

# A Comparative Analysis Of The Soul Concept Of Abu Hamid Ghazzali And Erich Fromm

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**Abstract:** In this article, on the basis of the comparative comprativistics of the concept of the soul of Abu Hamid Ghazali and Erich Fromm, the promotion of active creativity skills and the development of fraternal love in order to awaken noble desires in the human heart, form the ability to create, prevent moral decay, eliminate alienation and loneliness in society, spiritual and educational theoretical analyzes of the organization and conduct of work are described.

**Keywords:** soul, inclination, desire, spiritual being, sadism, masochism, necrophilia, biophilia.

## Introduction

In the world, in the third millennium, a new system of reforms in public administration, social relations, international relations, education system based on information technologies was formed. The unlimited possibilities of human intellectual potential are expressed in economic stability, spiritual maturity, improvement of art and culture. The achievements of genetic engineering are manifested in the extension of human life, finding cures for incurable diseases, nanotechnologies, bioidentification technologies in the development of society. At the same time, man's tendency to ignorance is also developing as his intellectual capacity.

In the world's leading scientific research institutes and centers, scientific research is being conducted on the study of human mental capabilities, brain activity, and spiritual culture. As part of these researches, Eastern thinkers Abu Hamid Ghazali, Jalaluddin Rumi, Omar Khayyam and Western philosophers Z.Freud, K.Jung, M.Sheller, E.Fromm evaluated the human soul, their views on the causes of ignorance and generosity in the soul, alienation, psychologist, being analyzed by sociologists, historians and philosophers. Because, on the one hand, man is the driving force of society, on the other hand, among all living creatures, he tends to kill his own people. Therefore, in the new era of advanced digital technologies, the need to protect

the human heart from ignorance is increasing. For this, the study of the works of great thinkers is of great importance.

## Materials and methods

The methods of the research were the principles of general interrelationship, systematicity, succession, historicity, analysis, generalization, comparative analysis and hypothetical deductive methods.

## Literature analysis

In all periods of human history, special attention has been paid to identifying the reasons for the manifestation of good and evil in the human heart. In particular, the idea that "doing good to people is the most honorable custom in the world" in the Avesta is a recognition of goodness in the human heart. In the teachings of Buddhism, it is emphasized that in order to achieve peace of mind, it is necessary to be free from the sufferings of this world. In medieval Eastern philosophy, the soul was described as the organ of man that perceives religious truths. Abu Nasr Farabi, a great representative of Eastern philosophy, argued that there is health and illness in the heart of a person, similar to his body, Abu Ali Ibn Sina said that true love is the power that perfects a person, and Abu Rayhan Beruni argued that in order to form good deeds in people, it is necessary to teach them to love work. Jalaluddin Rumi's

idea that "man is a talking animal" is a hint that his tendency towards good and evil is related to the social environment. Alisher also glorified hard work and courage in the human heart in the image of Navoi Farhad. Naqshbandi's opinion that "let your heart be in God and your hand in work" is a recognition of the harmony of faith and knowledge.

In the West, special attention is paid to explaining the human heart. In particular, Socrates emphasized that "evils in the human heart, evil inclinations, injustices are the result of ignorance". Plato's idea that "wild, animal instincts and visions lurk in the heart of every human being, which are not obvious to the eye, and under the influence of gluttony, they set aside all honor and reason and strive to satisfy their lustful desires" is a hint that the human intellect is not dependent on the desires of the heart. And Aristotle connects goodness to activity through the idea that "man does not get abilities from nature, goodness is a quality achieved through activity, like a habit".

