

**O‘ZBEKISTON XALQARO ISLOM AKADEMIYASI  
HUZURIDAGI ILMY DARAJALAR BERUVCHI  
DSc.35/30.12.2019.Isl/Tar/F.57.01 RAQAMLI ILMY KENGASH  
ASOSIDAGI BIR MARTALIK ILMY KENGASH**

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**O‘ZBEKISTON XALQARO ISLOM AKADEMIYASI**

**ULMASOVA DILDORAXON XIKMAT QIZI**

**EMOTSIONAL INTELLEKTNI RIVOJLANTIRISHDA  
DINIY TA‘LIMNING ROLI**

**19.00.07 – Din psixologiyasi**

**PSIXOLOGIYA FANLARI BO‘YICHA FALSAFA DOKTORI (PhD)  
DISSERTATSIYASI AVTOREFERATI**

**Toshkent-2024**

**Psixologiya fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi  
avtoreferati mundarijasi**

**Оглавление автореферата диссертации доктора философии (PhD) по  
психологическим наукам**

**Contents of dissertation abstract of the Doctor of Philosophy (PhD) in  
Psychological Sciences**

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**Falsafa doktori (doctor of Philosophy) disertatsiyasi mavzusi Oliy attestatsiya komissiyasida B2020.4.PhD/P243 raqami bilan ro'yxatga olingan.**

Dissertatsiya O'zbekiston xalqaro islom akademiyasida bajarilgan.  
Dissertatsiya avtoreferati uch tilda (o'zbek, ingliz, rus (rezyume)) Ilmiy kengash veb-sahifasida (www.psi-ik.uz) va "Ziyonet" Axborot ta'lim portalida (www.ziyonet.uz) joylashtirilgan.

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**Yetakchi tashkilot:**

**Toshkent davlat sharqshunoslik universiteti**

Dissertatsiya himoyasi O'zbekiston xalqaro islom akademiyasi huzuridagi Ilmiy darajalar beruvchi DSc.35/30.12.2019.Isl/Tar.57.01 raqamli Ilmiy kengash asosidagi Bir martalik ilmiy kengashning 2024-yil \_\_\_ dekabr soat \_\_\_ dagi majlisida bo'lib o'tadi. (Manzil: 100011, Toshkent shahri, A.Qodiriy ko'chasi, 11-uy, Tel.: (+99871) 244-00-56, Faks: (+99871) 244-00-65, e-mail: info@iiu.uz).

Dissertatsiya bilan O'zbekiston xalqaro islom akademiyasining Axborot-resurs markazida tanishish mumkin (168 raqami bilan ro'yxatga olingan). Manzil: 100011, Toshkent shahri, A.Qodiriy ko'chasi, 11-uy, Tel.: (+99871) 244 00 56).

Dissertatsiya avtoreferati 2024-yil \_\_\_ noyabr kuni tarqatildi.  
(2024-yil 06-noyabrdagi 02-raqamli reyestr bayonnomasi).

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## KIRISH (Falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

**Dissertatsiya mavzusining dolzarbligi va zarurati.** Jahonda yuz berayotgan g'oyalar kurashuvi, inson ongini manipulyatsiya qilishga qaratilgan urinishlar sabab shaxs emotsional intellektini oshirish, sog'lom ruhiyatga ega yoshlarni tarbiyalash masalasi yana ham dolzarb muammoga aylanib bormoqda. Global o'zgarishlar natijasida yuzaga kelayotgan yot g'oyalar asosida shakllangan fanatlik holatlari yoshlar ongi, e'tiqodi, barqaror ruhiy holatining muvozanati buzilishiga, hissiy noyetuk (*emotional immaturity*) shaxslarning shakllanishiga olib keladi. Shu jihatdan, integratsion sharoitda yoshlarda sog'lom tafakkur hamda psixologik salomatlikni uyg'unlashuviga ko'mak beruvchi emotsional intellekt (*emotional intelligence*)ni rivojlanishining ijtimoiy-psixologik (نفسية اجتماعية), diniy omillarini aniqlash hamda bunda xizmat qiluvchi ilmiy asosga ega usullarni ishlab chiqish dolzarb ahamiyat kasb etmoqda.

Dunyoning yetakchi ilmiy markazlarida shaxsda emotsional intellekt shakllanishining shart-sharoitlari hamda ularning o'ziga xos xususiyatlarini chuqur o'rganish, hissiy bilimdonlikni oshishiga xizmat qiluvchi diniy-psixologik omillarni aniqlashga e'tibor qaratilmoqda. Shuningdek, yoshlarni hissiy yetuk bo'lib voyaga yetishi, yot g'oyalar ta'sirda yuzaga keluvchi fanatlik holatlarini profilatika qilish, emotsional intellektni rivojlanishida ijtimoiy omillar sirasiga kiruvchi diniy ta'limning rolini tadqiq etish, dindor shaxs hissiy kompetentligining o'ziga xosligini o'lchovchi ijtimoiy-psixologik so'rovnomalar ishlab chiqish shu yo'nalishda olib borilayotgan tadqiqotlarni yangi sifat darajasiga olib ko'tarishni talab etadi.

O'zbekistonda olib borilayotgan yoshlar ta'lim tarbiyasi, ruhiy hamda jismoniy salomatligiga oid islohotlar yurtimiz kelajagi uchun yuqori intellektual salohiyatga ega, psixologik yetuk, sog'lom e'tiqod va tafakkur qilishga qodir bo'lgan yoshlarni tarbiyalash masalasiga alohida e'tibor qaratilmoqda. Xususan, 2022-2026 yillardagi yangi O'zbekistonning taraqqiyot strategiyasida belgilab qo'yilgan "yoshlarga oid davlat siyosatini takomillashtirish, ma'naviy tarqkiyotni ta'minlash mahalla instituti faoliyatining samaradorligini oshirish, uni jamoatchilik boshqaruvi va nazoratining tayanch bo'g'iniga aylantirish" kabilar fikrimizning dalilidir.

O'zbekiston Respublikasi Prezidentining 2018-yil 14-avgustdagi PF-3907-son "Yoshlarni ma'naviy axloqiy va jismoniy barkamol etib tarbiyalash, ularga ta'lim tarbiya berish tizimini sifat jihatidan yangi bosqichga ko'tarish chora-tadbirlari to'g'risida", O'zbekiston Respublikasi Vazirlar Mahkamasining 2019-yil 7-iyuldagi 472-sonli Psixologiya sohasida kadrlarni tayyorlash tizimini yanada takomillashtirish va jamiyatda huquqbuzarliklarni oldini olish chora-tadbirlar to'g'risida", 2019-yil 12-iyuldagi 577-son "O'quvchilarni psixologik-pedagogik qo'llab-quvvatlash ishlarini yana-da takomillashtirish to'g'risida" qaror-larida belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya ishi muayyan darajada xizmat qiladi.

**Tadqiqotning respublika fan va texnologiyalari rivojlantirishning asosiy ustuvor yo'nalishlariga mosligi.** Tadqiqot respublika fan va texnologiyalari rivojlanishining I. "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-ma'rifiy rivojlantirishda innovatsion

g‘oyalar tizimini shakllantirish va ularni amalga oshirish” ustuvor yo‘nalishi doirasida bajarilgan.

**Muammoning o‘rganilganlik darajasi.** Jahon psixologiyasida emotsional intellektga oid yondashuvlar, diniy ta‘limning individ hissiy barqarorligiga ko‘rsatadigan o‘rni, shaxsda hissiy kompetentlik shakllanishida din omilining ta‘siri kabi masalalarda o‘ziga xos tadqiqotlar amalga oshirilgan. Shunday tadqiqotlar qatoriga G‘arb olimlaridan Z.Freyd, K.Yung, E.From, E.Erikson kabi olimlarning psixoanalitik nazariyasi, Dj.Uotson, E.Torndayk, B.Skinning bixeviorizm yondashuvi, R.Solso, U.Nayser, E.Bern, A.Ellis kognitiv nazariyasi hamda U.Jeymsning<sup>1</sup> diniy his-tuyg‘ularga oid ilmiy tadqiqot ishlarini kiritish mumkin. Bundan tashqari ayrim manbalarda hissiy farovonlik, emotsiyalarni tog‘ri anglash hamda samarali boshqarish, diniy his tuyg‘ularning shaxsga ko‘rsatadigan ta‘siri, diniy ta‘limning individ xulq-atvoriga ta‘siri, hissiy barqarorligidagi o‘rni, nafs tarbiyasi borasida ham o‘ziga xos izlanishlar olib borilgan. Bunday ishlar turkunga Imom al-Buxoriy, Xo‘ja Abduxoliq G‘ijduvoni, Imom G‘azzoliy, Jaloliddin Rumiy, Muhammad Zohid Qutqu<sup>2</sup> kabi Sharq mutafakkirlarining islom ta‘limotida nafs tarbiyasi, hissiy tarbiya masalalariga oid qarashlari, G‘arb olimlaridan D.Goulmanning emotsional kompetentlikning ahamiyati, R.Bar-On q, Dj.Meyer, P.Selovey, D.Karuzoning “Qobiliyatlar” modeli, A.Karpov hissiy intellektning o‘ziga xos komponentlariga oid yondashuvlari, D.Lyusin, A.N.Andreevaning emotsional intellekt shakllanish omillari borasidagi fikrlari, F.Vasilyuk, Silbermon, Emmons, M.Badrining dinning shaxs kechinmalariga ko‘rsatadigan ta‘sirini aniqlashga qaratilgan masalardagi ilmiy izlanishlarni kiritish mumkin.

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<sup>1</sup> Фрейд З. Введение в психоанализ / М.: АСТ, 2018. – С. 59; Юнг К. Г. Структура психики и процесс индивидуации/ - М.: Наука. - 1996. – С. 69; Erich Fromm. Ozodlikdan qochish. – Т.: Yangi asr avlodi, 2021. – В. 51; Юнг К. Введение в религиозно-психологическую проблематику алхимии // Архетип и символ. М., 1991. – С. 252; Эриксон Эрик. Детство и общество/ П.: 2019. – С 48; Э.Торндайк, Дж. Уотсон Бихевиоризм. М., 1998; Б.Скиннер. О бихевиоризме. / М.: Бомбора, 2023. – С. 223; Солсо Роберт Когнитивная психология/ П.: 2006. . – С.117; Д.Ушаков. Психология интеллекта и одаренности/ - М.: РАН. - 2011. – С. 81; У.Найсер. Познание и реальность. - М.: Директ медиа - 2008. – С. 67; Эрик Берн. Люди, которые играют в игры. - М.: Эксмо . – 2003. – С. 81; Эллис А. Гуманистическая психотерапия: рационально-эмоциональный подход / А. Эллис; пер. с англ. – СПб.: Изд-во «Сова», – М.: Изд-во ЭКСМО-Пресс, 2002. – С. 272; Уилям Джеймс. Воля к вере. – М.: Республика. - 1998. – С. 67; Abu Abdulloh Muhammad Ibn Ismoil Al-Buxoriy. Hadis. Al-Jomi’ As-Sahih. T.1. – Т.: Qomuslar bosh tahririyati.1991. – 560 b.; Shayx Muhammad Sodiq Muhammad Yusuf. «Ruhiy tarbiya» 1-juz «Poklanish». – Т.: «Hilol-Nashr» nashriyot-matbaasi, 2023. – 480 b.; Komilov N. Tasavvuf yoki komil inson axloqi.

<sup>2</sup> Abu Homid G‘azzoliy. Riyozatun nafs (Nafs tarbiyasi) ). – Т.: Movaraunnahr, 2006. - 80 b; Abu Homid G‘azzoliy. Ihyou ulumid din. – Т.: Movaraunnahr, 2006. - В 10. Rumiy Jaloliddin. Ichingdagi ichindadir. – Т.: Yangi asr avlodi, 2003. – 199 b.; Muhammad Zohid Qutqu. Nafs nimadir. – Т.: Sharq, 2020. – 480 b.; Goleman, D. Emotional intelligence. – N.Y.: Bantam Books, 1995. – P. 56; Mayer J.D. Emotional intelligence: Theory, Findings, and Implications / J.D. Mayer, P. Salovey, D. Caruso // Psychological Inquiry. – 2004. – Vol. 15, № 3. – P. 197 – 215; Bar-On, R. Development of the Bar-On EQ-I: A measure of Emotional Intelligence/ R. Bar-On. – Paper presented at 105th Annual Convention of American Psychological Association, Chicago, 1997; Карпов, А.В. Проблема эмоционального интеллекта в парадигме современного метакогнитивизма / А.В. Карпов, А.С. Петровская // Вестн. интегративной психологии. – 2006. – Вып. 4. – С. 42 – 47. Люсин, Д.В. Современные представления об эмоциональном интеллекте / Д.В. Люсин // Социальный интеллект: Теория, измерение, исследования; под ред. Д.В. Люсина, Д.В. Ушакова. – М.: Ин-т психологии РАН, 2004. – С. 29-36; Андреева И.Н. Эмоциональный интеллект как феномен современной психологии. Новополюцк: ПГУ, 2011. – 387 с.; Васильюк Ф. Исповедь и психотерапия // Московский психотерапевтический журнал, 2004, №4. – С. 27-36; Silberman, I. (2005). Religion as a meaning system: Implications for the new millennium. Journal of Social Issues, 61(4), 641–663. Malik Badri. Contemplation. UK.: Cambridge press, 2000. – P. 21.

Mamlakatimiz olimlari Shayx Muhammad Sodiq Muhmmad Yusuf, N.Komilov, Shayx Nuriddin Xoliqnazar, psixologlar E.G‘oziev, G‘.B.Shoumarov, B.Umarov, X.Jabborov, Sh.Barotov, V.Karimova,, X.Alimov, N.Mullaboyeva tadqiqotlarida emotsional intellektning nazariy asoslari, turli emotsiyalarning shaxs ruhiy holatiga ta’siri, dinning shaxs hissiy holati orasidagi aloqadorligi masalalari bo‘yicha ilmiy izlanishlar olib borilgan. Diniy ta’limning shaxs hissiy holatiga ko‘rsatadigan tadqiqotlar turkumida olimlar A.Mo‘minov, U.Gafurovning ilmiy izlanishlari<sup>3</sup> diqqatga sazovardir. Qayd etilgan tadqiqotchilar ilmiy izlanishlarida aynan emotsional intellekt shakllanishi va rivojlanishida diniy ta’limning o‘rnini ijtimoiy-psixologik tahlilini emas, balki dinning shaxs hissiy barqarorligidagi roli, diniy ta’limning mohiyati, hissiyot hamda kechinmalarning o‘ziga xos jihatlarini tadqiq etgan. Mazkur tadqiqot ishida diniy ta’limning shaxs emotsional intellekti rivojlanishidagi ijtimoiy-psixologik jihatlarini o‘rganishga zarurat mavjud. Mazkur dissertatsiya ishi jamiyatda fanatizm, hissiy manipulyatsiyalar, diniy mutaassiblik bilan bog‘liq ayrim muammolarga ilmiy yechim bo‘lishi ehtimoldan holi emas. Yuqorida qayd etilgan barcha tadqiqotchilarning ilmiy izlanishlari mazmuni, tadqiqot ishimizning nazariy-metodologik asosi sifatida xizmat qilishi maqsad qilingan.

**Dissertatsiya mavzusining dissertatsiya bajarilgan oliy ta’lim muassasasining ilmiy-tadqiqot ishlari rejasi bilan bog‘liqligi.** Dissertatsiya ishi O‘zbekiston xalqaro islom akademiyasida 2012-2014 yillarda bajarilgan A-1-051 – “Islomshunoslik muammolarining birlamchi manbalar va ajdodlarimiz diniy-ma’rifiy merosini tizimli tahlil qilish asosida yosh avlodda sog‘lom e’tiqodni shakllantirish” mavzusidagi ilmiy loyihasi doirasida bajarilgan.

