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# ИЖТИМОЙ ТАДҚИҚОТЛАР ЖУРНАЛИ

## ЖУРНАЛ СОЦИАЛЬНЫХ ИССЛЕДОВАНИЙ | JOURNAL OF SOCIAL STUDIES

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### THE PHENOMENON OF THE NATIONAL MENTALITY AND ITS RELIGIOUS ELEMENT

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#### ABSTRACT

The scientific article examines the national mentality as a sociological category and reveals the significance of its religious element. At the same time, the main attention was paid to the role of the socio-cultural environment, which acts as a determining factor in the formation and development of the Uzbek national mentality, and also, the influence of Islam on these mental processes is noted. When conducting a theoretical analysis of the topic, specific examples show the function of the category of mentality in public life. In particular, it was argued that the national mentality serves as a kind of social filter, which stops the penetration of alien foreign events and phenomena that do not correspond to the sociocultural characteristics of Uzbek society. The scientific article also discusses the general and specific aspects of the Uzbek national mentality, which reveal the mental characteristics of citizens in the regions of the country. To confirm this conclusion, a special empirical sociological study was conducted among the population, the results of which fully confirmed the scientific hypothesis put forward in the article.

**Keywords:** sociological category, religious thinking, national mentality, sociocultural and regional features of the national mentality, culture, sociocultural environment, Islam, conscious activity, social progress, tradition, ritual, theory of historical materialism, Islamic rationalism.

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### MILLIY MENTALITET HODISASI VA UNING DINIY ELEMENTI

**ANNOTATSIYA**

Ilmiy maqolada milliy mentalitet sotsiologik kategoriya sifatida ko‘rib chiqilib, uning diniy elementining ahamiyati ochib berilgan. Shu bilan birga, asosiy e‘tibor o‘zbek milliy mentalitetining shakllanishi va rivojlanishida hal qiluvchi omil bo‘lgan ijtimoiy-madaniy muhitning roliga qaratilib, islom dinining ushbu ruhiy jarayonlarga ta‘siri ham qayd etilgan. Mavzuning nazariy tahlilini olib borishda mentalitet kategoriyasining ijtimoiy hayotdagi vazifasi aniq misollar asosida ko‘rsatilgan. Xususan, milliy mentalitet o‘ziga xos ijtimoiy filtr bo‘lib xizmat qilishi, uni o‘zbek jamiyatining ijtimoiy-madaniy xususiyatlariga mos kelmaydigan hodisalarning kirib kelishiga to‘siq bo‘lishi ta‘kidlandi. Ilmiy maqolada mamlakatimiz hududlaridagi fuqarolarning ruhiy xususiyatlarini ochib beruvchi o‘zbek milliy mentalitetining umumiy va o‘ziga xos jihatlari ham ko‘rib chiqiladi. Ushbu xulosani tasdiqlash uchun aholi o‘rtasida maxsus empirik sotsiologik tadqiqot o‘tkazildi, uning natijalari maqolada ilgari surilgan ilmiy farazni to‘liq tasdiqladi.

**Kalit so‘zlar:** sotsiologik kategoriya, diniy tafakkur, milliy mentalitet, milliy mentalitetning ijtimoiy-madaniy va mintaqaviy xususiyatlari, madaniyat, ijtimoiy-madaniy muhit, islom dini, ongli faoliyat, ijtimoiy taraqqiyot, an‘ana, marosim, tarixiy materializm nazariyasi, islom ratsionalizmi.

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**ФЕНОМЕН НАЦИОНАЛЬНОГО МЕНТАЛИТЕТА И ЕГО РЕЛИГИОЗНЫЙ ЭЛЕМЕНТ****АННОТАЦИЯ**

В научной статье национальный менталитет исследуется как социологическая категория и раскрывается значение его религиозного элемента. При этом основное внимание было обращено на роль социокультурной среды, которая выступает как определяющий фактор формирования и развития узбекского национального менталитета, а также, отмечается влияние ислама на эти ментальные процессы. При проведении теоретического анализа темы на конкретных примерах показана функция категории менталитета в общественной жизни. В частности, утверждалось, что национальный менталитет служит своеобразным социальным фильтром, с помощью которого останавливается проникновение чужеродных зарубежных событий и явлений, не соответствующих социокультурным особенностям узбекского общества. В научной статье также рассматриваются общие и специфические стороны узбекского национального менталитета, по которым выявляются ментальные особенности граждан в регионах страны. Для подтверждения этого вывода было проведено специальное эмпирическое социологическое исследование среди населения, результаты которого полностью подтвердили выдвинутую в статье научную гипотезу.