In the philosophy of the European New Age, the human heart has been valued at different levels. In particular, the factors of human nature and mental maturity are classified in the ideas of John Locke's "Man is a Machine", Thomas Hobbes's "Wolf to Man", and Jean Jacques Rousseau's "Product of Human Social Contract". The human heart, spiritual and spiritual world is also analyzed in modern philosophy and currents in it. In particular, Schopenhauer's "Philosophy of Will", F.Nietzsche's "Human Philosophy", M.Heidegger's "Existential Philosophy" evaluate human nature, its inner power and existence. As a part of these scientific researches, Erich Fromm's comments on the study of the human soul are also being studied separately. In particular, R.Funk studied the thinker's radical humanist ideas, M.Fisher and I.R.Pascuing's moral and social views, M.Cortina's views on mental imbalance. Russian scientists V.I. Dobrenkov and G.A. Titarenko analyzed Erich Fromm's philosophy from the point of view of neo-Freudianism. Also, I.V. Egorova revealed the differences between Erich Fromm's philosophical anthropology and Freudianism. Japanese scientist K. Miyamoto in his monograph

"Erich Fromm's theory of alienation" analyzed his views on the relationship between the individual and society in the conditions of man-made civilization. And N. Anjum defended his doctoral dissertation on the topic "The problem of man and society in the philosophy of Erich Fromm". Turkish scientist M. Guner revealed the thinker's moral philosophy, and H. Atsiz revealed his religious views. Also, the teachings of Western thinkers, especially E. Fromm, were studied at the "Psychoanalytic" Academy in the USA, the "Erich Fromm" International Research Center of Germany, and the "Social Sciences" Institute of Turkey.

Although no special scientific research on the concept of Erich Fromm's heart was carried out in Uzbekistan, the life and creative activity of the thinker were briefly analyzed in the scientific researches of G.M.Rozmatova, V. Alimasov, Q. Rozmatzoda, in the article "The owner of the science of the heart" by Rahmon Kochqor.

## Results and Discussion

In philosophy, research and study of human problems is always was in the spotlight. Philosophers have interpreted this problem in different ways. The influence of Sufism, which was of great importance in the socio-political and cultural-spiritual life of that time, was significant in the formation and development of the views of the medieval Muslim Eastern philosophers about man. This teaching is a teaching that consists of a whole, integrated system of various ideological and theoretical views, moral rules and ways and methods of their implementation.

Ghazali compares the human body to a horse, and the soul to a rider. The soul should rule the body as the rider rules the horse, not the horse. Even when satisfying the need, the body needs to be satisfied in moderation. Therefore, the mold of the soul is the external body, and according to this connection, the soul has a need for a body in this world. When the soul enters the body, all its potentials are awakened, so long as the soul lives in it, it serves man. From this it can be seen that the status of the soul is high. However, without a body, a person cannot fulfill the tasks before him. Ghazali did not say that only the body is the main

thing for a person like materialists. The thinker's doctrine of man is moderate and not one-sided or limited like materialism and spirituality. Ghazali believes that the states of transience and eternity, transience and eternity, changeability and stability exist harmoniously in man. Because in man, the body is ephemeral, transitory, changeable, and the soul is eternal and stable. The return of the soul to its original homeland and descent into the state of eternal, immortality depends on the body and its activity in the world of martyrdom.

Ghazali said that the body and the soul are closely related, and one - he says that the latter are mutually required and that their existence is the basis of human existence. In his views, Ghazali divides the human soul into two parts: the animal soul and the human soul. According to his reasoning, the animal soul is the bearer of all energies and emotions. So the animal soul is the lamp, the human soul is the light of the lamp, and the elephant is the soul. The animal soul receives strength and emotion from the rays of the heavenly angels with the permission of God. If the client of the animal soul is disturbed by excessive heat or excessive cold and other reasons, he cannot receive the rays of the angel. Ghazali explains that the animal soul is from the world. The moderation of the animal spirit client depends on the moderation of these four subtle vapors, and in this respect it acts as a savior to the human spirit.

Ghazali shows that the human soul is not from the lower world, but from the higher world, from the jewels of angels. The human spirit is the reality of the soul. His moderation is with good prayer and poetry. It can be known by Sharia law. Sharia keeps the human spirit moderate and makes it healthy. This shows that the human spirit is not subject to the animal spirit. The animal soul is an extension of the human soul. The truth of the human spirit is immeasurable. Death cannot destroy the reality of the soul, but the meaning of death is the release of the human soul from the cage. In the eyes of Allama, the human soul does not die, but changes its quality and destination. In our opinion, Ghazali's issue of the development of body and soul in mutual proportion is the right way. Because the soul's means of perfection is the

body and its useful, unbiased service. Therefore, the ascension of the body is in connection with the soul.