**Tadqiqotning maqsadi** emotsional intellektni rivojlantirishda diniy ta’limning o‘ziga xos xususiyatlarini aniqlashdan iborat.

**Tadqiqotning vazifalari** quyidagilardan iborat:

emotsional intellekt fenomeni yuzaga kelishiga asos bo‘lgan omillarni ko‘rsatib berish;

Sharq hamda G‘arb mutafakkirlarining emotsional intellektni rivojlantirishga qaratilgan diagnostik hamda korreksion usullaridagi tafovutlarni ajratish;

emotsional intellekt shakllanishiga ta’sir qiluvchi omillarni aniqlash;

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<sup>3</sup> Shayx Muhammad Sodiq Muhammad Yusuf. «Ruhiiy tarbiya» 1-juz «Poklanish». – T.: «Hilol-Nashr» nashriyot-matbaasi, 2023. – 480 b.; Komilov N. Tasavvuf yoki komil inson axloqi. – T.: Yozuvchi, 1996. – 272 b.; Shayx Nuriddin Xoliqnazar. – T.: Shamsiddin Boboxonov, 2023. – 480 b.; G‘oziyev E. Umumiy psixologiya. – T.: O‘zbekiston faylasuflar jamiyati, 2014. – 118 b.; Shoumarov G.A., & Arifxodjayeva L. (2021). Intellektida nuqsoni bo‘lgan bolalar bilan ishlovchi psixolog faoliyatini tashkillashtirish. *Oriental renaissance: Innovative, educational, natural and social sciences*, 1(11), 42-47; Jabborov X. O‘smirlarda mafkuraviy immunitet shakllanishining psixologik omillari. *Psixologiya fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi*. – Toshkent, 2019; Umarov B, Qodirov U. Huquqshunoslik faoliyati psixologiyasi. – T.:Yangi asr avlodi, 2005. – 45 b.; Barotov Sh.R., Muxtorov E.M. O‘smirlarda o‘z-o‘zini psixologik muhofaza qilish haqidagi tasavvurlarni shakllantirishning ilmiy-amaliy asoslari. *Monografiya*. – T.: “Fan” nashriyoti, 2008; Karimova V. Ijtimoiy psixologiya. – T.: Fan va texnologiyalar, 2012. 172 b.; Abdurahmonova Z. Yoshlarda milliy birlik tuyg‘usi shakllanishining ijtimoiy-psixologik xususiyatlari: *Psixol. fan nom. dis.* – T.: 2006. – 129 b.; Alimov, X. J. Religious-psychological issues views of S Freud. *The Light of Islam*, 2019(2), – P. 9; Muminov A., Gafurov U., Shigabdinov R. *Islamic education in Soviet and post-Soviet Uzbekistan*. – GB.: Routledge, 2009. – P. 223-254.

diniy ta'limning shaxsning ruhiy holati, shaxslararo munosabati, xulq-atvoriga ko'rsatadigan ta'sirini asoslash;

diniy ta'lim muassasalarida tahsil oluvchi talabalarning emotsional intellektini o'ziga xos xususiyatlarini dalillash;

diniy ta'lim motivatsiyalari hamda ustanovkalarining shaxs hissiy barqarorligiga ta'sirini ko'rsatib berish;

emotsional intellekt rivojlantirishda din omilining ta'sirini ochib berish;

diniy ta'limning emotsional intellekt rivojlanishidagi ahamiyatini ijtimoiy-psixologik jabhalarini aniqlash;

diniy ta'lim imkoniyatlaridan foydalangan holda emotsional intellektni rivojlantirishga qaratilgan psixokorreksion dastur tuzish, tashkil etish, olingan natijalar asosida amaliy tavsiyalar ishlab chiqish.

**Tadqiqotning obyekti** 18 yoshdan 30 yoshgacha bo'lgan Toshkent islom instituti, Hadichai Kubro ayol-qizlar islom bilim yurti hamda O'zbekiston Milliy Universiteti 312 nafar talabasi.

**Tadqiqotning predmetini** talabalarda emotsional intellekti rivojlanishiga ta'sir etuvchi ijtimoiy-psixologik omillar tashkil etadi.

**Tadqiqotning usullari.** Tadqiqotda kontent tahlil; N.Xolning "Emotsional intellektni baholash" testi; K.Leongardning "Shaxs aksentuatsiyasi" so'rovnomasi; D.V.Anatolyevich boshchiligidagi rus olimlari tomonidan ishlab chiqilgan hissiy barqarorlikni aniqlashga qaratilgan "SAN" metodikasi; Y.Sherbatixning "Diniy e'tiqod darajasini baholash testi"; muallif tomonidan ishlab chiqilgan ijtimoiy-psixologik so'rovnomadan foydalanildi. Shuningdek, ma'lumotlarni qayta ishlashning matematik-statistik metodlari (Spirmen korrelyatsiya koeffitsiyenti, Mann Uitni mezoni) qo'llanildi.

**Tadqiqotning ilmiy yangiligi** quyidagilardan iborat:

Tasavvufdagi "Nazar bar qadam" (نظر بر قدم) rahshasida aks etgan solik har bir qadamni ehtiyotkorlik bilan bosishi, har bir so'z-amalini nazorat qilib turishi borasidagi qoida nizolarni konstruktiv usulda hal etgani bois shaxsda hissiy regulyatsiya (hissiyotlarni boshqara olish) ko'nikmasini takomillashtirishda korreksion usul sifatida foydalanish samara berishi dalillangan;

islom ta'limotidagi "umid va qo'rquv" (الخير والرجاء) aqidasi shaxsning hissiy barqarorligini saqlashga ko'mak bergani sababli talabalarda emotsional intellekt komponenti bo'lmish frustratsiyaga bardoshlilik (inson xohish va ehtiyojlarini qondira olmagan holatda hissiy barqarorlikni saqlab tura olishi) hamda adaptatsiya (yangi sharoitga oson moslashish) layoqatining ortishi isbotlangan;

diniy ta'lim muassasalarida talabalarida murakkab tizim sanaluvchi g'azab, hasad emotsiyalarini to'g'ri anglash hamda tartibga solish ko'nikmalarni mustahkamlashda mutaxassislik fanlarida foydalaniladigan o'quv materiallaridagi hislarni tushunish, samarali yo'naltirishga oid psixodiagnostik hamda psixokorreksion xarakterdagi oyat va hadislarning o'qitilishi ijobiy samara berishi aniqlangan: shaxsda ichki diniy yo'nalganlik (dindan najot va xotirjamlik izlash hamda dinni xulq-atvor jihatidan tushunish) sifatlarining shakllanganligi ichki lokus nazoratni barqarorlashtirishi hamda diniy-psixologik xususiyatlar (kechirimlilik, o'z-o'zini refleksiya qilish) kompetensiyalarini rivojlantirishi asoslangan;

shaxslararo munosabatlarga samarali kirishish, o'zi hamda o'zgalari emotsiyasini to'g'ri anglash hamda boshqara olish ko'nikmalarining hosil bo'lishida diniy ta'lim muassasalarida o'quv rejasidagi o'tiladigan mutaxassislik fanlari ijobiy ta'sir ko'rsatishi aniqlangan.

**Tadqiqotning amaliy natijalari** quyidagilardan iborat:

talabalarda emotsional intellektni shakllanishi hamda rivojlanishiga ta'sir qiluvchi ijtimoiy-psixologik va diniy omillar psixodiagnostikasi va psixokorreksiyasi tizimi takomillashtirilgan. Emotsional intellektni rivojlantirish, hissiy savodxonlikni oshirish, empatiya qobiliyatini rivojlantirishga qaratilgan psixokorreksion dastur ishlab chiqilgan;

O'zbekiston milliy universiteti, Toshkent islom instituti, Hadichai Kubro ayol-qizlar islom bilim yurti talabalarining 2-bosqichida ta'lim oladigan 312 talabaning emotsional intellekti shakllanishiga ta'sir qiluvchi ijtimoiy-psixologik omillar aniqlangan;

yoshlarda emotsional intellektni rivojlantirish ishlari samaradorligini oshirish maqsadida talabalardagi emotsional kompetensiyalarni takomillashtirish yuzasidan tavsiyalar ishlab chiqilgan;

tadqiqot natijasida emotsional intellekt yuqori bo'lishi shaxsda ichki diniy yo'nalganlik sifatlarining shakllanganligi ichki lokus nazoratni baqarorlashtirishi hamda diniy-psixologik xususiyatlar – kechirimlilik, o'z-o'zini refleksiya qilish kompetensiyalarini rivojlantirishi dalillangan.

**Tadqiqot natijalarining ishonchliligi** tadqiqotda foydalanilgan psixodiagnostik metodikalarning psixometrik talablarga javob berishi, tadqiqot vazifalariga mos, o'zaro bir-birini to'ldiradigan tadqiqot metodlarining tanlangani, olingan empirik natijalarni qayta ishlashda matematik-statistik tahlil qilish usullaridan foydalanilganligi (Mann Uitni, korrelyatsion tahlil) va miqdoriy ko'rsatkichlarni psixologik talqin etishda ishonchlilik hamda muqarrarlikning statistik mezonlariga tayanilganligi bilan belgilanadi.

**Tadqiqot natijalarining ilmiy va amaliy ahamiyati.** Tadqiqot natijalarining ilmiy ahamiyati bakalavr va magistratura ta'lim yo'nalishlari bo'yicha kadrlar tayyorlashga doir oliy ta'limning Davlat ta'lim standartlarini ishlab chiqishda, "Din psixologiyasi", "Ijtimoiy psixologiya" fanidan o'quv qo'llanma hamda darsliklar yaratishda, diniy-ma'rifiy soha mutaxassislarining malakasini oshirish va qayta tayyorlash kurslarida foydalanish bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati psixologlar, dinshunoslar va ijtimoiy soha vakillarining kasbiy faoliyatini takomillashtirish yuzasidan seminar-treninglar tashkil etishda, amaliyotchi psixologlar, pedagoglar faoliyatida hamda din psixologiyasi, ijtimoiy psixologiya fanlari bo'yicha o'quv dastur hamda uslubiy qo'llanmalar yaratishga xizmat qilishi mumkinligi bilan izohlanadi.

**Tadqiqot natijalarining joriy qilinishi.** Emotsional intellektni rivojlantirishda diniy ta'limning rolini o'rganish bo'yicha amalga oshirilgan ilmiy tadqiqot natijalari asosida:

"nazar bar qadam" (نظر بر قدم) rahshasida aks etgan solik har bir qadamni ehtiyotkorlik bilan bosishi, har bir so'z-amalini nazorat qilib turishi borasidagi qoida nizolarni konstruktiv usulda hal etishga ko'mak bergani bois shaxsda hissiy regulyatsiya (hissiyotlarni boshqara olish) ko'nikmasini takomillashtirishda

Korreksion usul sifatida foydalanish samara berishi aniqlangan. korreksion dasturni qo'llash orqali talabalarning emotsional intellektni rivojlantirishga erishilgan; (O'zbekiston Respublikasi Din ishlari bo'yicha qo'mitasining 2024-yil 8-avgustdagi 02-02/2333 sonli ma'lumotnomasi) Natijada, O'zbekiston xalqaro islom akademiyasi huzuridagi Malaka oshirish markazi va uning mintaqaviy filiallarida diniy-ma'rifiy soha xodimlari uchun tashkil etilgan malaka oshirish kurslari o'quv dasturlarini ishlab chiqishda istifoda etilgan;

islom ta'limotidagi "qo'rquv va umid" (الخوف والرجاء) aqidasi shaxsning hissiy barqarorligini saqlashga ko'mak bergani sababli talabalarda emotsional intellekt komponenti bo'lmish frustratsiyaga bardoshlilik (inson o'zining xohish va ehtiyojlarini qondira olmagan holatda hissiy barqarorlikni saqlab tura olishi) hamda adaptatsiya (yangi sharoitga oson moslashish) layoqatining ortishiga oid dissertatsiya natijalaridan O'zbekiston musulmonlar idorasi hamda Din ishlari bo'yicha qo'mita hamkorligida "Jaholatga qarshi ma'rifat" shiori ostida bo'lib o'tgan ma'naviy-ma'rifiy targ'ibot tadbirlarida foydalanilgan. (O'zbekiston musulmonlar idorasi 2024-yil 9-avgustdagi 02-03/1920 sonli ma'lumotnomasi). Natijada, mamlakatimiz aholisida stresga bardoshlilik ko'nikmalari rivojlantirilgan;

diniy ta'lim muassasalari talabalarida murakkab hissiyotlar sanaluvchi g'azab, hasad emotsiyalarini to'g'ri anglash hamda tartibga solish ko'nikmalarni mustahkamlashda mutaxassislik fanlarida foydalaniladigan o'quv materiallaridagi hislarni tushunish, samarali yo'naltirishga oid psixodiagnostik hamda psixokorreksion xarakterdagi oyat va hadislarning o'qitilishi ijobiy samara berishi aniqlangan: shaxsda ichki diniy yo'nalganlik (dindan najot va xotirjamlik izlash hamda dinni xulq-atvor jihatidan tushunish) sifatlarining shakllanganligi ichki lokus nazoratni baqrarorlashtirishi hamda diniy-psixologik xususiyatlar (kechirimlilik, o'z-o'zini refleksiya qilish) kompetensiyalarini rivojlantirishi borasidagi natijalar Psixologiya o'quv-ilmiiy markazining psixologlarni qayta tayyorlash kurslari o'quv rejasidagi "Etnopsixologiya" va "Din psixologiyasi" moduliga kiritilgan (Toshkent davlat pedagogika universiteti huzuridagi Psixologiya o'quv-ilmiiy markazining 2024-yil 13-iyul PM-164A sonli ma'lumotnomasi). Natijada psixologlarni malakasini oshirishga erishilgan, amaliy psixologik xizmat sifatini yangi darajaga olib chiqilgan;

shaxslararo munosabatlarga samarali kirishish, o'zi hamda o'zgalar emotsiyasini to'g'ri anglash hamda boshqara olish ko'nikmalarining hosil bo'lishida diniy ta'lim muassasalarida o'quv rejasidagi o'tiladigan mutaxassislik fanlarining ijobiy ta'sir ko'rsatishiga oid xulosalar mamlakatimizda yoshlarning turli yot g'oyalar ta'siriga tushib qolishining oldini olishga qaratilgan targ'ibot ishlarida keng foydalanilgan. (O'zbekiston Respublikasi Yoshlar siyosati va sport vazirligi huzuridagi Yoshlar ishlari agentligining 2024-yil 4-yanvardagi 2-13-21-14 sonli ma'lumotnomasi). Natijada, yoshlarning sog'lom e'tiqod haqidagi tasavvuri kengaytirilib, radikalizmning shaxs hissiy barqarorligiga zarari haqida bilimlar berilgan.

**Tadqiqot natijalarining sinovdan o'tkazilishi.** Tadqiqot natijalari 2 ta xalqaro va 2 ta respublika ilmiy-amaliy anjumanlarida muhokamadan o'tkazilgan.

**Tadqiqot natijalarining e'lon qilinishi.** Dissertatsiya mavzusi bo'yicha jurnallarda 15 ta ilmiy maqola, shulardan 1 tasi xorij nashrlarida, 7 ta OAK tasarrufidagi, 2 tasi mahalliy jurnallarda e'lon qilingan. Xalqaro va respublika miqyosidagi konferensiyalarda 5 ta tezis chop etilgan.

**Dissertatsiya tuzilishi va hajmi.** Dissertatsiya kirish, uchta bob, xulosa, foydalanilgan adabiyotlar ro'yxati va ilovalardan iborat. Dissertatsiya hajmi 122 betni tashkil etadi.

## DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida mavzuning dolzarbligi va zarurati asoslangan, tadqiqotning maqsad va vazifalari belgilab olingan, tadqiqotning obyektlari va predmetlari aniqlangan, dissertatsiya mavzusi bo'yicha muammoning o'rganilganlik darajasi tahlil qilingan. Ishning fan va texnologiyalarni rivojlanishining ustuvor yo'nalishlariga mosligi ko'rsatilgan, tadqiqotning ilmiy yangiligi ochib berilgan hamda ilmiy va amaliy ahamiyati bayon etilgan, natijalarning ishonchligi, dissertatsiya natijalarining amaliyotga joriy etilishi, nashr etilgan ishlar hamda tadqiqot tuzilishi borasidagi ma'lumotlar bayon etilgan.

Dissertatsiyaning birinchi bobi "**Emotsional intellekt muammosining ilmiy-metodik asoslari**" deb nomlanib, unda emotsional intellekt fenomenining ilmiy-metodologik va amaliy asoslarini o'rganishga oid yondashuvlar bayon etilgan. "*Emotsional intellektni tadqiq etishdagi o'ziga xos jihatlar*" deb nomlanuvchi birinchi bobning birinchi paragrafida antik davrdan to bugungi kungacha hissiyotlar, ularni to'g'ri anglash va tartibga solish, samarali boshqarish borasidagi faylasuflar, din ulamolari, psixologlarning qarashlari, o'ziga xos yondashuvlari o'zaro taqqoslanib tahlil etilgan. Psixologiyada emotsional intellekt fenomenining yuzaga kelish sabablari hamda zarurati yoritilgan.

"*Sharq va G'arb mutafakkirlarining emotsional intellekt borasidagi qarashlari*" deb ataluvchi birinchi bobning ikkinchi paragrafida hissiyotlarni tushunish, samarali boshqarish, hissiy kompetentlikni oshirish bo'yicha Sharq hamda G'arb mutafakkirlarining qarashlari o'zaro taqqoslangan, g'oyalar hamda yondashuvlar orasidagi tafovut hamda o'xshashliklar ilmiy tahlil etilgan. Emotsional intellektning muhim komponentlari sanalmish hissiyotlarni tushunish, o'zini anglash, shaxslararo munosabatlarga samarali kirishish, adaptatsiya kabi layoqatlarni rivojlantirishda ruhiy tarbiyaning rolini islom ulamolaridan Imom G'azzoliy, Ibn Qayyum al Javziyya, Jaloliddin Rumiy, Alisher Navoiy, Shayx Muhammad Sodik Muhammad Yusuf, N.Komilov ko'rsatib berishga intilgan. Islomiy bilimlarda ruhning birlamchiligi, tanaga bog'liq bo'lmagan holda mavjudligi, u Alloh dargohidan inson tanasi(vujudi)ga vaqtinchalik kiritilishi ta'kidlanadi. So'fiy olim Imom G'azzoliy shaxsni hissiy tarbiya qilish orqali ta'limda yuqori natijalarga erishish mumkin degan g'oyani ilgari surgan. Olim hissiy madaniyat shaxs o'zini anglashidan boshlanishini ta'kidlagan. Ayni shunga o'xshash g'oya psixologiya atamasini G'arbda ommlashishiga hissa qo'shgan D.Goulman qarashlarida ham aks etgan. Amerikalik psixolog D.Goulmen shaxs o'zini anglashini emotsional intellektning birlamchi unsure sifatida e'tirof etgan.

Abu Homid G‘azzoliy “Ihyou ulumiddin” kitobida shaxs xulqini yaxshi tomonga o‘zgartirmoqchi bo‘lsa, avvalo o‘zining hislarini, o‘y-xayollarini o‘zgartirishi lozimligini ta’kidlaydi.<sup>4</sup> Olimning fikricha, o‘ylar, hislar hamda shaxs xususiyatlari o‘zaro bog‘langan degan g‘oyani ilgari surgan. Shuning uchun ham tarbiyada insonning qalbi sofligi muhim ahamiyat kasb etishini ta’kidlaydi. Abu Homid G‘azzoliy fikricha, inson ruhiyati, qarorlari, axloqi, shaxslararo munosabatlarining bari ichki dunyosi bilan bog‘liq. Ya’ni o‘z ichki olamini yaxshi anglagan shaxs boshqalarni his-tuyg‘ularini yaxshi tushunadi, shaxslararo munosabatlarga kirishishda kamroq qiyinchiliklarga duch keladi. Shunga hamohang qarash rus olimi D.Lyusinning emotsional intellektga oid yondashuvlarida ham o‘z aksini topadi. Olim emotsional intellektning mohiyati, tuzilishini ochib beruvchi o‘ziga xos konsepsiyani ishlab chiqqan. Emotsional intellektga o‘zi hamda o‘zgalar emotsiyasini tushunish hamda boshqara olish layoqati sifatida ta’rif bergan.

“*Emotsional intellekt muammosining psixologiyada o‘rganilish holati*” deb nomlanuvchi dissertatsiya birinchi bobining uchinchi paragrafida emotsional intellektning shakllanishi hamda rivojlanishini tadqiq etishga oid xorij olimlarining T.P.Berezovskaya, A.V.Libin, V.M.Rusalov, S.I.Dudin, A.Ellis<sup>5</sup>, X.Djeki, D.D.Guastello, S.Dj.Guastello, V.D.Shadrikova ilmiy izlanishlari tahlil etilgan. Hissiy kompetentlik, O‘zbek dinshunos olim va psixologlaridan Shayx Muhammad Sodik Muhammad Yusuf, E.G‘oziev, B.Umarov, G‘.B.Shoumarov, X.Jabborovning emotsional intellektning nazariy asoslari, turli hislarning shaxs ruhiy holatiga ta’siriga oid yondashuvlari muhokama qilingan.

“**Diniy ta’limning ijtimoiy-psixologik xususiyatlari**” deb nomlanuvchi dissertatsiyaning ikkinchi bobida diniy ta’limning ijtimoiy-psixologik mohiyati, uning shaxs kamolotiga ta’sirini tadqiq qilishga oid faylasuf, psixolog, dinshunos olimlarning ilmiy izlanishlari tahlili, tadqiqotda foydalanilgan metodikalar va ularning tavsifi hamda tadqiqotdan olingan natijalarning dastlabki tahlili amaliy jihatdan ko‘rsatib o‘tilgan.

Ikkinchi bobning birinchi paragrafi “*Diniy ta’lim masalasining psixologiyada o‘rganilish holati*” deb nomlanib, unda diniy ta’limning shaxs hissiy holati, identifikatsiyasi, tafakkur tarzi hamda xulq-atvoriga ko‘rsatadigan ta’sirini tadqiq etgan psixolog hamda dinshunos olimlar qarashlari tahlil etilgan.

Diniy ta’limning psixologik aspektlari, uning shaxsga ko‘rsatadigan ta’siri dolzarb masala bo‘lib, XIX asrdan to bugungi kungacha turli psixologlar tomonidan o‘rganilgan. Shaxs taraqqiyoti bosqichlarini tadqiq qilgan olim Erik Erikson diniy ta’lim individ o‘zini anglashi hamda identifikatsiyasida yetakchi rol o‘ynaydi degan g‘oyani ilgari surgan. Jan Piaget esa bolada tafakkur qilish ko‘nikmalarining shakllanishida diniy ta’lim muhim o‘rin tutishini qayd etgan.

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<sup>4</sup> Abu Homid G‘azzoliy. Ihyou ulumid din. – T.: Movaraunnahr, 2006. - B 10.

<sup>5</sup> Эллис, А. Гуманистическая психотерапия: рационально-эмоциональный подход / А. Эллис; пер. с англ. – СПб.: Сова, М.: ЭКСМО- Пресс, 2002. – 272 с.

Olim U.Gafurov O‘zbekistondagi diniy ta’limning yoshlarda yuzaga kelayotgan fanatizm holati bilan kurashishdagi bir vosita sifatida talqin qilgan.

“*Emperik tadqiqotning tashkil etilishi hamda foydalanilgan metodikalar tavsifi*” nomli disertatsiyaning ikkinchi bob ikkinchi paragrafida diniy ta’lim muassasalarida tahsil oluvchi talabalarning emotsional intellektidagi o‘ziga xoslikni aniqlashga qaratilgan emperik tadqiqotning tashkil etilish bosqichlari bayon qilingan. Ijtimoiy-psixologik so‘rovnoma hamda metodikalari tahlili keltirilgan.

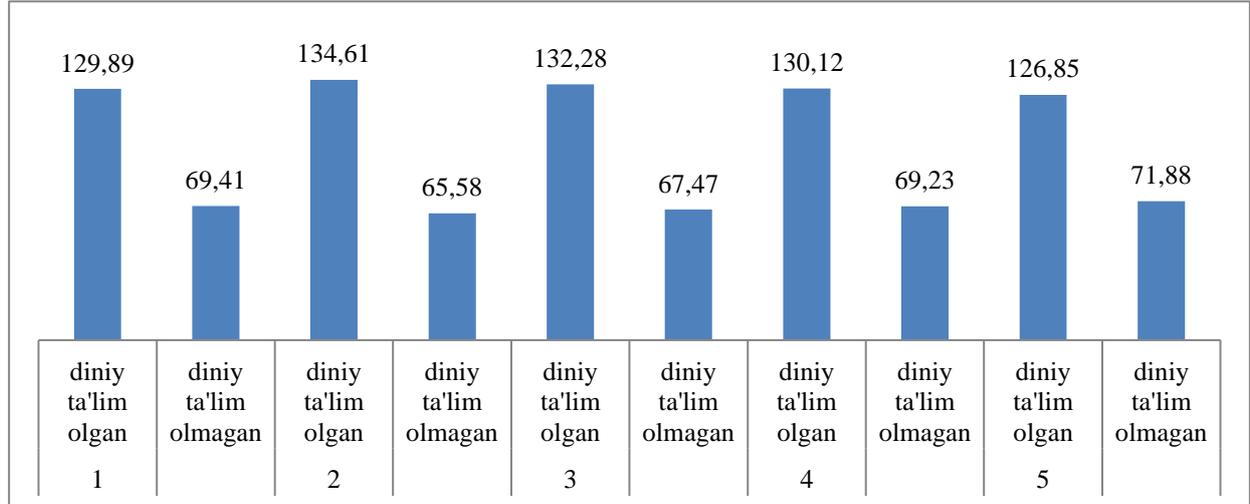
Emperik tadqiqot o‘tkazish uchun O‘zMUning xorijiy filologiya yo‘nalishi hamda Toshkent islom instituti hamda Hadichai Kubro ayol-qizlar islom bilim yurti talabalari tanlab olingan.

Tadqiqotni amalga oshirishda bir qator metodikalardan foydalanilgan. N.Xolning “Emotsional intellektni baholash” testi, K.Leongardning “Shaxs aksentuatsiyasi” so‘rovnomasi, D.V.Anatotlevich boshchiligidagi bir qator rus olimlari tomonidan ishlab chiqilgan hissiy barqarorlikni aniqlashga qaratilgan “SAN” metodikasi, Y.Sherbatixning “Diniy e’tiqod darajasini baholash testi”, ilmiy tadqiqotchi tomonidan tuzilgan dindor shaxs emotsional intellektining o‘ziga xos jihatlarini o‘rganish so‘rovnomasidan foydalanilgan.

Dissertatsiyaning ikkinchi bob, uchinchi paragrafi “Diniy ta’limning shaxs hissiy barqarorligiga ta’sir qiluvchi aspektlari” deb nomlanib, unda tadqiqot ishi doirasida olingan emperik natijalar o‘z aksini topgan. Sinaluvchilarga N.Holning emotsional intellektni o‘lchash metodikasini har bir shkala bo‘yicha Mann Uitni mezoni asosida 2 guruh diniy ta’lim oluvchilar (Toshkent islom instituti, Hadichai Kubro ayol-qizlar islom bilim yurti - 1) hamda diniy ta’lim olmaydigan talabalar (O‘zbekiston Milliy Universiteti - 2) ko‘rsatkichlari o‘zaro taqqoslandi. Natijalar quyidagi diagrammada aks etgan:

**1-diagramma**

**N.Holl metodikasi bo‘yicha diniy ta’lim olayotgan hamda diniy ta’lim olmaydigan talabalar natijalari (Mann Uitning U mezoni bo‘yicha)**



Izoh: \* -  $p \leq 0,05$ ; \*\* -  $p \leq 0,01$ ; \*\*\* -  $p \leq 0,001$ .

**Diagrammada 1,2,3,4,5 bilan belgilangan raqamlar metodika shkalalari bo‘lib, ular quyidagicha tavsiflanadi:**

1. Emotsional bilimdonlik  $U=1686,5$   $p \leq 0,001$ .
2. O‘z emotsiyalarini boshqarish  $U=1280,5$   $p \leq 0,001$
3. O‘zini rag‘batlantirish  $U=1480,5$   $p \leq 0,001$
4. Empatiya  $U=1480,5$   $p \leq 0,001$
5. O‘zgalar emotsiyalarini tushunish  $U=1948$   $p \leq 0,001$

Olingan natijalarga ko‘ra diniy ta‘lim olayotgan talabalarning emotsional intellekt darajasi yuqoriroq ekanligi ma‘lum bo‘ldi. Bu esa ular ta‘lim o‘qiyotgan o‘quv rejadagi fanlar bilan bevosita bog‘liq. Xususan, diniy ta‘lim muassasalarida tahsil olayotgan talabalarga “Hadis”, “Islom tarixi”, “Fiqh”, “Tafsir” fanlari bo‘lib, bu fanlarda qayg‘u, jahl, hasad, uyat kabi emotsional holatlar bayoni hamda bu holatlarda nima qilishga oid diniy ko‘rsatmalar bayon etilgan. Shu kabi bilimlarni egallagan talabalarda hissiy kompetentlik yaxshiroq rivojlanishi ma‘lum bo‘ldi.

**1-jadval**

**Mann Uitni mezoni bo‘yicha SAN metodikasida sinaluvchilarning guruhlar bo‘yicha tafovuti**

Shkalalar	Guruhi	O‘rtacha qiymat	Mann Uitni mezoni	Ishonch darajasi
Faollik	diniy ta‘lim oluvchi talabalar	104,32	3885,5	,078
	diniy ta‘lim olmagan	90,16		
Kayfiyat	diniy ta‘lim olgan	115,61	2841,5	,000***
	diniy ta‘lim olmagan	81,00		
O‘zini his qilish	diniy ta‘lim olgan	116,46	3323,5	,001**
	diniy ta‘lim olmagan	80,31		

Metodikaning faollik shkalasi bo‘yicha guruhlar orasida sezilarli tafovut qayd etilmadi. “Kayfiyat” ( $U=2841,5$   $p \leq 0,001$ ) hamda “O‘zini his qilish” shkalalari ( $U=3323,5$   $p \leq 0,001$ ) bo‘yicha diniy ta‘lim muassasasida tahsil oluvchi talabalar yuqoriroq natija ko‘rsatdi. Ya‘ni diniy ta‘lim dargohlari talabalarida kayfiyatni boshqarish hamda o‘zini yaxshiroq his qila olish malakasi yuqoriroq ekani ma‘lum bo‘ldi.

