

§3.4. PSYCHOLOGY OF LONELINESS

In the explanatory dictionary of the Uzbek language "Loneliness-1. Being alone, loneliness, loneliness. 2. Living alone²¹." According to the explanatory dictionary, the first meaning of loneliness is the isolation of an individual, the separation from others and being with himself, that is, the social loneliness of the individual. In the second sense of loneliness, physical loneliness refers to living alone. In our study, we sought to explore social loneliness.

At present, there is no single view that the phenomenon of loneliness is the norm or pathology. However, in a variety of psychological approaches, loneliness is assessed as a severe emotional experience that occurs as a result of a person's lack of understanding of other people, emotional intimacy, and communication needs.

In the teachings of Sufism, too, the concept of loneliness is recognized as a separate category as a means of man's attainment to God.

Al-Jullabi, an 11th-century mystic, in his chapter al-tajwiz wa'l-tajrid (Kashf al-Mahjub), singles out the virtue of loneliness, including lust, and emphasizes the way to get rid of it: The condition of loneliness is that if you turn a blind eye to immorality, if you do not see things unworthy of seeing, if you do not think of evil thoughts, and if you extinguish the fire of lust with hunger, these are the means that lead you to spirituality. [1, 48-49], [2, 478]. It was a great virtue and a rare deed of a hermit to live a solitary and solitary life, to be with Allah alone, and to engage in his prayers day and night. Zahid, on the other hand, did this with great will, perseverance and tamkin on the basis of special exercises.

Sheikhs pay special and special attention to loneliness. If they were alone, they would strive to be individuals like Allah and expect great virtues from this ladder. According to Sheikh Ahmad Hammadi, the issue of marriage, that is, marriage to a woman, is considered by the sheikh to be an overload, and he denies his intimacy with this woman from his Sufi life and considers loneliness to be the most important factor. [1, 50], [2, 476-477].

There are two ways of mysticism, or rather, two kinds of tendencies: one is the tendency to express emotional, noisy, spiritual experiences in riots, and the other is calm, restrained; tend to hide the majestic, serene, inner power of pain like the bottom of a deep river. The great representatives of the First Mayl were Boyazid Bistomi, Mansur Halloj, Abu Said Abul Khair, Farididdin Attar, Jalaliddin Rumi, Shams Tabrizi, Babarrahim Mashrab. Among the supporters of the second inclination are Junaid Baghdadi, Najmiddin Kubro (though not completely), Saadi Sherozi, Bahauddin Naqshband.

Regarding his sect, Hoja Bahauddin, with indifference to the peoples of Jahr, solitude, solitude, samo', jamu', tafrika, governance, gossip and peace, erroneous sukr, in turn, made a new method of dhikr called "solitude in the assembly" the main direction of Naqshbandi teaching. Indeed, from the fourteenth century onwards, this phrase became famous in the history of mysticism and became the main rule of the Naqshbandi series.

As Hoja Bahauddin himself said, this "solitude" is not to sit alone and turn away from everything, but to be with the community and to occupy the mind with the thoughts of God. This means that Naqshbandi's "secrecy in the conference" should not be taxed or everyone should be left alone, away from the profession, away from public conversations, especially in savmaa, caves and khanaqahs, bowing day and night without feeling tired., it is important to live and breathe with the people [1, 179], [5, 96].

²¹Annotated dictionary of the Uzbek language. -T.: State Scientific Publishing House "National Encyclopedia of Uzbekistan". www.ziyouz.com library _ B.33.

Loneliness is often expressed through the meaning of the terms solitude or solitude. By the way, we would like to quote the opinions of Islamic scholars and eminent sheikhs about the benefits and harms of the solitary 'or uzlat'. Imam al-Ghazali, who studied religion, mysticism, and philosophy from the point of view of the human psyche and needs, in his book "Kimyo Saodat" dedicated a separate chapter entitled "Uzlat", showing six different benefits and six harms of this phenomenon. First of all, according to al-Ghazali, uzlat is a necessary need for thinkers, who want to be alone, to be alone with themselves, to be immersed in the river of thought, to be temporarily free from worldly worries, to be absorbed in thinking. For those who are burning in the work of God, this aspiration is even stronger. Their spirit longs for constant loneliness because the events around them distract their point-oriented mind.