**Ключивые слова:** социологическая категория, религиозное мышление, национальный менталитет, социокультурные и региональные особенности национального менталитета, культура, социокультурная среда, ислам, сознательной деятельности, социальный прогресс, традиция, обряд, теория исторического материализма, исламский рационализм.

**INTRODUCTION**

First of all, it should be noted that mentality is an important category of sociological science, which is of great importance, but not yet sufficiently systematized and scientifically studied. This sociological category acquires an important methodological significance, since, without its influence, no sphere of public life can function effectively. Because every social movement and attitude is

formed through the conscious activity of certain individuals, social groups and nations. After all, the very conscious activity of a person is a product of his mentality. Therefore, in any society where sufficient attention is paid to the issues of national mentality and they are resolved in a timely manner, there is evidence of ensuring social progress.

### **METHODOLOGY**

When studying the phenomenon of national mentality and its religious element, it is necessary to rely on the paradigm developed by the German scholar Max Weber. In his work "The Protestant Ethic and the Spirit of Capitalism" (1905), he compared the mentalities of Catholics and Protestants and concluded that the primary task of religion is to impart meaning to human activity and bring it to a rational state. It is well known that religion's ability to fundamentally change the consciousness and behavior of people at the individual level has never been in doubt. Weber's goal was to demonstrate that religious motivation can bring about social change on a societal scale. This is precisely what he saw in the ascetic ethic of Protestantism, or more precisely, in Calvinism. Therefore, religion has a strong potential to influence people regardless of their orientation. Therefore, for this reason, Weber considered religion an important factor in social change. According to him, the Protestant mentality, unlike that of Catholics, is dominated by religious qualities such as pragmatism, a rejection of luxurious living, and an appreciation of the useful, conscientious, and honest work of people, which benefits society as a godly cause. Incidentally, Islam also holds this approach to human labor. Therefore, Max Weber's work can serve as a methodological basis for studying the sociocultural characteristics of national mentalities.

### **MAIN PART**

Under the former totalitarian regime, the socio-cultural features of the mentality of peoples were denied. Indeed, the dogmatic communist ideology, by its very nature, regarded mentality as nothing more than a primitive reflection of the way people live and approached it as a secondary issue. This situation was the main factor in the impoverishment of the morale of the members of society. It was these negative circumstances that became the main obstacles to the development of the sociology of mentality as a special branch of sociology. In Western sociology, on the contrary, social problems related to mentality are studied on the basis of systemic and pluralistic principles. In the conditions of independence of our country in the social sciences, the first definitions of the concept of mentality were formed, including in philosophy, freed from the Marxist theoretical and methodological approach.

"Mentality (lat. "mens" mind, perception) is the level of thinking, spiritual potential, the ability to analyze the laws of life, mental ability, formed in certain social conditions, the historical composition of society, nation, community or personality" [1, – P.257].

Of course, since this definition has a general philosophical content, it does not fully correspond to a specific analysis of the sociological aspects of thinking. However, the concept of mentality, introduced by the doctor of philosophical sciences, professor Sh.Madaeva, differs from the one given above in the encyclopedic dictionary in that it differs in its completeness and richness of content. Here are her findings:

"Mentality is the historical path and biophysiological development of a person, community, group, nation, and people, formed under the influence of economic, political, spiritual, religious, ecological, everyday life, reflecting the level of thinking, spiritual, intellectual potential, resistance to life problems. As a result, it can be considered a decisive factor in the economic and political level of development of society, the spiritual maturity of people" [2, – P.33].