An important aspect of Ghazali's teaching is the subconsciousness of the animal soul analyzing on the example of mental processes, he showed the possibility of keeping it in moderation and justified the possibility of educating the subconscious part of the psyche.

In Islamic philosophy, representatives of theology consider the soul with the heart at the same time, Ghazali explained that the psyche is broader and more meaningful than the soul and the heart, and developed the theoretical aspects of spiritual education in human development. Ghazali's teaching about the psyche is scientific in nature. Because, in addition to the Qur'an and Hadis, he relies on life examples to justify his views. Therefore, a person should not become a slave to the needs of the body. He should subordinate them to the needs of the soul. And for this, a person's mind comes to an end. After all, the thinker says that all good deeds and actions come to light with the grace of the mind. The mind is a mirror of the soul. Therefore, a person should rely on his mind in choosing the needs of the body and soul in this world. Otherwise, he deviates from humanity by being attached to the transitory inclinations and passions of the body. Thus, Ghazali raised the opinions about man to a new level in the history of philosophy. He makes it a whole doctrine, a whole, and makes it a regular form. He proved in every way that there is a similarity between the existence of man and God. In order to know God, a person must first know who he is. He came to the conclusion that he who knows himself better knows God more. Explaining the interrelationship between human body and soul, he tried to determine the meaning, essence and meaning of human life.

Man is the most perfect divine creation, composed of body and soul, which contains all beings. The needs that arise from the existence of the body, which are necessary for the existence of the body, are "nafs". "Nafs" is necessary when it is in moderation, because it ensures the health and maturity of the body. But if the desire exceeds the norm, it is harmful. It causes the destruction of both body and soul.

A person is a perfect creature united by a soul consisting of a body and a soul, and he stands at the highest position in all existence. The soul cannot perform its tasks without a body. The body cannot exist without the soul, and the soul cannot exist without the body. Both are necessary for human life. Spirit is the truth of the soul. It is necessary to know the origin of body and soul and treat them in moderation. The body is mortal. Indulging in the pleasures of the soul brings a person down to the animal state. Therefore, self-knowledge, self-awareness, is the basis of knowledge.

In Ghazali's works, the concept of soul is used in two different meanings. The first of these is the fist-shaped material heart. Located on the left side of the chest, this heart is the reservoir and pump of blood. According to Alloma, it is the work of healers to interpret the form and appearance of the material soul. It has no place for a religious-scientific purpose. Because a soul with a form exists in animals and mortals. For this reason, he says that everything that can be seen with the naked eye is the world of shahadah, and he emphasizes that the truth of the soul is not from this world and that the soul is a stranger and a stranger in the world of shahadah.

The second is the spiritual soul, which is considered to be related and related to the heart. This soul is called soul. This soul is the truth of a person[1]. The dependence of the spiritual soul on the physical soul is similar to the dependence of the form, i.e., of shapes and colors on bodies, of qualities on those being qualified, of a person who uses a tool on that tool, and of a person who settles on a place. Therefore, Ghazali understood the soul in the sense of the material heart, although it is a spiritual being.

There is harmony between Ghazali's views on the soul and Bahauddin Naqshband's views on the soul. In the teachings of Naqshbandiyya, the question of the soul is used in two different ways, just like Ghazali's views. The first is a piece of flesh located in the body, which is also present in animals, and the second is the soul, which is called the divine soul[2].

When Ghazali analyzes the soul in two different ways, he pays attention to its manifestation, not its essence-reality, from the

point of view of behavioral science [3]. He also says that most people's intelligence is incapable of understanding the soul, and shows that the main reason for many mistakes among scientists is not knowing the meanings, boundaries, and reasons for naming the concepts of soul, soul, soul, and mind.

