



## **THE FORMATION OF PSYCHOLOGY AS A SCIENCE IN THE MIDDLE AGES**

**Oqnazarova Mavluda Nurboyevna.** History teacher at the Asian University of Technologies.

**Abstract:** This article analyzes the process of the formation of psychological knowledge as an independent scientific direction in the Middle Ages based on a historical-philosophical approach. In particular, the views of Eastern thinkers on the human psyche, mental activity and moral qualities, their contribution to the development of the science of psychology are highlighted. The expression of psychological ideas in the works of such scientists as Abu Nasr Al-Farabi, Ibn Sina, and Jalaluddin Davani and their influence on modern psychology are scientifically analyzed. Also, the development paths of psychology in Western Europe and the Islamic world are compared and their specific aspects are highlighted.

**Keywords:** history of psychology, Middle Ages, Eastern thinkers, human psyche, mental activity, Al-Farabi, Ibn Sina, formation as a science, philosophical approach, scientific heritage.

**Introduction.** The idea that there is something in man that is different from the physical body has existed since ancient times. From the earliest times, man sought to explain the causes of death and other phenomena through the phenomenon of dreams, the unique abilities of some people (for example, success in hunting). However, the first views were of a mythological nature. They were acquired not through reasoning, but through blind faith. Views about the soul were often associated with breath, and the soul was imagined as a flying creature.

Thoughts about psychology have existed since ancient times. In early times, psychological characteristics were explained as the work of the soul. The soul itself was considered a special secondary body in the human body. Such ideas are called "animism". The word animism - anima - means "soul". The soul, in its essence, consists of a fiery spark, as Heraclitus emphasized, or a fiery atom, as Democritus emphasized.

**Main part:** Plato's ideas that "ideas are innate" made a great contribution to the development of psychological thought. According to Plato's teachings, the essence of "ideas" is eternal and unchanging, they exist in a higher world outside the natural world, and they cannot be seen by human eyes.

Plato is considered the founder of the "dualism" movement in psychology. The word dualism means duality or two independent thoughts. The essence of the doctrine of dualism is that the material and spiritual worlds exist independently of the body and psyche, and are eternally opposite things.



Plato's dualism was somewhat successfully overcome by his disciple Aristotle (Aristotle, 4th century BC, 384-322 BC). Aristotle's work "On the Soul" indicates that psychology began to emerge as a special science at that time. As a result, psychology emerged as a science about the soul, and today the science of psychology has completely changed its content.

Aristotle was the first in the history of human thought to prove the inseparability of the soul and the living body. According to him, the soul is not divided into parts, but during our activity it can be manifested in such abilities as nutrition, feeling and movement, and intelligence. The first abilities are characteristic of plants, the second and third are characteristic of animals, and the fourth are characteristic of humans. With the doctrine of the soul of plants, animals, and the intellect of the human soul, Aristotle introduced the principle of development, which states the emergence of higher abilities and their basis. Aristotle put forward the theory of the formation of character in activity, based on the realization of the abilities received by the organism from nature only through its own activity.

The teachings of Heraclitus, Democritus, Plato, and Aristotle were considered a cornerstone in the development of psychological ideas in later centuries.

The first psychological views also emerged in the East. The role of great Eastern thinkers in the emergence of psychological views in the East was great. Among them, Al-Khwarizmi, Al-Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Mirzo Ulugbek, etc. left behind their rich thoughts and views on the human psyche and the upbringing of the younger generation. Among them, Abu Ali ibn Sina's thoughts on logic, metaphysics, natural sciences, and especially medicine, made a great contribution to the scientific development of that time. He is one of the scientists who dealt with special psychological problems. His views on the psyche and nervous system are of great importance. In particular, Abu Ali ibn Sina's thoughts on the need to approach the subject according to temperamental characteristics have not lost their value in modern psychology even after a thousand years. Abu Ali ibn Sina is one of the first scientists in the world to advocate psychotherapeutic methods.