**2-jadval**

**Mann Uitni mezoni asosida Y.Sherbatix testida guruhlar orasidagi tafovut**

Shkalalar	Guruhi	M	Mann Uitni mezoni	Ishonchlik darajasi
Dindan najot va xotirjamlik izlash	diniy ta‘lim olgan	118,22	2690,5	,000***
	diniy ta‘lim olmagan	78,88		
Dindorlikning tashqi belgilari	diniy ta‘lim olgan	103,49	3957	,110
	diniy ta‘lim olmagan	90,83		
Diniy ongning shakllanganligi	diniy ta‘lim olgan	122,76	2299,5	,000***
	diniy ta‘lim olmagan	75,19		
Dinni axloqiy xulq-atvor jihatidan tushunish	diniy ta‘lim olgan	112,49	3182,5	,000***
	diniy ta‘lim olmagan	83,52		
Dunyoni yaratuvchi buyuk kuchga ishonish	diniy ta‘lim olgan	127,12	1925	,001**
	diniy ta‘lim olmagan	71,66		

Guruhlar orasidagi tafovutlar o‘zaro taqqoslanganda, Dindan najot va xotirjamlik izlash ( $U=2690,5$   $p\leq 0,001$ ) hamda diniy ongning shakllanganligi ( $U=2299,5$   $p\leq 0,001$ ), Dinni axloqiy xulq-atvor jihatidan tushunish ( $U=3182,5$   $p\leq 0,001$ ), Dunyoni yaratuvchi buyuk kuchga ishonish ( $U=3957$   $p\leq 0,001$ ) shkalalari bo‘yicha diniy ta’lim muassasalari talabalarda bilan yuqoriroq ko‘rsatkich qayd etildi. Dindorlikning tashqi belgilari ( $U=3957$   $p\geq 0,001$ ) shkalasida guruhlar orasida tafovut kuzatilmadi. Guruhlar orasida tashqi dindorlik shkalasida farq mavjud emasligi, aksar talabalarda diniy amallarni bajarish, diniy ko‘rsatmalarga amal qilish qadriyat sifatida qabul qilinishdan dalolat beradi. Sinaluvchilar orasida dindan hissiy ehtiyojlarini qondirishga ko‘mak beruvchi taskin sifatida foydalana oladiganlar nisbati kamligi ma’lum bo‘ldi. Dindan hissiy ehtiyojlarini qondirish (qayg‘u emotsiyasini his qilayotgan paytida taskin ola bilish, og‘irroq holatlarda moslasha olish) malakasi diniy ta’lim oluvchi talabalarda yuqoriroq ekanligi ayon bo‘ldi.

Shaxsning emotsional intellekt va shaxs e’tiqodi, xulq-atvori, qadriyatlari orasida qanday bog‘liqlik borligini aniqlash maqsadida N.Xolning “Emotsional intellektni diagnostika qiluvchi” testi “o‘z emotsiyalarini boshqarish”, “o‘zini rag‘batlantirish” shkalalari tanlab olindi. Ajratib olingan shkalalar Y.Sherbatixning “Diniy e’tiqod darajasini baholash testi”dagi “Dindan najot va xotirjamlik izlash”, “Dindorlikning tashqi belgilari”, “Dinni axloqiy xulq-atvor jihatidan tushunish” shkalalari orasidagi korrelyatsion munosabat hisoblanganda quyidagi natijalar qayd etildi:

### 3-jadval

#### Emotsional intellekt hamda diniy e’tiqod so‘rovnomasi shkalalari orasidagi bog‘liqlik Spirmen korrelyatsiya koeffitsienti bo‘yicha

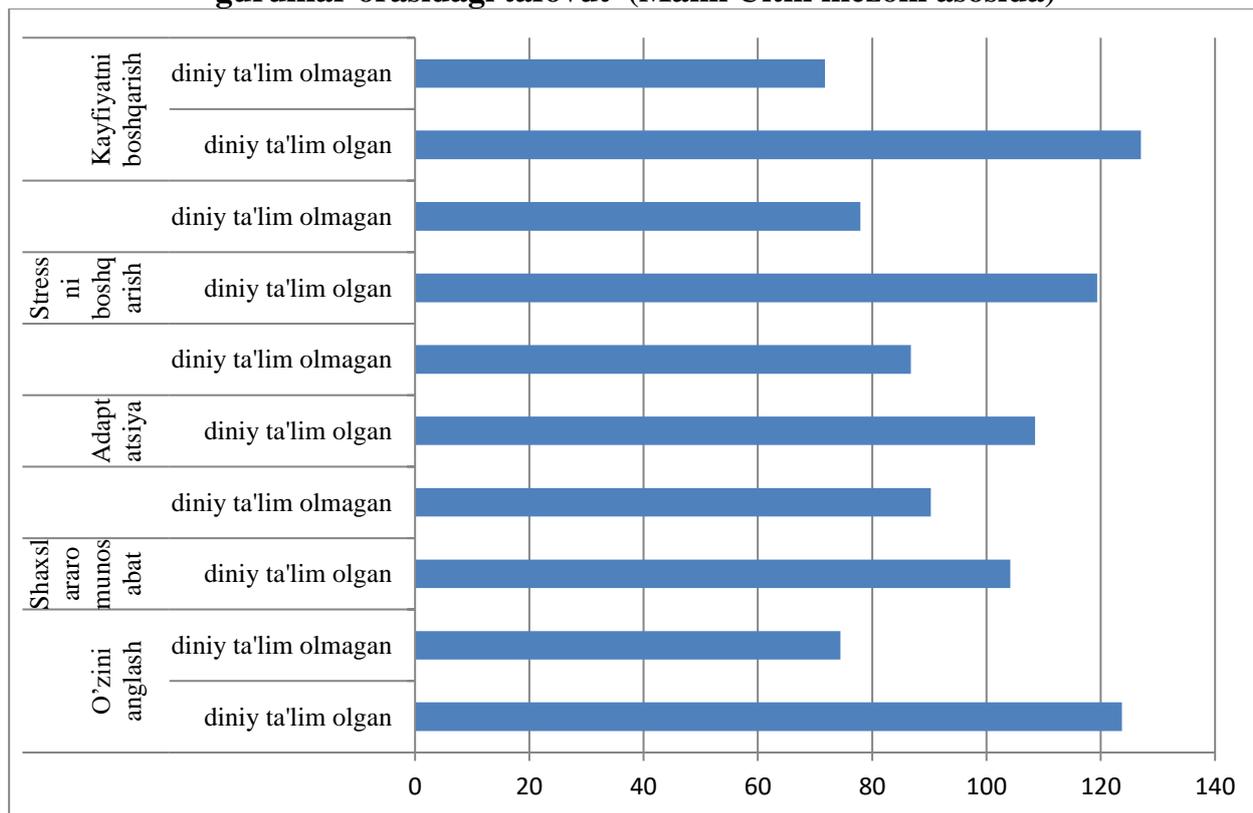
	O‘z emotsiyalarini boshqarish	O‘zini rag‘batlantirish	Dindan najot va xotirjamlik izlash	Dindorlikning tashqi belgilari	Dinni axloqiy xulq-atvor jihatidan tushunish
O‘z emotsiyalarini boshqarish	1	,670**	,351**	,108	,237**
O‘zini rag‘batlantirish		1	,315**	,145*	,124
Dindan najot va xotirjamlik izlash			1	,265**	,326**
Dindorlikning tashqi belgilari				1	,116
Dinni axloqiy xulq-atvor jihatidan tushunish					1

Izoh: \*\*  $p<0,01$  \*  $p<0,05$

Natijalar shuni ko'rsatadiki, "o'zini rag'batlantirish" hamda "dindan najot va xotirjamlik izlash" shkalalari orasida musbat ( $r=0,315$   $p<0,01$ ) aloqadorlik mavjudligi ma'lum bo'ldi. Ya'ni dinning kompensatorlik funksiyasi shaxsning stresga bardoshlilik darajasini oshirib, frustratsiya holatga tushganda, adaptatsiya qobiliyatini oshiradi. "O'z emotsiyalarini boshqarish" hamda "Dinni axloqiy xulq-atvor jihatidan tushunish" shkalalari orasida ham musbat ( $r=0,237$   $p<0,01$ ) bog'liqlik aniqlandi. Emotsiyalarni konstruktiv usulda boshqarish yoki boshqara olmaslik ham shaxsning xulq-atvorida aks etishi va hislarini to'g'ri tartibga solishi empirik jihatdan o'z isbotini topdi. Emotsiyalarini boshqara oladigan shaxslar esa diniy xulq-atvorga yaxshiroq amal qilishlari ma'lum bo'ldi. "Dindorlikning tashqi belgilari" hamda "Dinni axloqiy xulq-atvor jihatidan tushunish" shkalalari orasida ( $r=0,116$   $p>0,01$ ) aloqadorlik kuzatilmadi. Bu shaxsda tashqi dindorlik belgilar mavjud bo'lsa-da, xulq-atvorida diniy ko'rsatmalarga rioya qilmasligi mumkin degan xulosani berdi.

## 2-diagramma

**Dindor shaxs emotsional intellektining o'ziga xos xususiyatlari so'rovnomasidagi guruhlar orasidagi tafovut (Mann Uitni mezoni asosida)**



Ko'rsatkichlar diniy ta'lim oluvchi talabalarda "o'zini anglash" ( $U=2220$   $p<0,01$ ), "stressni boshqarish" ( $U=2590,5$   $p<0,01$ ), "kayfiyatni boshqarish" ( $U=1934$   $p<0,01$ ) shkalalari bo'yicha ijobiy tafovut borligini ko'rsatdi.

Dissertatsiyaning uchinchi bobi "**Emotsional intellektni rivojlantirishda diniy ta'lim imkoniyatlarining psixologik jihatlari**" deb nomlanadi. Ushbu bobning "*Diniy ta'limning emotsional intellektni rivojlantirish samaradorligidagi ahamiyati*" nomli birinchi paragrafida emotsional intellektni rivojlantirishda diniy

ta'limning o'rni tahlil etiladi. Shaxs hislarini anglashi, nazorat qila olishida diniy ta'limning ko'rsatadigan ta'siriga oid ilmiy tadqiqot natijalari muhokama qilingan. Talabalarning emotsional intellekti rivojlanishida diniy ta'lim ta'sir ko'rsatgan ijtimoiy psixologik omillar tahlil etilgan.

“*Emotsional intellekti rivojlantirishning psixokorreksion dasturi tavsifi*” deb nomlangan dissertatsiyaning uchinchi bob ikkinchi paragrafida psixokorreksion dasturning tashkil etilish jarayoni, unda foydalanilgan usullar bayon etilgan.

Psixokorreksion dasturda avval sinaluvchilar N.Xol metodikasi bo'yicha emotsional intellektning qaysi komponentida past natija ko'rsatganini aniqlab olindi. Keyin ushbu komponentlarni ijtimoiy-psixologik omillar asosida rivojlantirishga e'tibor qaratildi.

Dissertatsiyaning uchinchi bob uchinchi paragrafi “*Hissiy kompetentlikni rivojlantirishda diniy ta'lim samaradorligining empirik tahlili*” deb nomlanib, unda psixokorreksion dastur natijalari tahlili bayon etilgan. Sinaluvchilarning aksariyatida N.Xolning “Emotsional intellekti diagnostika qilish” metodikasidagi “emotsional bilimdonlik” shkalasida past natija qayd etilgan. Shaxsda hissiy kompetentlik malakalarini shakllantirishga to'sqinlik qiladigan omillarga bolalikdan emotsiyalarni nomlash, boshqarishga ko'mak beradigan malakalarni o'rgatilmashligi, tashlab ketilganlik psixologik travmalari sabab bo'lishi aniqlandi. Murakkab emotsiyalar bo'lmish – jahl, xavotir, qayg'u, hasad, uyat kabilarni to'g'ri tushunish, konstruktiv usulda namoyon qilishga erishishlari uchun Qur'oni karim hamda Hadisi shariflardagi hislar haqidagi ko'rsatmalarga murojaat qilindi. Trener bilan birgalikda ushbu hislarning psixologik mohiyati muhokama qilingan.

Quyidagi jadvalda ishtirokchilarning N.Xolning “Emotsional intellekti diagnostika qilish” metodikasi bo'yicha trening o'tkazilishidan avval hamda trening o'tkazilgandan keyin ko'rsatgan natijalari orasidagi tafovut aks etgan.

Ishtirokchilardan N.Xolning “Emotsional intellekti diagnostika qilish” metodikasini retest qilib o'tkazish bilan oldingi ko'rsatkichlar bilan o'zaro tafovutlar qayd etilgan.

#### 4-jadval

#### N.Xolning “Emotsional intellekti diagnostika qiluvchi metodikasi bo'yicha oldingi hamda treningdan keyingi ko'rsatkichlari Mann Uitni mezon bo'yicha

Shkala	Natijalar	M	H	Ishonch darajasi
Emotsional bilimdonlik	Psixotreningdan avval	13,64	17,331	,000***
	Psixotreningdan keyin	29,36		
O'z emotsiyalarini boshqarish	Psixotreningdan avval	13,64	8,338	,004*
	Psixotreningdan keyin	29,36		
O'zini rag'batlantirish	Psixotreningdan avval	16,33	7,526	,006**
	Psixotreningdan keyin	26,67		
Empatiya	Psixotreningdan avval	17,95	3,553	,005*
	Psixotreningdan keyin	25,05		
O'zgalar emotsiyalarini tushunish	Psixotreningdan avval	18,48	2,624	,105
	Psixotreningdan keyin	24,52		

Izoh. \* -  $p \leq 0,05$ ; \*\* -  $p \leq 0,01$ ; \*\*\* -  $p \leq 0,001$ .

Yuqoridagi jadvalda ishtirokchilarining trening o'tkazilishidan oldingi hamda keyingi natijalari har bir shkala bo'yicha taqqoslangan. Xususan, emotsional bilimdonlik shkalasida ishtirokchilar avvalgi hamda treningdan keyingi natijada ijobiy tafovut qayd etgan. Birinchi natijada  $M=13,64$  bo'lsa, ikkinchisida  $M=29,36$  ( $H=17,331$   $p\leq 0,001$ ) qayd etilgan. Metodikaning ushbu shkalasi shaxs o'zidagi hislarni qay darajada to'g'ri anglashini aniqlashga qaratilgan bo'lib, ilk natijalar juda past bo'lgan. Psixokorreksion dasturda trener tomonidan hissiy bilimdonlikni rivojlantirishga xizmat qiluvchi bilimlar berildi hamda shu ko'nikmani rivojlanishiga hissa qo'shuvchi psixologik o'yinlar tashkil etildi. Emotsional kompetentlikni yetarli darajada rivojlanmay qolishiga ta'sir qiluvchi omillar (ruhiy travmalar, shaxs hislari boshqalar tomonidan qabul qilinmasligi qo'rquvi, turli toksik-pozitiv maslahatlar) ekanligi aniqlanib, trening davomida mana shular ustida ishlangani uchun ham natijaga erishildi.

Metodikaning ikkinchi shkalasi "O'z emotsiyalarini boshqarish" deb nomlanib, past natija ko'rsatgan ishtirokchilar ajratib olingan. Avvaliga trener tomonidan savol-javob tarzida ishtirokchilar qanday vaziyatlarda o'zini boshqarishga qiynalishi aniqlab olindi. Ma'lum bo'ldiki, ko'pchilik ishtirokchilar jahl, hasad, uyat, qayg'u, xavotir kabi murakkab emotsiyalarini boshqarishga. To'g'ri tartiblashga qiynalar ekan. Trener tomonidan ushbu emotsiyalarning psixologik mohiyati, insonga nima uchun kerakligi hamda bu borada islom dini muqaddas manbaalarida nimalar deyilgani haqida ma'lumotlar berilib, tahlil etildi. Islom dinidagi hissiyotlar tarbiyasi bilan psixologiyadagi emotsiyalar hamda ularni to'g'ri tartibga solishga oid tavsiyalar orasidagi o'xshashliklar solishtirildi. Ishtirokchilarning "O'z emotsiyalarini boshqarish" shkalasidagi treningdan avvalgi hamda keyingi natijalari taqqoslanganda ijobiy tafovut ( $H=8,338$   $p\leq 0,001$ ) qayd etildi.