Ghazali explains that the soul controls the entire human body and the powers that help control it with the concept of soldiers. He divides the soldiers into two, and gives hands, feet, eyes, ears and tongue to the soldiers who can be seen with the eyes, and will, power and understanding to the soldiers of the soul, who can only be seen with the eyes. The soul, which is the truth of man, needs these soldiers and equipment. Because knowledge and action, which are its main goals, are carried out in their shadow. Ghazali gathers the soldiers of the soul and divides them into three classes: Will, power, knowledge and understanding. Ghazali says that with each of these internal soldiers there are also external soldiers, which are organs made up of fat, flesh, tendons, blood and bones. These outward soldiers act as instruments for the inward soldiers. Because grasping is done with the fingers, and seeing is done with the eyes.

Ghazali also divides the perceptive soldiers into two parts: The first is located in the external destination - the sense organs consisting of hearing, seeing, smelling, tasting and touching. The second ones are located in the inner space - brain spaces. They are five - feeling, imagining, thinking, remembering and memorizing [3].

While thinking about the characteristics of the human heart Ghazali shows that the difference between a person and an animal is that his heart is characterized by knowledge and will. Indeed, lust, anger, external and internal emotions are also present in animals. A person's humanity is due to the fact that there are things specific to his soul. Knowledge and will are characteristic of human dignity.

Ghazali explains that knowledge is the knowledge of worldly and heavenly affairs and intellectual truths. These are not known by feeling, and animals cannot share this with humans. Not only religious and secular knowledge, but every necessary knowledge

belongs to the mind. Ghazali explains will as the fact that every person knows the consequences of work, finds the right way in it, and manifests a desire in himself for the useful side of this work, for what he needs. That is why the judgment of the mind would certainly have been wasted if the thinking mind had not been created to know the consequences of actions and to direct the members to the things that the judgment of the mind requires. The thinker says that a person is born from the combination of four elements, and each person has a mixture of these four elements. Therefore, human, satanic, and animal qualities are accumulated in a person. In this case, everyone should consider their own affairs.

A thinker believes that if a person uses all his abilities to ask for knowledge and practical help, then he has the right to be like the angels and join them. He deserves to be called an angel and a rabbi. However, he who spends his time on pleasures that make the body rest, who like animals is satisfied with eating alone, falls to the bottom of the path of animals. As a result, it becomes clear-eyed like an ox or greedy like a pig, or else it becomes a vicious pest like a dog or a cat, or a mischief maker like a camel, or arrogant like a tiger, or a deceiver like a fox. Or put all of these together and the devil becomes a quality person.

Ghazali compares the soul's perception of existence to a mirror with images of various things and shows five main reasons why the mirror of the soul does not show an image:

1. For the defect of the window during processing.
2. The shape of the mirror is perfect, but because of its dirt, rust and dirt.
3. If the mirror is turned away from the image.
4. Because of the curtain hanging between the mirror and the picture.
5. Not knowing the side of the photo.

Ghazali, while thinking about the connection of the soul to knowledge, divides the knowledge that reaches the heart into intellectual and Shariah. Intellectual science is also divided into two - necessary and professional science. Professional knowledge is also divided into two: worldly and otherworldly.

Mental science refers to that which requires the naturalness of the mind, which cannot be found by hearing and imitation. And the one who is divided into necessity cannot know where and how the knowledge that has arisen came about. This knowledge is like knowing that it exists and does not exist at the same time. From a young age, man realizes that he was created to know these sciences. This science does not know when and where it was created. That is, he is unaware of the reason that depends on knowing it, says the scholar. Acquirable sciences are those that are learned through education and evidence. These are called intellectual sciences.

The thinker associates the loftiness of the soul with the cause of knowledge and power. It is said that from the inside of the heart there are five gates to the world of bodies and a hole to the world of evil. The fact that the hole is open from the inside of the heart to the world of malakut is justified in two different ways.

1. Dreaming. When a person goes to sleep, the senses are closed, and the soul stays in its place with awareness.

2. Wonderful and rare phenomena in people, with the help of inspiration, that is, not with the help of intuition and feeling, but with the help of the unseen world. Ghazali states that the opening of the soul to the kingdom of heaven is not through dreams and death of a person, but also with the help of riyazat while awake, if one cleanses his heart from anger and lust, and refrains from them, and if he breaks his ego and is free, the world of kingdom opens to him. It is clear from this that the opening of the heart is not unique to the prophets. Perhaps every human soul has this feature in its creation.