This gives rise to the possibility of studying mentality as a sociological category based on the peculiarities of the philosophical analysis of the problem of thinking on the example of various approaches. In our previous research work, it was precisely on the basis of this logic that we tried to give it the following scientific definition. Mentality is a set of specific ideas, views, knowledge and information of individuals, social groups, nations and peoples, formed in a certain socio-cultural environment, under the active influence of certain types of thinking.

The concept of the socio-cultural environment in this definition should be described as follows: the socio-cultural environment is an integral system of national values, customs, traditions,

and moral norms, reflecting the features of a rich historical and cultural heritage. In this sense, we believe that no one will be able to form their mentality outside of this socio-cultural environment, which determines the national identity of a person. In the period after the “October Revolution” of 1917, there was a gradual denial of our national identity due to the expansion of Bolshevism, and then a gradual decline in the existing socio-cultural environment. As a result of this negative process, a nihilistic mood has formed in the minds of some of our compatriots. However, the efforts of our people to preserve their identity did not stop. About this phenomenon, Uzbek scientists M. Bekmurodov and A. Begmatov rightly note that over a century and a half of colonial domination, the Uzbek people have shown unparalleled courage in preserving their originality, the spiritual and moral integrity of their national unity. The system of customs, traditions, rituals and holidays has been preserved, which is a vivid expression of the spirituality of our people [3, – P.4-5].

It is also true that we were unable to influence the fate of our people in a timely and direct manner due to serious mistakes and shortcomings made in a certain historical period, including because of the blind faith of some of our compatriots in false internationalist ideas that contradicted our national interests. For example, the tragedy of the Aral Sea is a convincing proof of this conclusion. In addition, for a long time in the history of our country, the national mentality was considered a simple manifestation of the human way of life. At the same time, the features of thinking, the processes of its formation and development were analyzed one-sidedly. Sociology was also not recognized during this period as an independent science that studies the issues of national mentality both in theoretical and practical terms, since the theory of historical materialism dominated in the social sciences. According to which, the Marxist doctrine interprets the subordination of the human mind to the material on the basis of the principle according to which social being determines social consciousness.

After gaining independence, in accordance with the requirements of the time, a deep, critical analysis of the above-mentioned mistakes and shortcomings of the past was carried out and their recurrence was prevented. In particular, in the sphere of public administration, the words of the head of our state Sh. Mirziyoyev are noteworthy: “As you all know, our people are a noble people. The people can tolerate everything, but, I repeat, they will never tolerate injustice. A true leader is appointed by a chief not in order to test the endurance of real leaders, but in order to create the right conditions for them, to alleviate their hardships. We cannot put up with such unpleasant situations that do not correspond to either the national mentality of our people or the name of the responsible leader” [4].

It is known that the Uzbeks, who make up the main part of the national-ethnic structure of our society, have common qualities. This commonality is manifested in the social system, which includes culture, religion, national values, ethical norms and other characteristics. At the same time, the population of different regions of the country have their own way of thinking. In particular, in the worldview of our compatriots from Surkhandarya and Kashkadarya, the role of traditional thinking is high, while the population of Tashkent, its environs and residents of the Fergana Valley in their mentality have a significantly higher level of religious thinking than those from other regions. It is in these regions - Surkhandarya and Kashkadarya - that we observe a conservative form of national traditions. As a result, these customs and traditions have not changed for centuries, passed down from ancestors to generations and preserved to this day. In particular, the fact that the art of "bakhshi" was formed and developed in the oasis is the basis for the above opinion. There are many more such examples from our social life.

Unfortunately, the sociocultural and regional features of our national mentality have not yet been sufficiently studied in the sociological aspect. However, in the conditions of modern globalization, it is the national mentality that should act as the so-called "social filter", which helps to accept or reject certain events and phenomena emanating from other societies. Of course, if these realities are not of an ideological nature, we can unconditionally accept them and apply them in our public life. For example, cultural and sporting events (theatre, cinema, football, volleyball, karate, boxing, etc.) that successfully passed this “social filter” came to us from abroad, and today we are achieving world-famous achievements in these areas.