"O'zini rag'batlantirish" ( $H=7,526$   $p\leq 0,001$ ) hamda "empatiya" ( $H=3,553$   $p\leq 0,001$ ) shkalalarida ham treningdan oldingi hamda keyingi natijalar o'rtasida ijobiy tafovut aniqlandi. Faqat "O'zgalar emotsiyalarini his etish" shkalasida sezilarli tafovut qayd etilmadi. Ushbu shkalada ishtirokchilar trening o'tkazilishidan oldin ham nisbatan yuqori natijani qayd etishgan. Sinaluvchilarda ushbu shkala yuqori bo'lishini bizning milliy qadriyatlarimiz hamda mental xususiyatimiz bilan bog'lash mumkin. Ya'ni yoshlikdan bolalarga boshqalarni tushunish, ularga yordam berish hamda xato qilganlarni kechirish uqtirib keladi. Bu esa shaxsda o'z-o'zidan o'zgalar kechinmasini his etish malakasini rivojlantiradi.

Psixokorreksion darsturda qayd etilgan natijalar shaxsda emotsional kompetentlikni oshirishda emotsiyalar, ularni to'g'ri tartibga solishda psixologik mashqlar bilan bir qatorda diniy bilimlar ham ijobiy samara berishini ko'rsatdi. Hasad, uyat, xavotir, jahl, qayg'u kabi murakkab emotsiyalarni islom dinining muqaddas manbalari bo'lmish Qur'oni karim hamda Hadisi sharifdagi ko'rsatmalarga asoslanib tartiblash hissiy farovonlikni oshirishda samara berishi shaxslararo munosabatlarda nizolarni konstruktiv usulda hal qilishda ko'mak berishi asoslab berilgan.

## XULOSA

“Emotsional intellektni rivojlantirishda diniy ta’limning roli” mavzusidagi olib borilgan tadqiqot natijalari bo‘yicha quyidagi xulosalarga kelindi:

1. Shaxs emotsional intellekti uning hayoti, faoliyati, tanlov hamda qarorlariga ta’sir ko’rsatishi asoslab berilgan. Shaxsda emotsiyalarni tushunish, to’g’ri tartibga solish, nizolarni konstruktiv usulda hal qilish malakalarining rivojlanishi emotsional intellektning yuksalishiga ijobiy ta’sir ko’rsatgan. Emotsional intellekt umr bo‘yi takomillashish xususiyatiga ega layoqat bo‘lib, shaxs hayoti, faoliyati, tanlovi hamda qarorlariga ta’sir ko’rsatishi asoslab berilgan.

2. Emotsional intellekt shaxs ijtimoiy munosabatlarga kirishganda yaqqol namoyon bo‘lib, uni rivojlantirish uchun emotsiyalarni to’g’ri nomlash hamda boshqarish, yangi sharoitga moslashuvchanlik malakasini shakllantirish, konstruktiv muloqot, o‘zini refleksiya qilish ko’nikmalarini shakllantirish lozimligi ko’rsatib berilgan.

3. Shaxsda emotsional intellekt shakllanishi hamda rivojlanishiga biologik omillar bir qatorda ijtimoiy omillar – madaniy muhit, din ta’sir ko’rsatishi ma’lum bo‘lgan. Shaxs emotsional intellektning darajasiga ta’sir ko’rsatuvchi omillarga individ yoshi, u istiqomat qilayotgan muhit, oila, ta’lim-tarbiya, diniy bilimlar, sog‘lom diniy e’tiqod kiritilgan.

4. Shaxs taraqqiyoti, hissiy holatiga oid ilmiy tadqiqotlar olib borgan psixolog olimlar diniy ta’limning shaxsga ko’rsatadigan psixologik ta’sirini tahlil qilishga e’tibor qaratgan. Boisi diniy ta’lim shaxs identikligi, xulq-atvori, hissiy holati, o‘zini anglashi, tafakkur tarziga ta’sir ko’rsatishi o‘z isbotini topgan.

5. Diniy bilim yurtlarida tahsil oluvchi talabalarning ta’lim ustanovkalari hamda hamda motivatsiyalari diniy bilimlar asosida shakllanishi ularning kayfiyat darajasi hamda faolligiga ijobiy ta’sir ko’rsatishi o‘z tasdig‘ini topgan.

6. Shaxs xulq-atvor normalariga amal qilishida diniy ta’lim yetakchi rol o‘ynashi emperik dalillangan. Diniy xulq-atvor normalariga amal qilish shaxsga emotsiyalarni konstruktiv usulda namoyon qilish, ularni to’g’ri tartibga solishga ko‘mak beruvchi ko’rsatib berilgan. Tashqi dindorlik shaxsning ruhiy holati, hislarini tushunishi, boshqarishiga hech qanday ta’sir ko’rsatmaydi. Diniy ongning shakllanganlik darajasi hamda dindan taskin ola bilish malakalari shakllanishida diniy ta’lim ijobiy rol o‘ynaydi. Bu esa shaxs faolligini ham oshiruvchi manbadir.

7. Dinning kompensatorlik funksiyasi shaxsda stressni boshqarish, adaptatsiya kabi emotsional intellektning komponentlari yaxshi rivojlangan bo‘lishida muhim omil bo‘lib xizmat qiladi. Ya’ni qiyin vaziyatlarda dindan taskin ola biladigan shaxslarda adaptatsiya hamda stressni boshqarish malakalari yuqoriroq ekanligi aniqlangan. Shu bilan birga diniy e’tiqod bir ko‘rinishi bo‘lmish tashqi dindorlik shaxsning ruhiy holati, hislarini tushunishi, boshqarishiga hech qanday ta’sir ko’rsatmasligi ma’lum bo‘ldi. Ichki dindorlik esa shaxsning hissiy barqarorligi hamda emotsional savodxonligini rivojlatirishi ilmiy tadsig‘ini topgan.

8. Qasoskorlik, arazchilik, shubhalanuvchanlik, ta’sirchanlik, xavotirlilik, irodasizlik, tez tushkunlikka tushib qolishga moyillik kabi xarakter

aksentuatsiyalari shaxsdagi emotsional kompetentlik ulushini pasaytiradi. Shu kabi xarakter xususiyatlarni korreksiyalashda diniy ta'lim o'quv rejasidagi Mutaxassislik fanlarida o'qitiladigan mavzular ijobiy samara bergan.

9. Islom dinining muqaddas manbalari Qur'oni karim hamda hadisi sharifda keltirilgan hissiyotlarga oid ko'rsatmalar shaxsda emotsional madaniyat oshishiga, g'azab, hasad emotsiyalarini to'g'ri anglash hamda samarali boshqarishda ko'maklashgan. Hissiy kompetentlikning diniy-psixologik jihatlarini ta'minlovchi sabrlilik, kechirimlilik, shukr qilishlik, hamdard bo'la psixologik xususiyatlar emotsional intellekt darajasini yuqori bo'lishida yetakchi o'rin egallagan.

**Tadqiqotda taklif etilgan masalalar, ulardan kelib chiqqan xulosalar asosida yuzasidan quyidagi taklif va tavsiyalarni berish mumkin:**

1. O'zbekiston xalqaro islom akademiyasi Nizomiy nomidagi Toshkent davlat pedagogika universiteti qoshidagi "Psixologiya" o'quv-ilmiy markazi hamkorlikda "Psixologlarni qayta tayyorlash" kursi tinglovchilari uchun "Ta'lim faoliyatida emotsional intellektni oshirish" nomli ijtimoiy-psixologik trening tashkil etish.

2. O'zbekiston musulmonlar idorasi va O'zbekiston xalqaro islom akademiyasi hamkorlikda "Talabalarda hissiy kompetensiyalarni oshirishda islom dini muqaddas manbalarining ahamiyati" mavzusida onlayn konferensiya tashkil etish.

3. O'zbekiston xalqaro islom akademiyasi Yoshlar ishlari agentligi bilan hamkorlikda yoshlarda emotsional intellekt darajasini aniqlashga qaratilgan psixologik test hamda hissiy savodxonlikni takomillashtirish uchun psixologik mashq, amaliy tavsiyalarni qamrab oladigan "Emotsional intellekt xaritasi" nomli dasturiy ta'minot ishlab chiqish.

**SINGLE COUNCIL AT THE SCIENTIFIC COUNCIL  
DSc.35/30.12.2019.IsI/Tar/F.57.01 FOR AWARDED SCIENTIFIC DEGREES  
AT THE INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN**

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**INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN**

**ULMASOVA DILDORAKHON HIKMAT QIZI**

**THE ROLE OF RELIGIOUS EDUCATION IN DEVELOPING  
EMOTIONAL INTELLIGENCE**

**19.00.07 – Psychology of Religion**

**ABSTRACT OF DOCTOR OF PHILOSOPHY (PhD) DISSERTATION IN  
PSYCHOLOGICAL SCIENCES**

**Tashkent – 2024**

**The PhD dissertation topic is registered under number B2020.4.PhD/P243 at the Higher Attestation Commission of the Republic of Uzbekistan.**

The dissertation was completed at the Uzbekistan International Islamic Academy.

The dissertation abstract, in three languages (Uzbek, English, and Russian (summary)), has been posted on the Scientific Council's website ([www.psi-ik.uz](http://www.psi-ik.uz)) and the "Ziyonet" Educational Information Portal ([www.ziyonet.uz](http://www.ziyonet.uz)).

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The dissertation can be reviewed at the Information Resource Center of the International Islamic Academy of Uzbekistan. (Registered under number 168.) (Address: 100011, Tashkent city, A.Qodiriy street, house 11, Tel.: (99871) 244-00-56), Fax: (99871) 244-00-65, e-mail: [info@iiau.uz](mailto:info@iiau.uz)).

The dissertation abstract was distributed on \_\_\_\_ November 2024.  
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## INTRODUCTION

### (annotation of the Doctor of Philosophy (PhD) dissertation)

**Relevance and Necessity of the Dissertation Topic:** the global ideological struggle and attempts to manipulate human consciousness have made the development of emotional intelligence and the nurturing of psychologically healthy youth an increasingly pressing issue. Due to global changes, the emergence of fanaticism based on alien ideologies disrupts the mental balance of young people, affecting their beliefs and emotional stability and leading to the formation of emotionally immature individuals. In this context, identifying the socio-psychological and religious factors contributing to the development of emotional intelligence (EI) and creating scientifically-based methods to support the integration of healthy thinking and psychological well-being in youth has become critically important.

Leading scientific centers around the world are focusing on studying the conditions necessary for the formation of emotional intelligence in individuals and its unique characteristics. They are also investigating religious-psychological factors that contribute to increasing emotional literacy. Additionally, research on the emotional maturity of youth, preventive measures against fanaticism influenced by alien ideologies, and the role of religious education as a social factor in the development of emotional intelligence is essential. This research demands the advancement of social-psychological surveys to measure the distinctiveness of emotional competence in religious individuals and to elevate the quality of ongoing studies in this field.

In New Uzbekistan, the reforms related to the education, psychological, and physical well-being of youth are given special attention in order to nurture young people with high intellectual potential, psychological maturity, and healthy beliefs and thinking capabilities for the future of our country. In particular, the development strategy of New Uzbekistan for 2022-2026 emphasizes the importance of improving state policy on youth, ensuring spiritual development, increasing the effectiveness of local community institutions, and making them a cornerstone of public governance and oversight. This is evidenced by the various strategic directions outlined.

The Presidential Decree of the Republic of Uzbekistan No. PF-3907, dated August 14, 2018, on measures to elevate the quality of the education and upbringing system for the spiritual, moral, and physical development of youth, the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan No. 472, dated July 7, 2019, on further improving the system of training personnel in the field of psychology and preventing violations in society, and the Resolution No. 577, dated July 12, 2019, on further improving psychological and pedagogical support for students, all highlight the tasks that this dissertation aims to contribute to fulfilling.

## **Alignment of the Research with the Main Priorities for the Development of Science and Technology in the Republic**

The research aligns with the priority direction of the Republic's science and technology development, specifically under I. "Forming and implementing an innovative ideas system for the social, legal, economic, cultural, and spiritual-educational development of an information society and democratic state."

### **Degree of Research on the Issue**

In world psychology, there have been unique studies on approaches to emotional intelligence, the role of religious education in an individual's emotional stability, and the impact of religious factors on the formation of emotional competence. Notable research includes the psychoanalytic theories of Western scholars such as Z.Freud, C.Jung, E.Fromm, and E.Erikson, the behaviorist approach of J.Watson, E.Thorndike, and B.Skinner, the cognitive theories of R.Solso, U.Neisser, E.Bern, A.Ellis, and the scientific investigations of U.James on religious emotions<sup>1</sup>.

Additionally, various sources have explored emotional well-being, proper understanding and effective management of emotions, the impact of religious feelings on individuals, the influence of religious education on individual behavior, and the role of self-discipline. Research in this domain includes the views of Eastern thinkers such as Imam al-Bukhari, Khoja Abdulkhalik Gijduvani, Imam Ghazali, Jalaluddin Rumi, and Muhammad Zahid Qutq<sup>2</sup>, as well as Western scholars such as D.Goleman on the importance of emotional competence, R.Bar-

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<sup>1</sup> Фрейд З. Введение в психоанализ / М.: АСТ, 2018. – С. 59; Юнг К. Г. Структура психики и процесс индивидуации/ - М.: Наука. - 1996. – С. 69; Erix Fromm. Ozodlikdan qochish. – Т.: Yangi asr avlodi, 2021. – В. 51; Юнг К. Введение в религиозно-психологическую проблематику алхимии // Архетип и символ. М., 1991. – С. 252; Эриксон Эрик. Детство и общество/ П.: 2019. – С 48; Э.Торндайк, Дж. Уотсон Бихевиоризм. М., 1998; Б.Скиннер. О бихевиоризме. / М.: Бомбора, 2023. – С. 223; Солсо Роберт Когнитивная психология/ П.: 2006. . – С.117; Д.Ушаков. Психология интеллекта и одаренности/ - М.: РАН. - 2011. – С. 81; У.Найсер. Познание и реальность. - М.: Директ медиа - 2008. – С. 67; Эрик Берн. Люди, которые играют в игры. - М.: Эксмо . – 2003. – С. 81; Эллис А. Гуманистическая психотерапия: рационально-эмоциональный подход / А. Эллис; пер. с англ. – СПб.: Изд-во «Сова», – М.: Изд-во ЭКСМО-Пресс, 2002. – С. 272; Уилям Джеймс. Воля к вере. – М.: Республика. - 1998. – С. 67; Abu Abdulloh Muhammad Ibn Ismoil Al-Buxoriy. Hadis. Al-Jomi' As-Sahih. T.1. – Т.: Qomuslar bosh tahririyati.1991. – 560 b.; Shayx Muhammad Sodiq Muhammad Yusuf. «Ruhiy tarbiya» 1-juz «Poklanish». – Т.: Hilol-Nashr, 2023. – 480 b.; Komilov N. Tasavvuf yoki komil inson axloqi.

<sup>2</sup> Abu Homid G'azzoliy. Riyozatun nafs (Nafs tarbiyasi) ). – Т.: Movaraunnahr, 2006. - 80 b; Abu Homid G'azzoliy. Ihyou ulumid din. – Т.: Movaraunnahr, 2006. - В 10. Rumi Jaloliddin. Ichingdagi ichindadir. – Т.: Yangi asr avlodi, 2003. – 199 b.; Muhammad Zohid Qutqu. Nafs nimadir. – Т.: Sharq, 2020. – 480 b.; Goleman, D. Emotional intelligence. – N.Y.: Bantam Books, 1995. – P. 56; Mayer J.D. Emotional intelligence: Theory, Findings, and Implications / J.D. Mayer, P. Salovey, D. Caruso // Psychological Inquiry. – 2004. – Vol. 15, № 3. – P. 197 – 215; Bar-On, R. Development of the Bar-On EQ-I: A measure of Emotional Intelligence/ R. Bar-On. – Paper presented at 105th Annual Convention of American Psychological Association, Chicago, 1997; Карпов, А.В. Проблема эмоционального интеллекта в парадигме современного метакогнитивизма / А.В. Карпов, А.С. Петровская // Вестн. интегративной психологии. – 2006. – Вып. 4. – С. 42 – 47. Люсин, Д.В. Современные представления об эмоциональном интеллекте / Д.В. Люсин // Социальный интеллект: Теория, измерение, исследования; под ред. Д.В. Люсина, Д.В. Ушакова. – М.: Ин-т психологии РАН, 2004. – С. 29-36; Андреева И.Н. Эмоциональный интеллект как феномен современной психологии. Новополюцк: ПГУ, 2011. – 387 с.; Василюк Ф. Исповедь и психотерапия // Московский психотерапевтический журнал, 2004, №4. – С. 27-36; Silberman, I. (2005). Religion as a meaning system: Implications for the new millennium. Journal of Social Issues, 61(4), 641–663. Malik Badri. Contemplation. UK.: Cambridge press, 2000. – P. 21.

