes in the immortality of souls and connects their eternity with the eternity of the lives of generations. “When a generation of people passes away, their bodies disappear, but their souls are freed from existence (cells) and find happiness. Then others will take their place and do what they did. People of this generation can in the same way follow in the footsteps of their predecessors after they leave the world, and unite with close souls whose appearance (verbs and qualities), strength and quality are similar” [2, p. 164].

Secondly, Abu Nasr Farabi believes that souls close to each other in purpose, essence, intentions and desires unite. According to him, “they can be united with related spirits, similar in appearance (verbs and qualities), strength and qualities.” So spirits are not attuned to the spirits they encounter, but to the spirits close to them. In our opinion, it is from this harmony and unity that the spirit of the nation arises, unique to each people. This idea will be important for understanding the unique spirit of the nation and realizing its identity.

Thirdly, Abu Nasr Farabi believes that the spiritual perfection of generations and people is a union of souls. He writes that “when souls unite with each other, their (spiritual) power increases and becomes perfect” [2, p. 164]. According to Farabi, “reason is the support and assistant of Sharia and is essentially one with it” [3, p.519]. The philosopher is even ready to look at the development of humanity as a union of the souls of generations. Concluding his views on the pleasure of connecting souls, increasing mental strength and spiritual perfection, he writes that “the state of the souls of generations and ancestors who have gone before us is the same” [2, p. 165]. These ideas are of great importance today and pose the task of further studying the heritage of our ancestors, spreading it more widely, and introducing it into the consciousness of young people.



Abu Raikhan Beruni wrote down valuable information about the psychology of peoples, customs, rituals and religions of different peoples [4, 254 pp.]. For example, in his work “Monuments of Past Generations” (“Al-osor al-baqiya an-qurun al-kholiya”), he expressed important opinions about the language, customs and religion of people in the life of nations. Also, this work is a complete encyclopedia containing all the information about customs, traditions, holidays, calendars, religions, prophets, holy books of the peoples who lived in ancient Khorezm, ancient Jews, Christians, pagans and Muslims. called “Chronology” in Europe, famous” [5, p. 42]. According to the scientist, “a person has a complex body, consisting of a set of contradictory parts” [6, p. 54]. At the same time, human nature and internal psychology can be directed in a good direction under the influence of good factors. Alloma writes: “Kindness, compassion, determination, patience and humility adorn a person” [7, p.54].

One of the characteristic features of Alloma’s worldview is “an objective view of religious beliefs, an impartial attitude towards people of other faiths. He was against the enemies of enlightenment, bad customs and injustice» [3, p. 105]. The great scientist Abu Rayhan Beruni was the first to sociologically analyze social phenomena, the importance of the social environment in the development of society, the influence of geographic climate on the character and appearance of people, the role of tools in the development of society, issues of property and inheritance. Of great importance is “Allama’s attitude to the Holy Quran and Hadith, the study of religious sects, customs and traditions of the people, the mentality of the people” [5, p. 47], these views of his help explain the difference between nations, the originality of national psychology, which is valuable today for its orientation.

Abu Ali ibn Sina also studies the psychology of peoples. Abu Ali ibn Sina does not think about national groups in general, but about a certain human psychology. Abu Ali ibn Sina connects the national psyche with the inner spiritual world of every person. In his opinion, in addition to the attitudes, imagination and relationships of people, physiological processes specific to the body also play an important role. In our opinion, the scientist’s thoughts aimed at studying the human psyche and revealing its essence are noteworthy in that they are aimed at understanding the unique spiritual and psychological state of the nation, its identity, and help illuminate the essence of our popular understanding of national identity [8, 99 p.] .

Of particular importance is the legacy of Alisher Navoi on the important role of Islam in understanding the national identity of our people. “First of all, the thinker emphasizes the need for a correct understanding of the social and philosophical nature of the Islamic religion in practice. In his works on religious themes, in particular, “Arbain”, “Risolai Tir Andohtan”, “Wakfiya” and other works, he creates them in a





poetic form and in a very clear, fluent language, easy to understand and remember for the Turkic peoples.» [7, p. 88]. Such books by Alisher Navoi as “Munajot”, “Siraj ul-Muslimun” (“Light of Muslims”) were created under the influence of the Holy Quran and Hadith [3, p.348]. The works of Alisher Navoi widely highlight the essence of the national spirit, national and religious heritage, the influence of the native language on the preservation and development of the identity of our people, and today they serve the growth of the national identity of our people.