As a result of a deep and comprehensive analysis of the phenomenon of mentality, one can observe the presence of a religious element in the structure of the mentality of any nation. Of course, its level creates a different image for different peoples. At that time, for one people, the degree of a religious attribute is great in the national mentality, for another people, its influence may be weak or purely symbolic. But this should not lead to the conclusion that in the national mentality of some peoples this feature does not exist at all. Consequently, one of the main institutions that form the national mentality - culture is also closely connected with the institution of religion. Some thinkers believe that religion is an integral part of culture. As a result, the idea began to form in public thought that religion is part of the cultural system. However, some researchers oppose such approaches, arguing that religion is not an element of the cultural system, but, on the contrary, that religion is higher than culture and forms culture itself.

The British thinker Christopher Dawson, who approached the issue from this point of view, called religion “the key to history” for a reason. He argues that a cultural phenomenon cannot be understood without understanding religious ideas through thought. Dawson explores the origins of Islam to demonstrate the potential impact of religion on culture. In his opinion, a new religion forms a new culture. “A person living in a hunting cultural place (in our opinion, he means the Prophet Muhammad s.a.w.) causes the emergence of a certain social movement. In a relatively short period of time, this movement destroyed historical empires and formed a new way of life that reflected the behavior of millions of people from Senegal to Borneo ... Bedouin Arab, black from West Africa, Malay pirate, Persian philosopher, Turkish soldier like an Indian merchant, all people speak the same religious language, believe in the same theological arch, share the same moral values, and are subject to the same social consensus. Consequently, Muslim architecture is unique in each country, but it has some general Muslim flavor, as well as in literature, speech and behavior. Thus, Islam was able to provide a vivid example of the emergence of new forms of social institutions that for centuries were considered conservative and went beyond racial and geographical boundaries as a result of a new approach to life and transformation in culture, due to new religious teachings [5, – P.95].

The first President of our country, I.Karimov, shared the views of the British thinker in accordance with his opinion below: “When I was asked why there is an ancient culture in Uzbekistan, I said: first of all, because of our religion. If not Islam, we would not have such a culture” [6].

Indeed, direct and indirect connections of Islam with national culture play an important role in our mentality. Therefore, Uzbek national traditions are inseparable from the values of Islam. This situation raises the potential of our national mentality to a higher level and forms the basis of our national identity. It is known that under the former Soviet regime, serious efforts were made to completely eradicate religious thinking from the mentality of the people. In particular, “attempts” to deliberately falsify the history of our country and deny the importance and advantages of religious beliefs in our public life have intensified.

It must be noted that at that time, in the context of the non-scientific interpretation of our national and cultural heritage of Islam, its scientists were portrayed as the worst enemies of science. For example, in the 1970s video film based on the novel “Treasures of Ulugbek” by the People's Writer of Uzbekistan Odil Yakubov, Sheikh Khoja Ahror Vali was portrayed as the main culprit in the death of Mirzo Ulugbek. The video shows that Sheikh Khoja Ahror Vali says to Ulugbek's son Abdulatif: “Your father blasphemes under the guise of exploring the secrets of the universe and planets, by doing this he goes against the will of God”. This served as a kind of tragic verdict for Mirzo Ulugbek. Of course, the writers, scientists and artists of our country are not directly related to these falsified fragments of history. In fact, the history of our country until 1991 was written under the influence of false, deceitful and unscientific approaches on the basis of instructions given by the “Center” of the totalitarian regime.

Now that our country has gained its independence, the rich cultural and historical heritage of the Uzbek people is being studied by our scientists on the basis of objectivity, free from the unscientific conclusions of communist ideology. As a result of such efforts, the historical, previously deliberately concealed truth resurfaces. In particular, the scientists of our country have revealed the historical fact that Mirzo Ulugbek was indeed executed by the decree of his son Abdullatif, but the

main reason for this tragedy was his patriarchal actions to carry out his vile and evil intentions - to take the throne of his father. Sheikh Khoja Akhror Vali was not in Samarkand at all on the day of Ulugbek's murder, that is, when Abdullatif achieved this inhuman goal. On the contrary, Khoja Akhror Vali made a worthy contribution to preventing internecine wars for the throne among the Temurids. According to Russian scientist, in the course of the powerful public activity of Sheikh Khoja Akhror Vali, he managed to weaken the acts of genocide that were fatal to the people. This, in turn, served to bring peace, confidence and moral peace to hundreds of thousands of working people of the country for the rest of their lives in this world and in the next [7, – P.47-63].