On, D.Mayer, P.Salovey, and D.Caruso's "Ability Model," A.Karpov's approaches to the specific components of emotional intelligence, and the works of D.Lyusin and A.N.Andreeva on the factors influencing the development of emotional intelligence. Research on the impact of religion on personal experiences, such as those by F.Vasilyuk, Silberman, Emmons, and M.Badri, has also been significant. Research by scholars from our country, such as Shaykh Muhammad Sadiq Muhammad Yusuf, N.Komilov, Shaykh Nuriddin Khaliknazar, psychologists E.G'oziyev, G.B.Shoumarov, B.Umarov, X.Jabborov, Sh.Barotov, V.Karimova, Z.Abdurahmonova, X.Alimov, N.Mullaboyeva has explored the theoretical foundations of emotional intelligence, the impact of various emotions on an individual's mental state, and the relationship between religion and personal emotional condition. In the category of research on the impact of religious education on personal emotional states, the works of scholars A.Mo'minov and U.Gafurov are noteworthy<sup>3</sup>. These researchers have investigated not only the role of religious education in the formation and development of emotional intelligence from a socio-psychological perspective but also the role of religion in personal emotional stability, the essence of religious education, and the unique aspects of emotions and experiences.

This dissertation seeks to study the socio-psychological aspects of the development of emotional intelligence through religious education. It is likely that this dissertation will provide scientific solutions to some of the issues related to fanaticism, emotional manipulation, and religious extremism in society. The content of the research conducted by the aforementioned scholars is intended to serve as the theoretical and methodological foundation for this study.

### **Relevance of the Dissertation Topic to the Research Plan of the Higher Education Institution**

The dissertation was carried out within the framework of the scientific project A-1-051 titled "Systematic Analysis of the Primary Sources and Religious-Educational Heritage of Our Ancestors to Form a Healthy Belief in the Younger Generation" completed at the International Islamic Academy of Uzbekistan from 2012 to 2014.

The aim of the research is to identify the unique characteristics of religious education in the development of emotional intelligence.

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<sup>3</sup> Shayx Muhammad Sadiq Muhammad Yusuf. «Ruhiy tarbiya» 1-juz «Poklanish». – T.: «Hilol-Nashr» nashriyot-matbaasi, 2023. – 480 b.; Komilov N. Tasavvuf yoki komil inson axloqi. – T.: Yozuvchi, 1996. – 272 b.; Shayx Nuriddin Xoliqnazar. – T.: Shamsiddin Boboxonov, 2023. – 480 b.; G'oziyev E. Umumiy psixologiya. – T.: O'zbekiston faylasuflar jamiyati, 2014. – 118 b.; Shoumarov G.A., & Arifxodjayeva L. (2021). Intellektida nuqsoni bo'lgan bolalar bilan ishlovchi psixolog faoliyatini tashkillashtirish. Oriental renaissance: Innovative, educational, natural and social sciences, 1(11), 42-47; Jabborov X. O'smirlarda mafkuraviy immunitet shakllanishining psixologik omillari. Psixologiya fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi. – Toshkent, 2019; Umarov B, Qodirov U. Huquqshunoslik faoliyati psixologiyasi. – T.:Yangi asr avlodi, 2005. – 45 b.; Barotov Sh.R., Muxtorov E.M. O'smirlarda o'z-o'zini psixologik muhofaza qilish haqidagi tasavvurlarni shakllantirishning ilmiy-amaliy asoslari. Monografiya. – T.: "Fan" nashriyoti, 2008; Karimova V. Ijtimoiy psixologiya. – T.: Fan va texnologiyalar, 2012. 172 b.; Abdurahmonova Z. Yoshlarda milliy birlik tuyg'usi shakllanishining ijtimoiy-psixologik xususiyatlari: Psixol. fan nom. dis. – T.: 2006. – 129 b.; Alimov, X. J. Religious-psychological issues views of S Freud. The Light of Islam, 2019(2), – P. 9; Muminov A., Gafurov U., Shigabdinov R. Islamic education in Soviet and post-Soviet Uzbekistan. – GB.: Routledge, 2009. – P. 223-254.

**The tasks of the research** are as follows:

To identify the factors that contribute to the emergence of the phenomenon of emotional intelligence;

To distinguish between the diagnostic and correctional methods for developing emotional intelligence used by Eastern and Western thinkers;

To identify the factors influencing the formation of emotional intelligence;

To substantiate the impact of religious education on an individual's mental state, interpersonal relationships, and behavior;

To demonstrate the unique characteristics of emotional intelligence among students studying at religious education institutions;

To illustrate the impact of religious education motivations and attitudes on personal emotional stability;

To reveal the influence of religious factors in the development of emotional intelligence;

To determine the social-psychological aspects of the importance of religious education in the development of emotional intelligence;

To develop and organize a psychocorrectional program aimed at enhancing emotional intelligence using the opportunities provided by religious education, and to formulate practical recommendations based on the results obtained.

**The object of the research** is 312 students aged 18 to 30 from the Tashkent Islamic Institute, the Hadichai Kubro Women's Islamic School, and the Uzbekistan National University.

**The subject of the research** is the socio-psychological factors affecting the development of emotional intelligence in students.

### **Research Methods**

The research utilized content analysis; N. Khol's "Emotional Intelligence Assessment" test; K. Leongard's "Personality Accentuations" questionnaire; the "SAN" methodology developed by Russian scholars under the leadership of D.V. Anatolyevich for assessing emotional stability; Y. Sherbatikh's "Religious Belief Level Assessment Test"; and an author-developed socio-psychological questionnaire. Additionally, mathematical-statistical methods for data processing (Spearman correlation coefficient, Mann-Whitney U test) were applied.

### **Scientific Novelty of the Research**

The principle reflected in the Sufi practice of "Nazar bar qadam" (نظر بر قدم), which emphasizes the carefulness in each step and the monitoring of every action and word, has been proven to be effective as a correctional method in improving emotional regulation (the ability to manage emotions);

The Islamic concept of "fear and hope" (الخوف والرجاء) has been demonstrated to help maintain emotional stability in students. This has led to the enhancement of components of emotional intelligence, such as resilience to frustration (maintaining emotional stability in situations where personal desires and needs are unmet) and adaptation (ease of adjusting to new conditions);

In religious education institutions, understanding and regulating complex emotions such as anger and jealousy through psychodiagnostic and

psychocorrective teaching materials, including relevant verses and Hadiths, has shown positive results. The formation of internal religious orientation (seeking salvation and peace through religion, and understanding religion in terms of behavior) stabilizes internal locus of control and develops competencies in religious-psychological traits (forgiveness, self-reflection);

The incorporation of specialized courses into the curriculum of religious education institutions positively impacts the development of skills for effective interpersonal relationships, accurate understanding and management of one's own and others' emotions.

**The practical results of the research** are as follows:

The system for the psychodiagnosis and psychocorrection of socio-psychological and religious factors affecting the formation and development of emotional intelligence in students has been improved. A psychocorrectional program aimed at developing emotional intelligence, enhancing emotional literacy, and fostering empathy has been developed.

Socio-psychological factors influencing the development of emotional intelligence have been identified for 312 students in their second year of study at the Uzbekistan National University, Tashkent Islamic Institute, and Hadichai Kubro Women's Islamic School.

Recommendations have been developed to improve the effectiveness of emotional intelligence development efforts among students, focusing on enhancing emotional competencies.

The research has demonstrated that high emotional intelligence is associated with the formation of internal religious orientation qualities, which stabilize internal locus of control and develop religious-psychological traits such as forgiveness and self-reflection competencies.

**The reliability of the research results** is ensured by the following:

The psychodiagnostic methods used meet psychometric requirements.

Research methods were chosen to be suitable and complementary to the research tasks.

Mathematical-statistical analysis methods (Mann-Whitney U test, correlation analysis) were used in processing the empirical results.

Reliability and validity in interpreting quantitative indicators are based on statistical criteria.

### **Scientific and Practical Significance of the Research Results**

#### **Scientific Significance**

The scientific significance of the research results is evident in the development of State Educational Standards for higher education related to undergraduate and master's degree programs. These standards are used in the creation of educational manuals and textbooks for courses in "Religious Psychology" and "Social Psychology." The results contribute to enhancing the qualifications and retraining of specialists in the religious-educational sector.

#### **Practical Significance**

The practical significance of the research results lies in improving the

professional activities of psychologists, theologians, and social sector representatives through organizing seminars and training sessions. The findings are also relevant for practitioners in psychology and pedagogy, and can be applied in the development of educational programs and methodological guides for courses in religious psychology and social psychology.

### **Implementation of Research Results**

Based on the scientific research on the role of religious education in the development of emotional intelligence:

since the rule set forth in the rahshah" Nazar bar qadam", consisting in the fact that salik carefully monitors every step, controls every word and action, promotes constructive conflict resolution, it was found that its use as a corrective method helps to improve the skills of emotional regulation (emotion management) in humans. through the application of a correctional program, the development of students' emotional intelligence is achieved; (Reference No. 02-02/2333dated 08.08.2024 of the Committee on Religious Affairs of the Republic of Uzbekistan). as a result, training programs for advanced training courses organized for employees of the religious and educational sphere at the Center for Advanced Training at the International Islamic Academy of Uzbekistan and its regional branches were developed;

the Islamic doctrine of "fear and hope" (الخوف والرجا) contributes to the maintenance of emotional stability of a person, it follows from the results of the dissertation that tolerance to frustration (the ability of a person to maintain emotional stability in a state when he cannot satisfy his desires and needs) and the ability to adapt (easy adaptation to new conditions) are a component of emotional intelligence in students, Results of the research were used at spiritual and educational events held under the motto "Enlightenment against ignorance". (Reference No. 02-03/1920 dated 09.08.2024 of The Board of Muslims of Uzbekistan). As a result, the population of our country develops stress tolerance skills;

in order to consolidate the skills of correct understanding and regulation of emotions of anger, envy, which are considered complex emotions, students of religious educational institutions have a positive effect by teaching ayahs and hadiths of a psychodiagnostic and psychocorrective nature concerning the understanding and effective orientation of feelings in educational materials used in specialized disciplines: the formation of personality qualities of an inner religious orientation (search for salvation and tranquility in religion and the behavioral understanding of religion) can be conditioned as an internal locus of control, and religious and psychological characteristics (forgiveness, the curriculum of the retraining courses for psychologists of the educational and scientific center of psychology includes the modules "ethnopsychology" and "psychology of religion" (Reference No. PM-164A dated 13.07.2024 of the educational and scientific center of Psychology at the Tashkent State Pedagogical University). As a result, professional development of psychologists has been achieved, the quality of practical psychological services has been brought to a new level;

Conclusions on the positive impact of subjects of expertise in the curriculum in religious educational institutions in the formation of effective access to interpersonal relationships, correct awareness of the emotion of oneself and others, and management skills have been widely used in propaganda work aimed at preventing young people from falling under the influence of various foreign ideas in our country. (Reference No. 2-13-21-14 dated 04.01.2024 2-13-21-14 of the Youth Affairs Agency under the Ministry of Youth Policy and sports of the Republic of Uzbekistan). As a result, the young people's perception of healthy faith was expanded and knowledge was given about the dangers of radicalism to the emotional stability of the individual.

### **Testing of Research Results**

The research results have been discussed at 2 international and 2 national scientific and practical conferences.

### **Publication of Research Results**

On the topic of the dissertation, 15 scientific articles have been published in journals, including 1 in an international publication, 7 in journals under the Higher Attestation Commission (HAC) jurisdiction, and 2 in local journals. Additionally, 5 theses have been published in international and national conferences.

### **Dissertation Structure and Volume**

The dissertation includes an introduction, three chapters, a conclusion, a list of references, and appendices. The total volume of the dissertation is 122 pages.

## **MAIN CONTENT OF THE DISSERTATION**

The introduction section establishes the relevance and necessity of the topic, defines the aims and objectives of the research, identifies the objects and subjects of the research, and analyzes the level of existing knowledge on the topic. The alignment of the work with the priority directions of science and technology development is demonstrated, the scientific novelty of the research is explained, and its scientific and practical significance is outlined. Additionally, the reliability of the results, the implementation of the dissertation findings into practice, the published works, and details about the structure of the research are provided.

The first chapter of the dissertation is titled "**Scientific and Theoretical Foundations of the Problem of Emotional Intelligence**" and discusses the scientific, methodological, and practical foundations of the phenomenon of emotional intelligence. The first paragraph of this chapter, titled "*Specific aspects of Emotional Intelligence research*," compares and analyzes the views and unique approaches of philosophers, religious scholars, and psychologists from antiquity to the present-day regarding emotions, their accurate understanding, regulation, and effective management. The reasons for and necessity of the emergence of the emotional intelligence phenomenon in psychology are also highlighted.

In the second paragraph of the first chapter, titled "*Views of Eastern and Western Thinkers on Emotional Intelligence*," the perspectives of Eastern and Western scholars on understanding emotions, managing them effectively, and enhancing emotional competence are compared. The scientific analysis explores

both the differences and similarities between their ideas and approaches. The role of spiritual education in developing important components of emotional intelligence—such as understanding emotions, self-awareness, effective interpersonal relations, and adaptation – is demonstrated through the contributions of Islamic scholars like Imam Ghazali, Ibn Qayyim al-Jawziyya, Jalaluddin Rumi, Alisher Navoi, Shaykh Muhammad Sadiq Muhammad Yusuf, and N.Komilov.

Islamic knowledge emphasizes the unity of the soul, its existence independent of the body, and its temporary embodiment in the human body as a gift from Allah. Sufi scholar Imam Ghazali proposed that achieving high results in education is possible through emotional training. He stressed that emotional culture begins with self-awareness<sup>4</sup>. A similar idea is reflected in the views of D.Goleman, who contributed to the popularization of psychological terms in the West. American psychologist D.Goleman acknowledged self-awareness as a fundamental component of emotional intelligence.

Abu Hamid Ghazali, in his book "Ihya' Ulum al-Din," emphasizes that if a person wishes to improve their character, they must first change their own feelings and thoughts. He advanced the idea that thoughts, feelings, and personal traits are interrelated, highlighting the importance of the purity of the heart in education. According to Ghazali, a person's spirituality, decisions, ethics, and interpersonal relationships are all connected to their inner world. Thus, an individual with a deep understanding of their inner self will better understand others' emotions and face fewer difficulties in interpersonal relations. This viewpoint is also reflected in the approaches of Russian scholar D.Lyusin on emotional intelligence, who developed a unique concept explaining its essence and structure. Lyusin defined emotional intelligence as the ability to understand and manage both one's own and others' emotions.

In the third paragraph of the first chapter, titled "*The Study of Emotional Intelligence in Psychology*," the research of foreign scholars such as T.P. Berezovskaya, A.V.Libin, V.M.Rusalov, S.I.Dudin, A.Ellis, X.Jenkins, D.D.Guastello, S.D.Guastello, and V.D.Shadrikova on the formation and development of emotional intelligence is analyzed. The theoretical foundations of emotional intelligence and the impact of various emotions on a person's psychological state, as discussed by Uzbek scholars and psychologists such as Shaykh Muhammad Sadiq Muhammad Yusuf, E.G'oziyev, B.Umarov, G.B.Shoumarov, and X.Jabborov, are also reviewed<sup>5</sup>.

