



NIZOLARNI O'RGANISHNING PSIXOLOGIK XUSUSIYATLARI.

PSYCHOLOGICAL CHARACTERISTICS OF CONFLICT STUDIES.

ПСИХОЛОГИЧЕСКИЕ ОСОБЕННОСТИ ИЗУЧЕНИЯ КОНФЛИКТОВ.

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Annotatsiya. *Mazkur maqolada Al-Farobiy, Ibn Sino, Jaloliddin Rumiy va boshqa Sharq mutafakkirlarining fikrlariga asoslanib, nizolarni psixologik tahlil qilish yondashuvlari o'rganiladi. Ularning asarlarida nizolarning kelib chiqish sabablari, ularni bartaraf etish yo'llari va inson ruhiyatiga ta'siri keng yoritilgan.*

Аннотация: *В данной статье, опираясь на взгляды Аль-Фараби, Ибн Сины, Джалалиддина Руми и других восточных мыслителей, раскрываются подходы к психологическому анализу конфликтов. В их трудах подробно освещаются причины возникновения конфликтов, пути их преодоления и влияние на психику человека*

Annotation: *This article, based on the ideas of Al-Farabi, Ibn Sina, Jalal al-Din Rumi, and other Eastern thinkers, explores approaches to the psychological analysis of conflicts. Their works extensively discuss the causes of conflicts, ways of resolving them, and their impact on the human psyche.*


Kalit so'zlar. *Nizo, Sharq mutafakkirlari, Al-Farobiy, Ibn Sino, Jaloliddin Rumiy, Yassaviy, Al-G'azzoliy, murosa, Ibn Xaldun, axloq, ruhiyat, nizolarni hal qilish usullari.*

Ключевые слова: *Конфликт, восточные мыслители, Фараби, Ибн Сина, Джалалуддин Руми, Ясави, Газали, компромисс, Ибн Халдун, мораль, духовность, методы разрешения конфликтов.*

Key words: *Conflict, Eastern thinkers, Al-Farabi, Ibn Sina, Jalaluddin Rumi, Yassawi, Al-Ghazali, compromise, Ibn Khaldun, ethics, spirituality, methods of resolving conflicts.*

Conflict is an important social and psychological phenomenon in human history and is considered an integral part of social development. In any society or individual life, disagreements between interests, views, and values naturally arise. The ways of resolving such situations have been interpreted differently across cultures, ideologies, and scientific schools. Eastern thinkers hold a special place in this regard — they viewed conflicts as an essential component of human thought and spirituality.

Al-Farabi (872–950), in his work *The Virtuous City*, proposed that the most effective way to eliminate conflicts in society is through dialogue based on compromise, reason, and



intellect. According to him, conflicts arise due to differences in people's levels of knowledge and moral development. If members of society are guided by enlightenment and moral values, conflicts decrease, and society moves toward harmony. [1]

Ibn Sina (980–1037), in his works *The Canon of Medicine* and *Treatise on the Soul*, discussed the human psyche and its states. He viewed conflict as a part of human psychology and emphasized that patience, reason, and emotional balance play a key role in resolving it. According to him, if a person can control their desires and impulses, many conflicts can be prevented. [2]

Jalal al-Din Rumi (1207–1273), in his *Masnavi-i Ma'navi*, emphasized the importance of love, patience, and understanding in resolving conflicts. He believed that when a person becomes self-aware and strives to understand others, conflicts can be overcome. According to Rumi, conflicts arise when personal interests are placed above all else; however, if a person purifies their inner world and awakens love in their heart, they can transcend discord. [4]

Ahmad Yassawi (1093–1166) explained conflicts within the framework of Sufi philosophy as a part of a person's spiritual journey. In his teachings, conflict pushes a person toward realizing the ultimate truth. Yassawi emphasized that patience, trust in God, and humility can free a person from contradictions. He believed that if a person renounces selfish desires and strives for spiritual perfection, conflicts will naturally diminish. [5]

Al-Ghazali, in his *Ihya Ulum al-Din*, discussed internal human contradictions and stressed the importance of moral and religious education in overcoming them. In his view, when a person struggles against their lower self (*nafs*), they attain spiritual elevation, and conflicts subside. [3]

Bahauddin Naqshband emphasized that the main conflict within a human being is the struggle between the *nafs* (ego) and the *ruh* (soul). He stated that all external conflicts are reflections of the internal discord occurring within the individual. Once a person achieves victory over their ego, external conflicts are also resolved.


In Naqshbandi teachings, the following principles are of central importance: “*Dil ba yoru, dast ba kor*” — Let your heart be with the Divine, and your hands be at work. This principle enhances a person's sense of responsibility toward themselves and society, serving as a means of preventing conflicts.

Silence and inner reflection — a person should think before speaking and avoid haste. Many conflicts arise from recklessness and ignorance. [6]

In Eastern philosophy, conflict is viewed as an inseparable part of human thought. The thinkers regarded conflicts not merely as social or personal problems, but as important stages in intellectual and spiritual development.

In his work *The Psychology of Conflicts*, O. Fayzullaev analyzes the influence of Eastern thinkers' ideas on modern psychology. He emphasizes the following aspects:

Focus on the inner world and psychological state:



Eastern thinkers viewed conflict not only as the result of external factors but also as a reflection of a person's inner world and spiritual condition. Fayzullaev shows that such views encourage self-awareness, introspection, and self-discipline during conflicts. [7]

Influence on modern psychology: Fayzullaev highlights how ancient Eastern philosophy and Sufi ideas have influenced modern methods of analyzing conflict. Through these concepts, principles such as self-awareness, honesty in communication, empathy, and mutual respect are recognized as essential in modern psychological practice.

Eastern thinkers deeply analyzed the interplay between the human psyche, moral principles, and social environment in understanding conflicts. In their works, the causes of conflict, ways of resolution, and methods of achieving peace are discussed from a psychological perspective.

Thinkers such as Al-Farabi, Al-Ghazali, and Ibn Sina proposed that understanding human nature — including its rational and instinctual aspects — is key to resolving conflicts. They believed that fairness, mutual respect, and logical reasoning are fundamental to achieving peace. Therefore, psychological approaches based on patience, understanding, and constructive dialogue are regarded as the most effective means of resolving conflicts.

References

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