In addition, in other scientific sources, our ancestors, such as Alisher Navoi and Zahiriddin Muhammad Babur, also noted that Sheikh Khoja Ahror Vali, as a wealthy man of that time, tried to alleviate the worries of the common people. In particular, the historian and sociologist of our country B. Lunin addressed these issues in his scientific work [8, – P.58].

However, some foreign authors continue to baselessly accuse the Islamic ulema of the tragic death of Mirzo Ulugbek. For example, Maksat al-Tarazi, in his article “The Development and Crisis of Science in the Islamic World,” put forward some ideas that are far from the truth: “As soon as the clergy gained political influence, the heads of scientists began to turn over their shoulders. A striking example of this is the death of Ulugbek. It was they, the clergy, who turned Ulugbek into a sorcerer and killed him. However, Ulugbek's reforms in culture and public administration during his lifetime turned Muslim scholars into his opponents. After the tragic death of Ulugbek, there was an increase in religious ignorance” [9].

But the above opinion of the author is far from scientific truth. On the contrary, as soon as Timurid rule fell into decline, the effectiveness of the use of Islam and its teachings in our country decreased significantly, which, in turn, had a negative impact on social development. This was especially true for the late 18th and early 19th centuries. Due to the distance from religion and non-observance of the mores of Islam, some of our rulers began to plunge into the swamp of depravity. As a result of such heinous behavior, our vast centralized state has collapsed, and our people have sunk to the level of fragmentation and backwardness.

Therefore, based on the above historical evidence, it is advisable to draw a scientific conclusion that religious content has always been part of our national mentality. At the same time, we recommend paying special attention to one situation: religiosity in the national mentality is not formed spontaneously, but is determined by the activity of religious thinking in people. Therefore, religious thinking is formed and developed under the influence of religious prescriptions and instructions. This is the oldest of all other types of thinking and has existed since the creation of man. This is based on the fact that the Qur'an says several times, “Did they not meditate...?” The mental activity of a person is praised in the hadiths too. On this occasion, our great ancestor Abu Lays al-Samarkandi expressed his opinion. In his work “Tanbeh al-Gafilin” he cited the following hadith as an example: “It is transmitted from the Prophet (peace and blessings of Allah be upon him). He said: “It is preferable to think for one hour than for a year of prayer” [10,11, – P.57]. Of course, this refers to “nafl prayers”. Consequently, in Islam, the mental activity of a person is higher than some “nafl” prayers, i.e., not envisaged as obligatory injunctions of Islam.

According to Islamic prescriptions, a person receives his mental ability as a divine gift from birth, and then, having entered the primary phase of socialization, he gradually begins to improve this ability. This fundamentally contradicts the materialistic view of this problem, which claims that a person only after entering socialization will form and improve his mental abilities. However, if a person does not have such an ability, how can one develop something that by its nature does not exist at all. As an argument for the above conclusions, one can cite examples from the bitter and sad life of feeble-minded children born from alcoholics and drug addicts. No matter how hard the specialists of the industry, who are busy raising these unfortunate children in the special institutions of the state, they do not have the ability to think abstractly. On this issue, we have our own version of the definition of this accident. According to this version, during the responsible hour, i.e. fertilization of the unborn fetus or the husband or wife, or maybe both were under the influence of alcohol or drugs. The