The second chapter of the dissertation, titled "**Socio-Psychological features of Religious Education**," examines the socio-psychological essence of religious education and its impact on personal development. It includes an analysis of scientific research by philosophers, psychologists, and scholars of religious studies on the effects of religious education, a description of the methodologies used in the research, and a preliminary analysis of the results obtained.

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<sup>4</sup> Abu Homid G'azzoliy. Ihyou ulumid din. – T.: Movaraunnahr 2006. – B 10.

<sup>5</sup> Эллис, А. Гуманистическая психотерапия: рационально-эмоциональный подход / А. Эллис; пер. с англ. – СПб.: Изд-во «Сова», – М.: Изд-во ЭКСМО- Пресс, 2002. – 272 с.

The first paragraph of the second chapter, titled "*The Study of Religious Education in Psychology*," analyzes the views of psychologists and scholars in religious studies on the impact of religious education on a person's emotional state, identification, thinking style, and behavior.

The psychological aspects of religious education and its impact on individuals have been a relevant issue studied by various psychologists from the 19th century to the present. Scholar Erik Erikson, who researched the stages of personal development, proposed that religious education plays a leading role in an individual's self-understanding and identification. Jean Piaget noted that religious education is crucial in the development of cognitive skills in children. Scholar U.Gafurov interpreted religious education as a means to combat the emergence of fanaticism among youth in Uzbekistan.

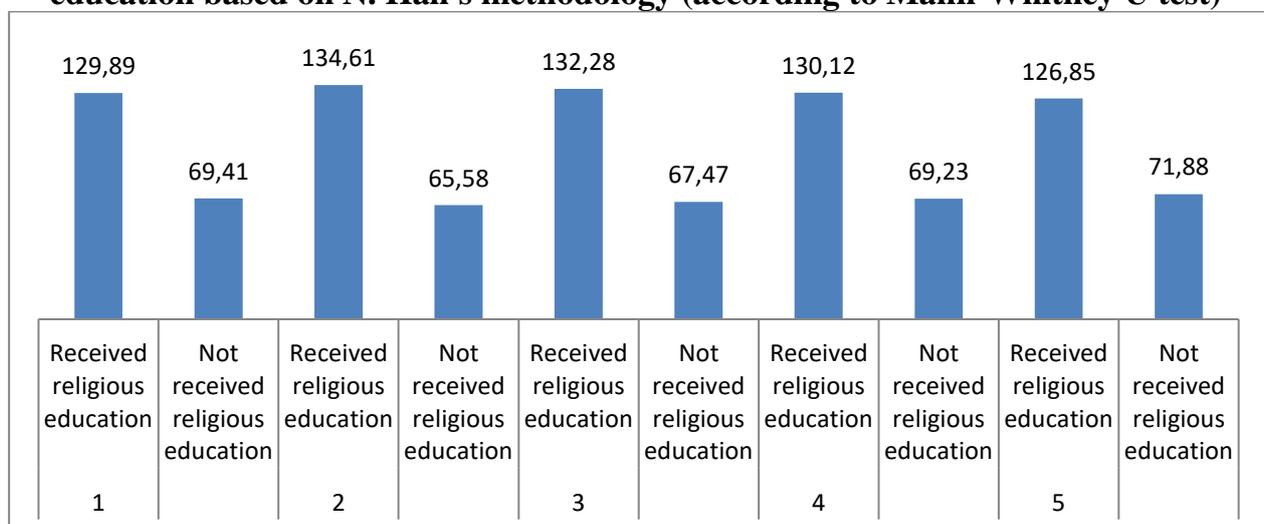
The second paragraph of the second chapter, titled "*The Organization of Empirical Research and Description of Used Methodologies*," describes the stages of organizing empirical research aimed at identifying the characteristics of emotional intelligence among students in religious educational institutions. The analysis of social-psychological questionnaires and methodologies is provided.

To conduct the empirical research, students from the Department of Foreign Philology at the National University of Uzbekistan, as well as students from the Tashkent Islamic Institute and Hadichai Kubro Women's Islamic Educational Institution, were selected.

Several methodologies were used in conducting the research. These include N. Khol's "Emotional Intelligence Assessment" test, K.Leongard's "Personality Accentuation" questionnaire, the "SAN" methodology developed by a group of Russian scholars led by D.V.Anatolievich to assess emotional stability, Y.Sherbatikh's "Religious Belief Level Assessment Test," and a questionnaire designed by the researcher to study specific aspects of religious individuals' emotional intelligence.

**Diagram 1**

**Results of students receiving religious education and those not receiving religious education based on N. Hall's methodology (according to Mann-Whitney U test)**



\*\*Note:\*\* \* -  $p \leq 0.05$ ; \*\* -  $p \leq 0.01$ ; \*\*\* -  $p \leq 0.001$ .

The third paragraph of the second chapter, titled "*The affect of Religious Education on the Emotional Stability of person*," presents the empirical results obtained within the scope of the research. The study compared the emotional intelligence levels of two groups using N.Khol's emotional intelligence measurement methodology based on Mann-Whitney criteria: one group of religious education students (from the Tashkent Islamic Institute and Hadichai Kubro Women's Islamic Educational Institution) and another group of non-religious education students (from the National University of Uzbekistan). The results are illustrated in the following diagram:

**In the diagram, the numbers 1, 2, 3, 4, 5 represent the scales of the methodology, which are described as follows:**

1. Emotional Awareness  $U=1686.5$   $p \leq 0.001$
2. Self-Regulation  $U=1280.5$   $p \leq 0.001$
3. Self-Motivation  $U=1480.5$   $p \leq 0.001$
4. Empathy  $U=1480.5$   $p \leq 0.001$
5. Understanding Others' Emotions  $U=1948$   $p \leq 0.001$

According to the obtained results, it is evident that students receiving religious education have a higher level of emotional intelligence. This is directly related to the subjects included in their curriculum. Specifically, students in religious education institutions study subjects such as "Hadith," "Islamic History," "Fiqh," and "Tafsir," which include discussions of emotional states like grief, anger, envy, and shame, as well as religious guidelines on how to deal with these states. It has been found that students who acquire such knowledge develop better emotional competence.

**Table 1**

**Differences between groups of examinees according to the Mann-Whitney U test in the SAN methodology**

Scale	Group	M	Mann-Whitney U	P
Activity	Received religious education	104,32	3885,5	,078
	Not received religious education	90,16		
Mood	Received religious education	115,61	2841,5	,000***
	Not received religious education	81,00		
Self-perception	Received religious education	116,46	3323,5	,001**
	Not received religious education	80,31		

No significant differences were found between groups according to the activity scale of the methodology. Students receiving religious education showed higher results in the "Mood" ( $U=2841.5$   $p \leq 0.001$ ) and "Self-perception" ( $U=3323.5$   $p \leq 0.001$ ) scales. That is, it was found that students in religious education institutions have better skills in mood regulation and self-perception.

**Table 2**

**Differences between groups based on the Y. Sherbatikh test according to the Mann-Whitney U test**

Scale	Group	M	Mann-Whitney U	P
Seeking salvation and Peace from religion	Received religious education	118,22	2690,5	,000***
	Not received religious education	78,88		
External indicators of religiousness	Received religious education	103,49	3957	,110
	Not received religious education	90,83		
Formation of Religious Consciousness	Received religious education	122,76	2299,5	,000***
	Not received religious education	75,19		
Understanding Religion from a Moral and behavioral perspective	Received religious education	112,49	3182,5	,000***
	Not received religious education	83,52		
Belief in a Great Creative Force	Received religious education	127,12	1925	,001**
	Not received religious education	71,66		

When comparing the differences between groups, higher scores were observed among students in religious education institutions in the following scales: Seeking Salvation and Peace from Religion ( $U=2690.5$   $p \leq 0.001$ ), Formation of Religious Consciousness ( $U=2299.5$   $p \leq 0.001$ ), Understanding Religion from a Moral and Behavioral Perspective ( $U=3182.5$   $p \leq 0.001$ ), and Belief in a Great Creative Force ( $U=3957$   $p \leq 0.001$ ). No differences were observed between groups in the scale of External Indicators of Religiousness ( $U=3957$   $p \geq 0.001$ ). The absence of differences in the external indicators of religiosity suggests that most students accept religious practices and adherence to religious guidelines as values. It was found that a smaller proportion of examinees could use religion as a comfort to meet their emotional needs. The ability to use religion to meet emotional needs (such as finding comfort during grief or adapting in difficult situations) was notably higher among students receiving religious education.

To determine the relationship between emotional intelligence and personal beliefs, behavior, and values, scales from N. Hall's "Emotional Intelligence Diagnostic" test, specifically "Self-Regulation" and "Self-Motivation," were selected. The correlation between these scales and the scales from Y. Sherbatikh's "Religious Belief Assessment Test"—specifically "Seeking Salvation and Peace from Religion," "External Indicators of Religiousness," and "Understanding

Religion from a Moral and Behavioral Perspective"—revealed the following results:

**Table 3**

**Correlation between Emotional Intelligence and Religious Belief Questionnaire Scales according to Spearman Correlation Coefficient**

	Self-Regulation	Self-motivation	Seeking Salvation and peace from religion	External indicators of religiousness	Understanding Religion from a Moral and Behavioral Perspective
Self-Regulation	1	,670**	,351**	,108	,237**
Self-motivation		1	,315**	,145*	,124
Seeking Salvation and peace from religion			1	,265**	,326**
External indicators of religiousness				1	,116
Understanding Religion from a Moral and behavioral perspective					1

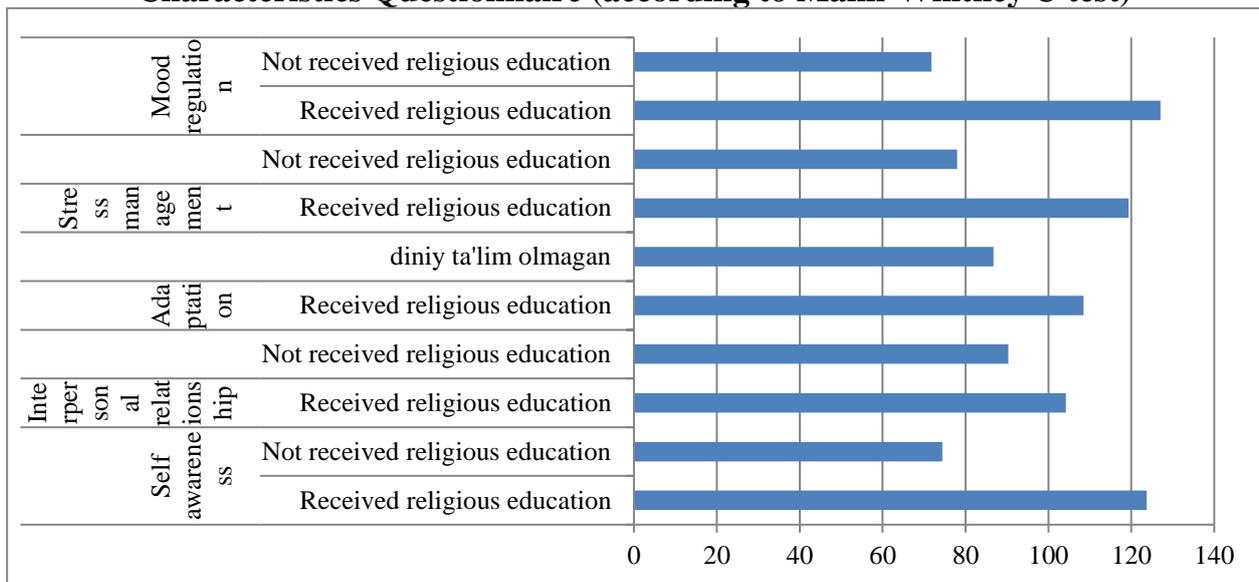
Note: p<0.01    p<0.05

The results indicate that there is a positive correlation ( $r=0.315$   $p<0.01$ ) between the scales of "Self-Motivation" and "Seeking Salvation and Peace from Religion." This means that the compensatory function of religion increases an individual's stress tolerance and enhances their adaptation abilities when facing frustration. A positive correlation ( $r=0.237$   $p<0.01$ ) was also found between the scales of "Self-Regulation" and "Understanding Religion from a Moral and Behavioral Perspective." The ability to manage emotions constructively or the inability to do so reflects on an individual's behavior and their capacity to regulate their feelings, which has been empirically supported. It was found that individuals who can manage their emotions adhere better to religious behavioral norms. No correlation ( $r=0.116$   $p>0.01$ ) was observed between the scales of "External Indicators of Religiousness" and "Understanding Religion from a Moral and Behavioral Perspective." This suggests that even if external indicators of religiosity are present in an individual, they may not necessarily adhere to religious guidelines in their behavior.

The indicators show that students receiving religious education have positive differences in the scales of "Self-Awareness" ( $U=2220$   $p<0.01$ ), "Stress Management" ( $U=2590.5$   $p<0.01$ ), and "Mood Regulation" ( $U=1934$   $p<0.01$ ).

**Diagram 2**

**Differences between groups in the Religious Person's Emotional Intelligence Characteristics Questionnaire (according to Mann-Whitney U test)**



The third chapter of the dissertation is titled "**Psychological Aspects of the Opportunities for Developing Emotional Intelligence through Religious Education.**" The first paragraph of this chapter, titled "*The Importance of Religious Education in Developing Emotional Intelligence,*" analyzes the role of religious education in developing emotional intelligence. It discusses scientific research results on the impact of religious education on an individual's ability to understand and regulate their emotions. Social and psychological factors influencing the development of students' emotional intelligence through religious education are also analyzed.

The second paragraph of the third chapter, titled "*Description of the Psychocorrective Program for Developing Emotional Intelligence,*" describes the process of organizing the psychocorrective program and the methods used in it.

In the psychocorrective program, examinees first identified which component of emotional intelligence showed low results according to N.Hall's methodology. Subsequently, attention was given to developing these components based on social and psychological factors.

The third paragraph of the third chapter of the dissertation, titled "*Empirical Analysis of the Effectiveness of Religious Education in Developing Emotional Competence,*" discusses the analysis of the results of the psychocorrective program. Most examinees showed low results in the "Emotional Awareness" scale of N.Hall's "Emotional Intelligence Diagnostic" methodology. It was identified that factors hindering the development of emotional competence include the lack of training in naming and managing emotions from childhood and psychological trauma related to abandonment.

To achieve a correct understanding and constructive expression of complex emotions such as anger, anxiety, grief, envy, and shame, guidance was sought from the Qur'an and Hadith on emotions. The psychological essence of these emotions was discussed with the trainer.

The following table reflects the differences between the results of the participants in N.Hall's "Emotional Intelligence Diagnostic" methodology before and after the training. Retesting of N.Hall's methodology among participants revealed differences between the previous and current scores.

**Table 4**

**Previous and Post-Training Scores in N. Hall's "Emotional Intelligence Diagnostic" methodology according to the Mann-Whitney U Test**

Scale	Results	M	H	P
Emotional awareness	Pre-psychostraining	13,64	17,331	,000***
	After psychostraining	29,36		
Self-regulation	Pre-psychostraining	13,64	8,338	,004*
	After psychostraining	29,36		
Self-motivation	Pre-psychostraining	16,33	7,526	,006**
	After psychostraining	26,67		
Empathy	Pre-psychostraining	17,95	3,553	,005*
	After psychostraining	25,05		
Understanding Others' Emotions	Pre-psychostraining	18,48	2,624	,105
	After psychostraining	24,52		

\*\*Note:\*\* \* -  $p \leq 0.05$ ; \*\* -  $p \leq 0.01$ ; \*\*\* -  $p \leq 0.001$ .

