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### INTERPRETATION OF PSYCHOLOGICAL IDEAS IN THE WORKS OF ABU HAMID AL- GHAZALI AND SIGMUND FREUD

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#### Abstract

Innate factors that govern him are in line with Sigmund Freud's view that "man is born with innate aggression and sexual desire, manruled byness." Freud said that the conscious processes that make up a person represent a part of the psyche, while unconsciousness occupies a large part of the basis.

According to Abu Hamid al-Ghazali, man is born with the forces of lust, anger, lust and chastity. These ideas of al-Ghazali are an oriental view of the theories of the Western scholar Z. Freud

**Keywords:** Lust, anger, chastity, lust, iceberg, "ID", "Ego", "Super ego", morality, mind, instinct, aggression, control.

#### Introduction

Studying the scientific and theoretical foundations of research on the comprehensive development of an individual and implementing them in practice is considered one of the pressing issues of today. The main goal of our society is to nurture well-rounded individuals whose activities align with the objectives of society. Due to the attention given to science by our state, a great deal of work is being accomplished.

Our ancient and rich spiritual and educational heritage has been further enriched within the framework of modern needs. This is undoubtedly the result of the high-

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level reforms being carried out in our country under the leadership of our President. Indeed, as we study the knowledge of our ancestors, we witness the confirmation of the statement presented in the book “New Uzbekistan Strategy,” particularly in the section “Uzbekistan and Global Issues”: “Our ancestors, in their time, guided the entire world through their high spirituality, rich scientific heritage, and creativity. I repeat once again, they were not followers of others, but leaders who guided others.”

Many scholars, including Eastern thinkers, have conducted scientific research on the forces that drive an individual to act, emphasizing that these forces are shaped under the influence of heredity or the social environment and moral norms.

In this regard, S.N. Akbarova notes in her work: “Both in the East and in the West, intense debates continue regarding the role of hereditary factors in determining a person’s behavior and traits. Not only within the scope of character, but also the question of which aspects of the human psyche are innate and which are acquired has remained a central issue in science for centuries.” [p.7]

The study and analysis of the teachings of Abu Hamid Al-Ghazali, one of the great thinkers of the past, and the Austrian psychologist Sigmund Freud, as well as the scientific information contained in their works, form the foundation of this article.

They attempt to find answers to problems such as: “According to what laws does a person’s inner world function?” and engage in discussions about the nature of human qualities and individuality. [p.104]

Our thinkers understand chastity (iffat) as restraining one’s emotions, desires, and passions, adhering to the rules of moderation, and avoiding excess in any activity. In Islamic history, the scholar Abu Hamid Al-Ghazali, known as “Hujjat-ul-Islam,” in his book “Riyazat-un-Nafs,” states: “The power of justice lies in controlling desire and anger under the guidance of Sharia and intellect. The intellect is like an advisor that shows the way, while justice is the inner force that executes its guidance. Anger is like a hunting dog—it must be trained to act and

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stop upon command. Desire is like a horse used in hunting—sometimes disciplined and calm, sometimes wild and stubborn.” [pp.17–18]

He further continues his thought: “It is said that good character extinguishes the fire of desire and anger. In reality, desire and anger are inherent in human nature. A person can never completely separate from these feelings. Therefore, attempting to eliminate them entirely is futile, as it would require eliminating the heart’s inclination toward transient pleasures, which is impossible.” [pp.21–22]

Indeed, human natures differ: some accept influence quickly, others slowly. One reason is instinctive power, that is, innate sensory capacity. The strongest and most difficult instinct to control is desire, as it is present from infancy. A child is born with desire; by the age of seven, the power of anger develops; later, the ability to distinguish truth from falsehood emerges. A second reason is that when a person considers an action good and repeatedly performs it, a corresponding character trait forms and becomes strengthened. [p.23] Allah says: “Those who spend in charity in both ease and hardship, restrain their anger, and forgive people—even their shortcomings” (Al-Imran, 134). In this verse, it is said that the righteous “restrain their anger,” not eliminate it. Anger and desire must be maintained at a moderate level such that neither overcomes the intellect. Rather, the intellect should regulate both. This, in essence, is what is meant by changing one’s character.

Often, a person submits to desire, allowing intellect to surrender control. As a result, desire becomes excessive and leads to immoral behavior. Through discipline (riyazat), desire can be brought to moderation.