We know that everything that arises has a cause. Accordingly, if the ceiling of the house darkens due to the illumination of the walls by firelight, we know that the darkening is not caused by lighting. Similarly, there are two causes for the rays of the soul, the first is called the mind and the second is the air, says the thinker. The work of the mind is to pour out good things, use them with knowledge, make known the truth, and order good things. Hawaii Nawfs is an alternative to this. The heart receives the

message of the mind and the air of the soul equally, without one being superior to the other. Satan's possession of the soul is by following the lust. In the human heart, these two opposing forces are in constant struggle, whichever wins, the soul obeys. The thinker says that improving the soul is through dhikr, and he says that a person's constant struggle with the elimination of bad qualities from his ego reaches the whole world. Here he divides thoughts into three categories.

1. Evil thoughts. It is clearly a temptation.
2. Thoughts that call for good, there is no doubt that this is inspiration.
3. Doubtful thoughts. It is not clear whether this is due to the mind or the ego.

It is very difficult to distinguish between good and bad.

Ghazali emphasizes that it is obligatory to protect the soul from bad qualities and compares the soul to a fortress, and bad qualities to the air.

To prevent him from entering the fortress, its doors must be guarded. A thinker shows these doors as follows:

1. Anger and lust
2. Envy and greed
3. Eating to your heart's content
4. Love to decorate with clothes and yard
5. Tasting
6. Haste
7. Miserliness and fear of poverty
8. Suspicion against a person [3].

All these are qualities that cause the downfall of a person.

In short, the blessing that allows a person to be the leader, leader, and supreme being of all existence is the soul. And the heart is a piece of flesh in the human body, and it is also present in animals and the dead. Although the heart is connected to the heart, the spirit is a being and is unique to humans. The perfection of the soul depends on the body and its members. Therefore, it is necessary to use them correctly. The heart controls the entire human body. Ghazali interprets the forces that help control with the concept of a soldier and divides them into an external and an internal part.

The famous Western thinker Erich Fromm, as a representative of philosophical anthropology, pays special attention to the essence of the soul, human desire for goodness and evil. Character and characteristics such as violence, destruction, aggression, which are formed in today's society, demand a reanalysis of human nature. As a philosopher who lived in the 20th century in an environment of global changes and increasing global problems, Erich Fromm researches human nature and the inclinations of the soul from a philosophical anthropological perspective.

In his concept of the soul, Erich Fromm summarizes the ideas of reformed humanism and socio-cultural psychonalism, develops a philosophical-anthropological approach, while analyzing various manifestations of violence, destruction and aggression. Philosophically analyzes the factors and causes of violence and corruption in the human heart.

In the history of mankind, violence has never stopped, whoever is strong has tried to subjugate and control the rest. The English philosopher of the new era, Thomas Hobbes, was not wrong when he put forward the view that "man is a wolf for man." Many people today oppose the idea that man is an evil creature from the beginning, he is inclined to destroy both himself and the world, murder is his hobby, and he is only afraid of a killer who is stronger than himself. The thinker thinks like this, and emphasizes that people do evil things not because they are forced to, but because they want to. He divides people into two categories. First, there are unruly people, who "easily carry out the orders of others, even if it is at their own expense, ... they go to wars following their genius, and the second are unruly people [4]. The thinker turns his attention to the question of how violent people are motivated by wolves, even though they are not inherently violent. If we come to the conclusion that man is naturally destructive, that violence is in his blood, then our resistance to the growing barbarity becomes weaker and weaker. According to the thinker, all evil in man is caused by external influences. When these external influences are eliminated, man says that he will automatically return to eternal goodness. "A

person who has experienced the sudden outbreaks of evil and intense anger since the First World War cannot help but know the intensity and impact of such destructive forces. However, the weakness that currently afflicts intellectuals and average people may lead to this, as a result of which they support a new interpretation of human depravity and rationalize it, that is, if this is the condition of man, then the result is inevitable war. leads" [16]. Fromm says that such a situation occurs when average people come to power. It states that average people tend to be good rather than evil in normal life, but become instruments of evil when they become rulers.