The table above compares the participants' scores before and after the training for each scale. Specifically, in the "Emotional Awareness" scale, participants showed a positive difference between their pre-training and post-training results. The initial result was  $M=13.64$ , while the post-training result was  $M=29.36$  ( $H=17.331$   $p \leq 0.001$ ). This scale aims to determine how accurately an individual understands their own emotions, with initial results being very low. In the psychocorrective program, the trainer provided knowledge to develop emotional awareness and organized psychological games to contribute to the development of this skill. Factors affecting the insufficient development of emotional competence (such as psychological trauma, fear of rejection of personal emotions by others, and various toxic-positive advice) were identified, and working on these aspects during the training contributed to the achieved results.

The second scale of the methodology, "Self-regulation" was also examined. Participants who initially showed low results in this scale were identified. Initially, the trainer identified situations where participants struggled to regulate themselves through a Q&A format. It was found that many participants struggled to manage complex emotions such as anger, envy, shame, grief, and anxiety. The trainer provided information on the psychological essence of these emotions, their necessity for individuals, and what Islamic sacred texts say about them. Similarities between emotional education in Islam and psychological recommendations for proper emotion regulation were compared. When comparing the "Self-Regulation" scores before and after the training, a positive difference was noted ( $H=8.338$   $p \leq 0.001$ ).

A positive difference was also observed between the pre-training and post-training results in the "Self-motivation" ( $H=7.526$   $p \leq 0.001$ ) and "Empathy" ( $H=3.553$   $p \leq 0.001$ ) scales. However, no significant difference was found in the

"Understanding Others' Emotions" scale. Participants recorded relatively high results in this scale even before the training. The high scores in this scale among examinees can be related to our national values and mental characteristics. From a young age, children are taught to understand others, help them, and forgive those who make mistakes, which naturally develops the ability to sense others' emotions.

The results of the psychocorrective program show that both psychological exercises and religious knowledge contribute positively to enhancing emotional competence. Organizing complex emotions such as envy, shame, anxiety, anger, and grief based on the guidance from the Qur'an and Hadiths has proven effective in improving emotional well-being and helping to resolve interpersonal conflicts in a constructive manner.

## CONCLUSION

Based on the results of the research on the topic "The Role of Religious Education in Developing Emotional Intelligence," the following conclusions have been drawn:

1. It is indeed substantiated that an individual's emotional intelligence significantly influences his or her life, professional endeavors, choices, and decisions. The advancement of competencies related to the comprehension of emotions, appropriate regulation, and constructive conflict resolution within an individual has positively contributed to the enhancement of emotional intelligence. Emotional intelligence represents a capacity that can be cultivated and enhanced throughout one's lifetime, and it has been demonstrated that it impacts an individual's life, activities, choices, and decisions.

2. Emotional intelligence is distinctly exhibited when an individual engages in social interactions, and it has been demonstrated that its enhancement necessitates the accurate identification and regulation of emotions, the cultivation of adaptability skills to novel circumstances, effective communication practices, and the development of self-reflective abilities.

3. It has been established that both biological and social factors—such as the environment and religion—affect the development and formation of emotional intelligence in an individual. Factors influencing the level of emotional intelligence include the individual's age, the environment in which they live, family, education, religious knowledge, and healthy religious beliefs.

4. Psychologists who have conducted scientific research on personal development and emotional states have focused on analyzing the psychological impact of religious education on individuals. It has been proven that religious education affects personal identity, behavior, emotional states, self-awareness, and cognitive styles.

5. The educational institutions and motivations of students studying in religious schools, formed based on religious knowledge, have been found to positively impact their mood levels and activity.

6. Empirical evidence has shown that religious education plays a leading role in adhering to behavioral norms. Adherence to religious behavioral norms helps

individuals express emotions in a constructive manner and regulate them effectively. External religiosity does not influence an individual's mental state, understanding, or management of emotions. The level of development of religious consciousness and the ability to find solace in religion play a positive role in shaping these skills, thus enhancing personal activity.

7. The compensatory function of religion serves as an important factor in the development of emotional intelligence components such as stress management and adaptation. Individuals who can find solace in religion during difficult situations have been found to possess better adaptation and stress management skills. However, it has been determined that external religiosity, as a form of religious belief, does not impact an individual's mental state, understanding, or management of emotions. Internal religiosity, on the other hand, has been scientifically shown to develop emotional stability and emotional literacy in individuals.

8. Character accentuations such as vengefulness, resentment, suspicion, susceptibility, anxiety, lack of willpower, and a tendency to fall into depression reduce the individual's level of emotional competence. Religious education topics covered in specialized courses within the curriculum have shown positive effects in correcting such character traits.

9. The guidelines on emotions found in the sacred sources of Islam, namely the Qur'an and Hadith, have contributed to the development of emotional culture in individuals and have assisted in understanding and managing emotions such as anger and envy effectively. Psychological traits that ensure emotional competence, such as patience, forgiveness, gratitude, and empathy, have played a leading role in maintaining a high level of emotional intelligence.

**Based on the issues discussed in the research and the conclusions drawn, the following suggestions and recommendations can be made:**

1. Organize a social-psychological training titled "Enhancing Emotional Intelligence in Educational Activities" in collaboration with the "Psychology" Research and Training Center at the Nizami Tashkent State Pedagogical University and the International Islamic Academy of Uzbekistan for the participants of the "Psychologists' Retraining" course.

2. In cooperation with the Muslim Board of Uzbekistan and the International Islamic Academy of Uzbekistan, hold an online conference on the topic "The Importance of Islamic Sacred Sources in Enhancing Emotional Competencies in Students."

3. Develop a software program named "Emotional Intelligence Map" in collaboration with the Youth Affairs Agency of the International Islamic Academy of Uzbekistan, aimed at determining the level of emotional intelligence in youth and providing psychological tests, exercises, and practical recommendations for improving emotional literacy.

**РАЗОВЫЙ СОВЕТ НА ОСНОВЕ НАУЧНОГО СОВЕТА  
DSc.35/30.12.2019.Isl/Tar/F.57.01 ПО ПРИСУЖДЕНИЮ УЧЕНЫХ  
СТЕПЕНЕЙ ПРИ МЕЖДУНАРОДНОЙ ИСЛАМСКОЙ АКАДЕМИИ  
УЗБЕКИСТАНА**

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**МЕЖДУНАРОДНАЯ ИСЛАМСКАЯ АКАДЕМИЯ УЗБЕКИСТАНА**

**УЛМАСОВА ДИЛДОРАХОН ХИКМАТ КИЗИ**

**РОЛЬ РЕЛИГИОЗНОГО ОБРАЗОВАНИЯ В РАЗВИТИИ  
ЭМОЦИОНАЛЬНОГО ИНТЕЛЛЕКТА**

**19.00.07 – Психология религии**

**АВТОРЕФЕРАТ  
ДИССЕРТАЦИИ ДОКТОРА ФИЛОСОФИИ (PhD) ПО ПСИХОЛОГИЧЕСКИМ  
НАУКАМ**

**Ташкент – 2024**

**Тема диссертации доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии Республики Узбекистан за B2020.4.PhD/P243.**

Диссертация выполнена в Международной исламской академии Узбекистана.

Автореферат диссертации на трех языках (узбекский, английский, русский (резюме)) размещен на веб-странице научного совета ([www.iiu.uz](http://www.iiu.uz)) и информационно-образовательном портале «Ziynet» [www.ziynet.uz](http://www.ziynet.uz).

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**Ташкентский государственный университет востоковедения**

Защита диссертации состоится \_\_\_\_ декабря 2024 года в \_\_\_\_ часов на заседании Разового научного совета на основе Научного совета DSc.35/30.12.2019.IsI/Tar/F.57.01 по присуждению ученых степеней при Международной исламской академии Узбекистана. (Адрес: 100011, г. Ташкент, ул. Абдуллы Кадыри, д. 11. Тел.: (99871) 244-00-56, Факс: (99871) 244-00-65, e-mail: [info@iiu.uz](mailto:info@iiu.uz). Международная исламская академия Узбекистана).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Международной исламской академии Узбекистана (зарегистрировано за №168). (Адрес: 100011, г. Ташкент, ул. Абдуллы Кадыри, д. 11. Тел.: (99871) 244-00-56, Факс: (99871) 244-00-65, e-mail: [info@iiu.uz](mailto:info@iiu.uz). Международная исламская академия Узбекистана).

Автореферат диссертации разослан \_\_\_\_ ноября 2024 года.  
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## **ВВЕДЕНИЕ (аннотация диссертации на соискание степени доктора философии (PhD))**

**Целью исследования** является выявление специфических особенностей религиозного образования в развитии эмоционального интеллекта.

**Задачи исследования** включают:

определение факторов, лежащих в основе возникновения феномена эмоционального интеллекта;

выделение различий в диагностических и коррекционных методах восточных и западных мыслителей, направленных на развитие эмоционального интеллекта;

выявление факторов, влияющих на формирование эмоционального интеллекта;

обоснование влияния религиозного образования на психическое состояние, межличностные отношения и поведение личности;

установление специфических особенностей эмоционального интеллекта у студентов, обучающихся в религиозных образовательных учреждениях;

показ влияния мотиваций и установок религиозного образования на эмоциональную стабильность личности;

установление влияния религиозного фактора на развитие эмоционального интеллекта;

установление социально-психологических аспектов значимости религиозного образования в развитии эмоционального интеллекта;

разработка, организация и предоставление практических рекомендаций на основе результатов психокоррекционной программы, направленной на развитие эмоционального интеллекта с использованием возможностей религиозного образования.

**Объект исследования:** 312 студентов в возрасте от 18 до 30 лет из Ташкентского исламского института и Женского исламского колледжа имени Хадичаи Кубро, а также из Национального университета Узбекистана.

**Предмет исследования:** Социально-психологические факторы, влияющие на развитие эмоционального интеллекта у студентов.

**Научная новизна исследования:**

доказано, что использование принципа “Назар бар кадам” (نظر بر قدم) в суфизме, согласно которому исследователь должен тщательно выбирать и контролировать каждое слово и действие, используя их в качестве коррекционного метода для улучшения эмоциональной регуляции (способности управлять эмоциями), является эффективным;

доказано, что доктрина “страха и надежды” (الخوف والرجاء) в исламских учениях помогает поддерживать эмоциональную стабильность, тем самым увеличивая у студентов толерантность к фрустрации (способность сохранять эмоциональную стабильность при невозможности удовлетворить желания и потребности) и адаптивность (легкость адаптации к новым условиям);

выявлено, что обучение аятам и хадисам психодиагностического и

психокоррекционного характера, используемым в учебных материалах по специальным предметам, положительно влияет на понимание и регулирование сложных эмоций, таких как гнев и зависть, у студентов религиозных образовательных учреждений;

обосновано, что формирование внутренней религиозной ориентации (поиск спасения и покоя в религии и понимание религии с точки зрения поведения) стабилизирует внутренний локус контроля и развивает религиозно-психологические характеристики (прощение, саморефлексия);

определено, что специальные предметы в учебном плане религиозных образовательных учреждений положительно влияют на формирование навыков эффективного вступления в межличностные отношения, правильного понимания и управления своими и чужими эмоциями.

**Внедрение результатов исследования.** На основе результатов научного исследования о роли религиозного образования в развитии эмоционального интеллекта:

поскольку правило отраженное в рахше, “назар бар кадам” (نظر بر قدم) заключается в том что салик, тщательно следит за каждым шагом, контролирует каждое слово и действие, способствует конструктивному разрешению конфликтов, было обнаружено, что его использование в качестве коррекционного метода помогает улучшить навыки эмоциональной регуляции (управления эмоциями) у человека. посредством применения коррекционной программы достигается развитие эмоционального интеллекта учащихся; (Справка № 02-02/2333 от 08.08.2024 комитета по делам религий Республики Узбекистан) в результате были разработаны учебные программы курсов повышения квалификации, организованных для работников религиозно-образовательной сферы в Центре повышения квалификации при международной исламской академии Узбекистана и его региональных филиалах;

из результатов диссертации следует, что толерантность к фрустрации (способность человека поддерживать эмоциональную стабильность в состоянии, когда он не может удовлетворить свои желания и потребности) и способность к адаптации (легкая адаптация к новым условиям) являются компонентом эмоционального интеллекта у студентов, поскольку исламское учение «страх и надежда» (الخوف والرجا) способствует поддержанию эмоциональной стабильности человека. управление мусульман Узбекистана и по делам религий духовно-просветительская пропаганда, проводимая под девизом ” Просвещение против невежества " в сотрудничестве с Комитетом по используется в различных мероприятиях. (Справка № 02-03/1920 от 09.08.2024 управления мусульман Узбекистана). В результате у населения нашей страны были развиты навыки стрессоустойчивости;

для закрепления навыков правильного понимания и регуляции эмоций гнева, зависти, считающихся сложными эмоциями, у студентов религиозных учебных заведений положительным эффектом обладает преподавание аятов и хадисов психодиагностического и психокоррекционного характера,

касающихся понимания и эффективной ориентации чувств в учебных материалах, используемых в специализированных дисциплинах: формирование у личности качеств внутренней религиозной направленности (поиск спасения и спокойствия в религии и поведенческое понимание религии) может быть обусловлено как внутренним локусом контроля, так и религиозно-психологическими особенностями (прощение, в учебный план курсов переподготовки психологов учебно-научного центра психологии включены модули “этнопсихология” и “психология религии” (Справка № ПМ-164А от 13.07.2024 учебно-научного центра психологии при Ташкентском государственном педагогическом университете). В результате достигнуто повышение квалификации психологов, выведено качество практических психологических услуг на новый уровень;

выводы о положительном влиянии предметов специализации в учебной программе религиозных учебных заведений на формирование навыков эффективного вступления в межличностные отношения, правильного понимания и управления своими эмоциями и эмоциями других широко использовались в пропагандистской работе, направленной на предотвращение попадания молодежи под влияние различных чуждых идей в нашей стране. (Справка № 2-13-21-14 от 04.01.2024 агентства по делам молодежи при министерстве молодежной политики и спорта Республики Узбекистан). В результате было расширено восприятие молодыми людьми здоровых убеждений и получены знания о вреде радикализма для эмоциональной стабильности личности.

**Апробация результатов исследования.** Результаты исследования обсуждались на 2 международных и 2 республиканских научно-практических конференциях.

**Публикация результатов исследования.** По теме диссертации опубликовано 15 научных статей в журналах, из них 1 - в зарубежных изданиях, 7 - в журналах ВАК, 2 - в местных журналах. На международных и республиканских конференциях опубликовано 5 тезиса.

**Структура и объем диссертации.** Диссертация состоит из введения, трех глав, заключения, списка использованной литературы и приложений. Объем диссертации составляет 122 страницы.

**E'LON QILINGAN ISHLAR RO'YXATI**  
**СПИСОК ОПУБЛИКОВАННЫХ РАБОТ**  
**LIST OF PUBLISHED WORKS**

**I bo'lim (часть; I part)**

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Avtoreferat “Markaziy Osiyoda jamiyat, gender va oila” xalqaro ilmiy jurnali tahririyatida tahrirdan o‘tkazilib, o‘zbek, rus va ingliz tillaridagi matnlar o‘zaro muvofiqlashtirildi.

**Bosmaxona litsenziyasi:**



**9338**

Bichimi: 84x60 <sup>1</sup>/<sub>16</sub>. «Times New Roman» garniturası.  
Raqamli bosma usulda bosildi.  
Shartli bosma tabog‘i: 2,75. Adadi 100 dona. Buyurtma № 40/24.

Guvohnoma № 851684.  
«Tipograff» MCHJ bosmaxonasida chop etilgan.  
Bosmaxona manzili: 100011, Toshkent sh., Beruniy ko‘chasi, 83-uy.