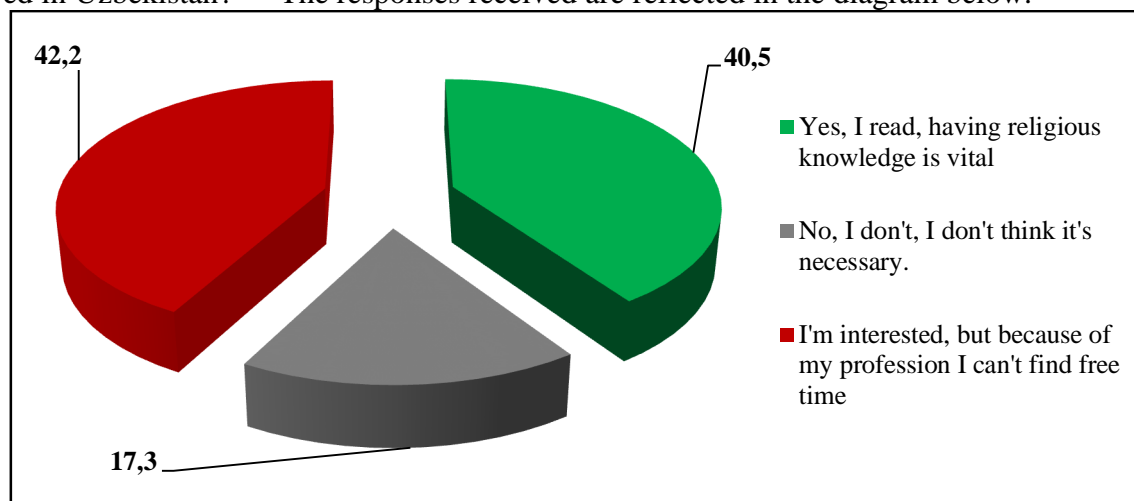
evidence of the negative impact of these harmful actions on the fate of the unborn child is confirmed simultaneously by Islamic prescriptions and the conclusions of modern medicine.

It is important to note that among mentally healthy people there is also a certain innate difference in mental abilities. To substantiate this, one can rely on the opinion of Imam al-Ghazali. According to which, although the level of a person's mental abilities may be at the proper level, but if he does not acquire new knowledge with his aspiration and selfless work, then the degree of his mental talent will sharply go down, to stagnation [12, – P.540].

In addition to what has been said, it should be noted that although the innate ability to think in a person is at a high level, further development of this ability is possible only through hard work. Otherwise, no matter how talented a person may be, if he does not strive for new knowledge, his thinking, including religious thinking, will inevitably fall into a state of stagnation. The basis for this opinion is the results of our own empirical sociological research.

**Experimental data.** An empirical sociological study entitled "Social development and its factors" based on a representative sample was conducted in May-June 2018 in Jizzakh, Bukhara, Khorezm, Namangan, Kashkadarya regions, in the Republic of Karakalpakstan and the city of Tashkent. 1147 respondents participated in it.

As you know, religious education is the main factor in the formation and development of religious thinking in people. To identify the level of this education among compatriots, the respondents were asked the question: "Do you read magazines and books of religious content that are allowed in Uzbekistan?" – The responses received are reflected in the diagram below.



**Picture 1. Attitude towards reading religious literature**

According to the results of the study, almost 60% of respondents reported that they do not read this kind of literature. A reasonable question arises: what is wrong if we have the Koran, hadiths, the texts of which have been translated into Uzbek in Cyrillic, Latin, and the works of our ancestors relating to the Islamic religion in our house? By the way, some serious problems in the upbringing of young people arise precisely because of the illiteracy of parents in Islam. For example, why do some young people, considering themselves an excessive scholar of Islam, do not obey their parents? Here, in our opinion, the main culprit is the parents themselves. For, parents for their children should be the first mentors. They themselves, immediately after birth, must teach their children the basics of the Islamic religion. As a result, children will be under the control of their parents and brought up kind-hearted, supportive and caring towards them. Then the threat posed by dubious people will disappear, who, by falsifying the teachings of Islam, are trying to direct the young against their parents and their people.

In this regard, worthy of attention are the thoughts of the head of state that: "The current rapidly changing times, expanding globalization open up new and new, huge opportunities for humanity, especially young people. At the same time, various threats and challenges are emerging that we have not encountered before. Destructive forces, inciting gullible young men and women who have not yet formed spiritually, do not have firm life convictions, against their parents, their country, actually lead them to death. In such difficult conditions, all of us – parents, teachers and mentors, the

public, mahalla activists - must increase vigilance and attentiveness in this matter. We have no right to allow our children to be tools in the hands of others” [13, – P.125].