In the philosophical anthropology of Erich Fromm, it is analyzed that the human soul is capable of violence, but also prone to mischief, enmity and jealousy. "Historical series developed feelings of weakness, powerlessness, fear and doubt in Christians, but with the beginning of capitalism, new character traits - enmity and jealousy - began to increase. Enmity arises as a result of competition, human feelings and emotional needs are suppressed in the conflict of interests»[5]. Enmity and jealousy manifests in the form of frustration and anger towards people. Enmity in humans is directed against others and against God. The only way to lose enmity is self-enmity. He says that anger and self-hatred are hidden at the core of the believing ability of the thinker. We can see self-loathing in a person in an attempt to forcefully show their own depravity and weakness, or through a genuine sense of humility and duty. Through the sense of duty we can see the true self-hostility in man. True humility, a true sense of duty to men, is not at all compatible with mistrust and hatred of them; but the self-deprecating and self-denying "conscience" is one side of enmity, and the other side is hatred and suspicion itself»[5]. Fromm believes that the manifestation of the true conscience in a person is that his hatred and hostility are directed towards himself. "Conscience" is an observer set by a person himself. It motivates a person to act in accordance with the desires and goals that he considers his own, while at the same time they are the internalization of external social demands. Conscience passes judgment on a person with

harshness and cruelty. Forbids joy and happiness for him. Capitalist society has also changed the rules that existed in traditional society. Formed new characters and traits. It turns out that self-interest and egocentrism are powerful forces driving human activity. This process led to individual self-determination. However, self-denial and asceticism appeared in society. Egoism and self-interest have increased in the general psychology of society. Selfishness is a form of greed that, like all greed, involves weakness. Covetousness is a bottomless well that exhausts a person; man tries to satisfy such a need at the cost of endless suffering, when it is never satisfied. Although the egoist is constantly busy with himself, he is never satisfied with it»[5]. Because jealousy will be strong in him. He always lives unhappily and feels that he has missed something, that he is separated from something. According to Fromm, "such people do not admire themselves, they hate themselves in the depths of their hearts. Egoism is a lack of self-love»[5], Fromm believes. Indeed, if a person does not love himself, he does not believe in himself. He lives in self-doubt and anxiety. As a result, he is forced to greedily acquire other people's things and tries to prove that he is not worse than others. Therefore, the moral rules established in society - duty, responsibility, conscientiousness, modesty - are actually based on self-centered hostility and envy. A new character is formed in people - egoism, selfishness, asceticism. As a result, depravity increases in the human heart.

The problem of the destructive desire of the human soul goes back to the phenomenon of escape from freedom, which occupies an important place in Fromm's philosophy. "Freedom does not lead to corruption, on the contrary, it is the abstinence from one's own freedom, the unwillingness to use the fruits of human subjectivity that paradoxically leads to corruption. Stifled internal freedom, as Fromm himself pointed out, creates a rape syndrome»[6]. Therefore, it is necessary for a person not to suppress his inner voice, freedom, desire, but rather to be able to direct them.

The state of corruption is a problem of a philosophical and anthropological nature. Fromm

significantly seeks to simplify the problem of evil in a metaphysical way and free it from specular abstraction. "Disruption is a human-made feature. And there is no reason to say that a person is condemned to corruption. It is the result of human choice, human existence»[6]. Therefore, the desires of the human heart direct him either to creativity or to destruction.

Today, humanity uses emotions such as love, duty, conscience, and patriotism to mask the decay of corruption. Fromm interprets distortion as a means of getting rid of an unbearable feeling of powerlessness, and says that it is aimed at eliminating an object with which the individual can compare himself. The state of loneliness and powerlessness in a person creates two sources of corruption - panic (anxiety) and lack of will (limitation). As a result of loneliness and powerlessness, the outside world seems to threaten a person and creates anxiety in an unconscious state. In such a situation, a person begins to feel that his emotional, emotional and intellectual capabilities are limited.