Results and discussions: Abu Nasr Muhammad ibn Muhammad ibn Uzlug ibn Tarkhan al-Farabi was born in 872-873 in a place called Farab, where the Aris River flows into the Syr Darya. During the time when Farabi lived and worked, Central Asia was subjugated by the Arabs after long wars of conquest and became part of the Caliphate. The major cultural center of the Arab Caliphate was Baghdad, where material wealth was brought from the conquered countries. Baghdad, the cities of the Tigris and Euphrates basins, including Basra and Haran, became centers of the development of natural and scientific thought and socio-philosophical teachings of Arabic-language culture. People thirsting for knowledge from different parts of the Caliphate came here. Farabi also went to Baghdad to increase his knowledge.

Al-Farabi's teachings on mental processes, that is, his contributions to the development of the science of psychology, are inextricably linked to his philosophical teachings.

According to the Farabi doctrine, complex substances are formed in the process of mixing and combining the four elements fire, earth, water, and air, that is, simple substances. The formation of complex substances also has its own order and regularity. From the combination of simple substances, minerals, that is, inorganic substances, are first formed, and then the plant world is



formed. The plant world, unlike minerals, has the ability to grow and develop. After plants, animals appear. Animals have the ability to move, move from one place to another, reproduce, and feel. The highest stage in the development of the bodies of the universe is the emergence of man. Man possesses the qualities that all other bodies possess, but he possesses abilities and powers that other bodies do not possess, namely, the ability to reason and speak, which distinguishes him from other bodies of nature and gives him the opportunity to rule over nature. Farooqi calls the properties and powers of plants, animals, and humans as a whole power, and divides it into three: growth power, animal power, and human power. According to current scientific terminology, Farooqi's classification of powers should be understood as dividing the processes in the organism into biological, physiological-psychic, and thinking processes. Biological processes are characteristic of all living organisms, physiological-psychic processes are characteristic of animals, and mental intellectual processes are characteristic of humans only.

Al-Farabi's thoughts on man and his mental processes are among the progressive ones that are noteworthy in his worldview system. He did not limit himself to listing the mental processes in man, but also considered the origin, order, and role of each of these processes. Human spiritual powers and psychic processes are covered quite extensively in his works.

Al-Farabi's thoughts about man and his psyche are set forth in a number of works, including "The City of Virtuous People", "The Essence of Problems", "Philosophical Questions and Answers to Them", "The Division of Bodies and Accidents by Forms", "From the Commentaries", "The Meanings of Wisdom", "On the Meanings of Reason".

Al-Farabi based his psychological teachings on the achievements of Central Asia, Iran, India and Ancient Greece in the field of natural science, in particular in the field of medicine.

Al-Farabi was not content with analyzing the human body biologically, but also paid much attention to analyzing its psyche in his works.

Al-Farabi understood, in general, correctly that humans are fundamentally different from other animals in terms of their psyche. In this regard, the following thoughts, expressed in his treatise "On the Origins of Bodies and Accidents," are characteristic:

"The powers that man possesses from the beginning are, for example, the power of speech, the power of selection, the power of imagination, and the power of perception. Of these, the power of speech is such a power that a person acquires knowledge and skills, with the help of which he can distinguish between ugly and beautiful actions in behavior, with the help of which he performs necessary and unnecessary actions, and at the same time understands what is harmful or beneficial, what is delicious and what is bitter...

Based on the above ideas of Farabi about mental processes, the following conclusions can be drawn.

Farabi had a fairly complete idea for his time about almost all mental processes that are studied by modern psychology and exist in humans, and he interpreted them mainly in terms of types. The psyche is generally characteristic of the highly developed animal kingdom and humans, there are no psychic processes in plant and inorganic nature. Although the animal and human



psyches have certain commonalities, there are certain properties, powers, and processes that sharply distinguish them.

**Conclusion:** Gradually, the concept of the soul began to be applied not to all manifestations of life, but only to the level that we now call the psyche. The concept of consciousness, in addition to perception and thinking, arose at the heart of the category of psyche, as a result of which voluntary actions and the ability to control them arose. For example, Galen (2nd century BC) summarized the achievements of physiology and medicine and further enriched his ideas about the physiological foundations of the psyche. His ideas come close to the interpretation of the concept of "consciousness" to a certain extent.

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