It can be added to the above conclusion that in the conditions of our country, if citizens' religious thinking is formed under the influence of the Koran, hadiths and works of such distinguished scholars of the Islamic world as Abu Hanifa al-Numan al-Sabit (pseudonym Imam Azam), Imam Bukhari, Imam Termizi, Imam Moturidi, Bahouddin Nakshband, Ahmad Yasawi, Khoja Ahror Vali and others, then his place in the development of ideas of creation in public life will have a positive value.

It should be noted that Islam is not only a set of prayers and rituals, but also a socio-cultural and spiritual educational system that regulates people's lives in accordance with the norms and criteria based on the rationalism of religion. Be that as it may, the core of this system is the principle of Islamic rationalism. The world famous scientists of the Islamic world – Abu al-Hasan al-Ashari and Abu Mansur al-Moturidi contributed to the development of Islam precisely on the basis of rationalistic teachings. Abu Mansur al-Moturidiy in his work “Tawhid” (Monotheism) wrote the following: “Those who ignore the study of the mind, themselves derive this statement on the basis of the work of the mind. This alone proves that the arguments of reason are necessary. How can one oppose this if Allah himself repeatedly speaks in the Qur'an about the need to apply the arguments of reason? [14, – P.125].

The above view of our ancestor was creatively developed by Abu Hamid Muhammad al-Ghazali at-Tusi. In particular, on this issue, he cites the words of Umar ibn al-Khattab, who narrated the following words of the Prophet Muhammad (peace and blessings of Allah be upon him): “The Messenger of Allah said: the right path and lead him away from destruction. Faith in the servant of God will not be complete and his religion will not be right (true) until his mind reaches perfection” [15, – P.263].

In the course of a systematic and critical analysis of the works of scientists devoted to the issues of rational thinking in Islam, we offer our own definition of the concept of Islamic rationalism: Islamic rationalism is a sociological category that forms the way of life and mentality of people who profess Islam, which embodies Islamic knowledge, values, moral standards, social order and behavior, discipline, as well as such ideas as humanism and tolerance. Based on this definition, we can conclude that Islamic rationalism is considered an important element of the national mentality.. This phenomenon is based on science, as science is the backbone of the Islamic religion. It was on the basis of the results of scientific research that the inconsistency of the radical critical idea of K.Marx that any religion, including Islam, is a serious obstacle to the development of science, especially society, was revealed.

If the mentality of citizens, especially young people, is influenced by the ideology of various extremist movements that use Islam for destructive political purposes, then this poses a serious threat to the stability and development of society. Unfortunately, since the mid – 1990s, some young people in our country have begun to form misconceptions about Islam and its teachings. First of all, they began to ignore the significance of the leading madhhab of our religion – the Hanafi. The sincere advice and advice of religious scholars and prominent Islamic scholars on this issue were sharply rejected by these young people on the grounds of indifference to the values of Islam. Young people with this view have misinterpreted Islamic values that our ancestors have revered for centuries and used them only to overestimate their selfishness and superficial knowledge. Therefore, the great thinker and scientist of our time – Sheikh Muhammad Sadiq Muhammad Yusuf clearly noted that the Muslim community of the world made an invaluable and worthy contribution to the development of Islam, detailed study of the development of guidelines.

At present, President Sh.Mirziyoyev, relying on the peculiarities of the national mentality, combining secular and religious elements, is pursuing a new policy in the field of religious belief, the essence of which is to form on the basis of the values of Islam – kindness, tolerance and tolerance, mercy towards citizens, observance and fallen on such a wrong path. Thanks to this humane policy, a consistent amnesty has become possible for many citizens who, under the influence of various harmful currents, by their unintentional, unconscious actions, have created a serious threat to the

public life of our country. As a result of this humanitarian mission, they were able to return to their families.

### CONCLUSION

Based on the results of theoretical and practical research of this scientific topic, we put forward the following conclusions:

the scientific and historical heritage of the classics on the issues of rationality of thinking is able to serve as a methodological basis for the study of modern problems of social development;

in the national mentality of the Uzbeks, the religious element is still at a high level;

for a long time there has been and now there is also a harmony of the secular and religious components in the national mentality of the Uzbeks;

the results of a special empirical study conducted in various regions of the country made it possible to substantiate the put forward scientific hypotheses and theoretical conclusions at the empirical level.

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