Western philosophers and psychologists F. Bacon, T. Hobbes, R. Descartes, J. Locke, I. Kant, D. Hume, Vico, I. Herder, G. Hegel, W. Humboldt, E. Durkheim, J.D. Mester, F. Nietzsche, M. Heidegger, G. Le Bon, G. Devereux, M. Lotsarus, Z. Freud, W. Reich, H. Steingel, W. Wundt, I. Judd, M. Block, Lee Goff, J. Dubay, In his works A. Cordiner, D. Levinson, R. Gambino, C. Geers, M. P. Fascher, K. Young, E. Erickson, R. Shweder, D. D. Bruner, M. Cole are highlighted different views and opinions. As well as issues of educating young people based on the principle of religious tolerance against religious fanaticism [9, p. 230-233], the problem of the need to preserve national and cultural heritage in the context of globalization [10, p. 486]. -491], the role of the hadiths of Imam al-Bukhari in life against the fight against ignorance [p. 11,203-205], there is no salvation except knowledge - the need to fight “ignorance with enlightenment” [12, p. 54-58] studied by scientists of Uzbekistan.

The role of the German philosopher Wilhelm Wundt in the study of the problem of religion, religious heritage, national psychology and national identity is significant. In his book “Lectures on the Human and Animal Spirit” (1863), he puts forward the opinion that “... the psychology of nations is an independent science, like individual psychology” [13, p. 28]. Again, Wundt recommends studying language, myths, elements of religion and customs, along with the rudiments of morality, in order to acquire the concept of self-awareness, identifying the concepts of “nation”, “people”. According to him, “Language includes ideas, laws and their connections in the general form of the soul of the people. Legends show the original content of ideas, their emotional connection and greatness, and traditions reflect the general direction of expression of this imagination and greatness» [14, 118, 178-179].

Since religion, religious heritage and self-awareness, traditions, myths are associated with national psychology, this issue is studied by ethnopsychologists. One of them is the French psychologist, anthropologist and archaeologist Gustave Le Bon. His work entitled “Peoples and Mass Psychology” notes the differences and differences between people of different nationalities, nations, races and mental characteristics of people. This “spirit of races”, “spirit of communities” - according to J. Le Bon, surpasses a certain “general appearance of non-existent things”, “unrealized qualities” [14, p. 118,







167, 178-179]. In our opinion, since G. Le Bon in his research did not sufficiently understand the spiritual and spiritual characteristics of the people, in his opinion, history consists of a set of randomly controlled random events. The scientist's views have contradictory, debatable aspects, and he does not pay special attention to the specific spiritual and spiritual aspects of the people in his views.

In ethnopsychological research, attention is paid to the study of such concepts as "national spirit", "national character", "mentality of the people", "mind and habits of the people" [15, p. 240-256, 16, p. thirty]. -35, 17, p. 6-25]. Very little attention is paid to studying the influence of these concepts on the processes of national consciousness and national identity. This situation poses a challenge for scientists conducting scientific research on these issues to conduct serious research in this area.

The cultural objectification of the Uzbek "folk spirit" can be seen in his customs and traditions, which were preserved throughout his life. "A human child," writes M. Sattarov, who studied Uzbek customs, "if he gets used to some good and bad habits from his youth, this custom will not leave him for the rest of his life." Therefore, among our people there are sayings: "touch the cradle and the shroud will go away," "the pain will go away but the habit will remain," "if evil will go away, the habit will not go away" [18, p. 5]. The origin of these customs goes back to ancient customs and ideas. However, their vitality and the fact that they persist despite the influence of time and social changes can be explained by the «folk spirit». As Professor V. Kochkarov rightly wrote, "the rejection of any symbol embedded in the soul of the people, the attack on the elements occurring in it is an attack on its existence and life. This is not just a passing ethnopsychological state, but an awareness that the people, through their customs and traditions, are the subject of public life. Only this understanding protects the people, the nation from assimilation, submission to external pressure and forgetting of their identity» [19, p. 35].