The thinker looks at the essence of corruption and comes to the following conclusion. "The more the desire for life is manifested, the weaker the destructive tendencies; the more the desire for life is suppressed, the stronger the tendency to mischief. Disruption is the result of a life not lived. Individual or social conditions that suppress (suppress) life create passions for destruction»[5]. His theory of mischief and aggression is based on the fallacy of comparing man with animals. "The difference between man and animals is that he is a killer. It is the only species of primates that tortures, kills and enjoys its relatives without any biological or economic reasons»[7]. Erich Fromm explains the bitter truth to humanity as follows: "As civilization develops, the level of corruption increases. After all, if a person had biologically adaptive aggression that would keep him close to an animal, then he would be a relatively peaceful creature, and if there were psychologists among chimpanzees, the problem of aggression would not have worried them enough to write a book about it»[7]. Erich Fromm criticizes the thesis that aggressive actions of people have

phylogenetic roots, that is, it is related to human nature and innate instinct. There is a risk of losing personal responsibility in this way of posing the problem. The blame can be placed on our personal actions against the biological nature or on the skills acquired throughout history. That is why Fromm's analysis of human nature is so important. When he analyzed the problems of social violence and aggression, he identified two opposing points of view. The first is instinctive, that is, all corruption in man goes back to the animal beginning before self-consciousness, before the emergence of culture. The second was the behaviorist view, that is, the view that links the disorder to the social environment. Erich Fromm criticizes these two scientific trends.

According to the scientist, aggression is a very complex category, and if we replace all "harmful", i.e., all actions that harm animate and inanimate objects and lead to their destruction, with the word "aggression", then of course the cause that creates reality loses its meaning. , then the motivation behind this harmful action becomes irrelevant. "If we express the actions that lead to destruction, the actions that are protected, and the actions that are directed towards creation with just one word, then we have to say goodbye to the hope of understanding the "causes" underlying these actions" [8]. The thinker's distinction between the category of aggression as "good" and "evil" is of great methodological importance. The first is partly in the world of human instincts, and the second is rooted in human nature, human passion, which is not characteristic of nature, but has the nature of existence behind it. At the heart of the concept of noble aggression, Fromm refers to three different states of behavior: the first is a defensive action; the second is self-aggression; and the third one reflects intentional harm to another. In defensive aggression, Erich Fromm states that all organisms have a phylogenetic response program against danger. There are two types of response to danger - anger (rage and attack) and fear, avoidance. Fromm, relying on the physiological information that was modern for his time, believes that if something threatens an animal or a person, a special part of the brain starts to work. Both responses are considered biologically adaptive



and sufficiently effective. Fromm does not believe in internal control of aggression. The necessary options for fight or flight only arise when faced with real danger. When this happens, the living being becomes restless – anxious about his vital interests. The primary motivation for destructive aggression is self-defense. According to Fromm, "defensive aggression" is embedded in animals and humans, and it serves to protect vital interests.

Violence and destruction arise from the destruction-destructiveness of the human structure. The main forms of destructiveness are sadism, masochism and necrophilia. In the philosophy of Erich Fromm, they are not sexual, but ontological. Certain conditions in the formation of a person and his life can cause passions such as sadism and necrophilia to arise in his personality. Some human characteristics, together with them, can cause the formation of others. Usually passions do not exist separately, they are in the form of a complex complex. He calls the union of destructive passions the syndrome of hatred of life.

### Conclusions

In short, it depends on the ego that man is superior to the animal world and worthy of his race. Man is attached to his body. It is necessary and helps a person if it is connected, in moderation. However, lust exceeds the norm and leads a person astray. Therefore, it is necessary to fight against the ego. Nafs can be trained, based on training, the nafs matures to a higher level.

The heart is a basic concept that reflects the essence of a person. Thinkers interpret the heart in two ways. The first is the piece of heart-meat found in animals and corpses. The second is the spiritual power that connects a person with the whole being. According to Ghazali's view, by knowing, understanding and purifying the heart, a person becomes the ruler of his body, controls the internal and external forces in his whole body, and this is where the perfection of a person begins.

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