According to Al-Ghazali, “In some individuals, these qualities are balanced. From the moderate state of anger arises courage, and from the moderation of desire arises chastity. Justice is also a state of the النفس (soul), which derives strength from it. According to wisdom, this power governs anger and desire. Courage is when anger is guided by intellect, and chastity is when desire is trained

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by intellect and Sharia. The balance of these four foundations leads to a morally beautiful and mature individual.” [pp.18–19]

According to Freud’s theory, conscious control of life constitutes only a small part of the overall psychic life. His ideas are often compared to an iceberg.

Conscious processes are likened to the visible part of the iceberg above water, while the unconscious is compared to the much larger, hidden portion beneath the surface.

It is precisely this invisible mass that determines the center of gravity and direction of the iceberg. Similarly, the unconscious shapes our individuality, our relationship with the external world, and our conscience (“inner voice”). To explain this, Freud developed the structural model of the psyche: id, ego, and superego.

In her work, V. Karimova highlights that Freud focused on two main aspects:

1. Every psychological process occurs at conscious, preconscious, and unconscious levels. In personality structure, these correspond to Id, Ego, and Superego. The Id serves as a reservoir of psychic energy, whose processes are not consciously recognized but strongly influence conscious life.

2. There exists psychic energy that governs behavior and actions, shaping personality. These include libido (driving force of needs) and aggressive energy. [p.11]

According to Freud, the “Id” derives its initial energy through heredity. [p.13]

Our instincts constantly strive to satisfy our needs and operate according to the pleasure principle. The Id also activates behavior through repressed experiences. Freud discusses how repressed ideas, actions, and emotions continue to influence a person. Without understanding their causes, they can drive behavior, lead to depression, or generate fantasies.

Alongside the Id, the Ego develops. In psychoanalysis, the Ego represents reason. Its primary function is self-preservation and ensuring safe satisfaction of needs.

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The Ego decides whether to suppress or delay instincts and operates based on the reality principle, mediating between the Id and the external world.

Freud was fascinated by the human ability to view oneself as an object and develop critical and rational self-awareness. He emphasized that this ability emerges later and gradually develops through socialization.

The Superego is the result of internalizing parental norms and ideals. More broadly, moral authority is exercised through what we call conscience.

The Superego controls the Ego, provides guidance, and enforces discipline. It demands accountability not only for actions but also for thoughts and desires. Thus, it represents a third force influencing the Ego. [p.120]

M. Otajonov, in his work “Fundamentals of Psychoanalysis,” describes: The Id as the unconscious domain of instinctual drives governed by the pleasure principle.

The Ego as conscious personality.

The Superego as social morality, norms, and behavior shaped through upbringing. [pp.23–24]

Thus, Freud believed that humans are born with innate sexual drives, aggression, and even cruelty. Aggression is considered an inherent instinct present in all individuals.

Analysis of our thinkers’ ethical teachings shows that they defined controlling and moderating desire as chastity (iffat). Al-Ghazali’s views on chastity align with Freud’s theories.

From this perspective, Freud’s Id corresponds to desire, aggression corresponds to anger, the Superego to moral norms and upbringing (iffat), and the Ego to intellect.

While Freud developed these ideas in the 20th century, Al-Ghazali had already addressed them nearly a thousand years earlier in his work “Ihya Ulum al-Din,” particularly in the section “Riyazat an-Nafs.” This demonstrates that Eastern thought significantly contributed to global intellectual and cultural development.

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Many ideas later formalized in Western theory have roots in Eastern philosophy. Al-Ghazali explains human nature, full of internal conflicts, through Islamic teachings, emphasizing that the source of outward issues lies within. [p.5]

S.N. Akbarova also notes that psychogenetics aims to determine the relative contributions of heredity and environment in shaping individual psychological differences. [p.42]

Some of Freud's ideas can be seen as a Western reinterpretation and expansion of Al-Ghazali's earlier insights. In conclusion, issues of human psychology, self-awareness, and interpersonal relationships have always been central and relevant. The sooner a person understands that self-realization depends on themselves, the deeper their perspective on life becomes and the more meaningful their goals. In educating youth, it is important to instill self-awareness, leading to psychological maturity. This is not a biological phenomenon but a social one, as it develops through spiritual formation. Indeed, nurturing the younger generation spiritually and psychologically, fostering an active attitude toward life and cultural heritage, and ensuring their healthy development are fundamental to building a great future society.

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