An analysis of the views of V. Wundt, G. Le Bon and G. Shpet shows that, firstly, in determining the nature of socio-psychological phenomena, and not socio-economic and political factors, which are the driving forces of the development of society, they place the psychological characteristics of the masses and individuals belonging to epistemological roots; secondly, they try to analyze the instincts of the people's psyche, the spirit of the race by identifying the "universal" basic features of the psychology of peoples; thirdly, the formation of ethnic psychology as an independent science was inextricably linked with the sciences of ethnography, linguistics and folklore, which were in their infancy at that time [20, p.24].

"Awareness of national identity is a set of views, opinions and attitudes of a specific national ethnic unit about its history, current state and development prospects, as well





as its place among other similar ethnic groups, the nature of its interaction with them” [21, p. 345], - you can agree with the opinion.

Тадқиқотимиз кўрсатдики, дин, миллий психология ва миллий ўзликни англаш алоқадорлиги масаласи бўйича бир қанча қараш ва ёндашувлар мавжуд бўлиб, бу қарашларни таҳлил қилиш ва ўрганиш этник ва миллий ўзликни англашнинг мазмуни ва унинг ўзига хос жиҳатларини ўрганиш имкониятини беради. Ҳар бир халқ ва миллатнинг шаклланиши ва ривожланишида муайян этнослар муҳим роль ўйнайди. Этнос шаклланишининг энг муҳим белгиларидан бири мазкур этносга мансубликни идрок этиш, яъни этник ўзликни англаш ҳиссидир. Этник ўзликни англаш ҳисси мазкур халққа тегишли фуқаролар томонидан ўзларининг келиб чиқиш тарихи ва тарихий тақдирларининг умумийлиги асосида шаклланади. Фанда шаклланган мана шу қарашлар асосида этнос тўғрисидаги назариялар шаклланди. Бу назариялар миллий ўзликни англашнинг моҳиятини очишга ёрдам беради.

In our study, we conducted a comparative analysis of the views of most scientists on ethnos, ethnic community, nation, ethnic identity, religion, national psychology, national identity and came to the conclusion that their theory about the highest form of ethnic communities—the nation—is correct. We also agree with the opinion of academician A. Askarov that “the formation of a nation is a long-term historical reality, like the ethnogenetic process, and a nation is the highest peak of ethnic history, a stage of maturity” [22, p. 540]. At the same time, we express the following provisions about the existence of many criteria for distinguishing the concepts of ethnicity and nation: firstly, it is natural for one ethnic group to have several nationalities; secondly, since ethnicity is a broader concept than nation, it also includes races, clans, tribes, and ethnic groups specific to national groups. Studying the concept of ethnicity introduces the ethnic map of the world more fully and colorfully; thirdly, almost every nation lives in different regions and at the same time consists of several ethnic groups, including among the Uzbeks you can find blue-skinned people with black eyes and hair, similar to Europeans and Mongoloids.

Professor I. Khojamurodov considers ethnicity as a social product of historical development and considers the psyche to be the primary factor in its formation, that is: “Ethnicity arises not only as a result of natural, but also as a result of historical and social development. This is the result of any ethnohistory. Every people, nation, ethnic group has its own unique rich history. The roots of any nation are deeply rooted in ancient times. In this regard, there are no “old” and “young” ethnic groups in nations. The American peoples can be considered a young ethnic group, but the roots of the ethnic group that created them go back thousands of years” [23, p. 57]. Also in this





study, these ideas are continued, and the spiritual factor of the nation is given a leading place: “The importance of spiritual culture in the formation of an ethnic group is incomparable, and spirituality plays a decisive role in it. This is especially noticeable in the case of ethnic groups. For example, most Jews do not know their language. Although they belong to other cultures, they always consider themselves Jews. This situation also applies to Hungarians, Poles and Germans living in the USA” [23, p. 59]. In our opinion, many people are aware of the incomparable role of language and territory in the initial formation of an ethnic group.

Without knowing ethnogenesis, it is impossible to perceive the features of national identity. Because in many scientific conceptual views, the concepts of nationality and identity are defined by a vivid reflection of the history, customs and culture of a particular people, nation or people.

### **Conclusion**

Customs and traditions are valuable as important signs of understanding the national identity of a people, nation, culture, and national psychological characteristics. The sense of national identity loses its essence without customs and traditions that go back to continuity. For this reason, in the development of national identity, it is important to strengthen practical work on using the religious heritage, customs and traditions of our ancestors in accordance with the spirit of the times and transmitting them to future generations.

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