The more highly developed man and humanity are, the more severe the feeling of loneliness in him becomes. Two concepts of loneliness can be distinguished: the introvert is focused on his inner personality, and the extrovert is always trying to be among people. While being alone in public is typical of introverts, extroverts quickly become acquainted with strangers. He never suffers from loneliness. Introverts can have one or two real friends. If he loses a trusted friend for some reason, it will be very difficult to find a new friend instead and he will start to feel lonely. It is well known that there are no pure extroverts and introverts, and anyone can observe a mixed type, both introvert and extrovert. That is why everyone feels lonely at least once in their life.

When a person is born, he does not have a feeling of loneliness. In the first year of his life he is surrounded by his mother's love, then plays with the children, never feeling alone. With the formation of the child's understanding of his "I", he develops a unique system of relationships. It is from this period that a feeling of loneliness may arise. If the child is brought up properly, if the conditions are created for his free development, the feeling of loneliness in him may not be clearly expressed.

Loneliness is such a sharp emotional experience that it reflects a certain form of self-awareness and shows the disintegration of the system of relationships in the inner world of the individual.

Forcing parents to perform behaviors that are inconsistent with the child's inner nature (e.g., forcing them to learn music without musical ability) creates a state of emotional fear in the child. On the one hand, he loves his parents for creating all the conditions for him, on the other hand, a feeling of hatred begins to form for them for preventing them from fulfilling their wishes. Hostility is not allowed in the child's mind, so there is a sense of anxiety, but it is also squeezed out of the subconscious. Gradually, various psychological defense mechanisms begin to take shape, one of which is a socially approved role. In the mind, however, a feeling of loneliness, abandonment, and misunderstanding remains, and this feeling may not leave the person for the rest of his life. Even if there are a lot of relatives, colleagues, friends around, this feeling continues to haunt him.

Even in a well-organized upbringing, a person may not feel lonely. In this case, this feeling becomes an invariable feature of the person. People cannot live without each other. On the other hand, he always feels lonely. He is always forced to communicate, to breathe the oxygen of communication. Spending time in vain is of no importance to the development of the individual. It can't even be called real communication. Time can pass very quickly, but the feeling of loneliness becomes more pronounced. A person may feel abandoned and sooner or later become ill. In many cases, people like to travel to get rid of boredom or loneliness, but they can't escape it even if they go to the other side of the world.

There are many types of activities that are important for personal development. They can include reading, creativity, physical education. Man not only communicates to

receive something from others, but also to give them something. In a successfully organized learning process, there is a desire to share the acquired knowledge with others. Effective creative activity is valued. As a result, people get closer to each other. If the student is grateful to the teachers for the knowledge given to him, the teacher will be happy that the student has mastered and developed the knowledge and ideas given to him. Employees who create collaborative discoveries become very close to each other. Imagining that in the development of a person he is waiting to meet so many good people does not allow him to think about the existence of a feeling of loneliness.

According to statistics, the largest cities in the world have a high proportion of single people. A very small part of the population of any major city is made up of indigenous people, while the rest are migrants who come to the big city from different places. Although several generations live in the city, they try to preserve in their families the customs, traditions, and rituals inherited from their ancestors. Every village, aul, or town has its own set of norms of behavior, its own dialect, a sign that only the locals understand. This is why many city dwellers face difficulties in finding a suitable partner or interlocutor. As a result, the number of single people in large cities continues to grow.

The feeling of loneliness is so dangerous that it may not be felt at first. When people end their work day, when all the houses are scattered and the streets are empty, when the phone calls stop, they start to feel lonely. To overcome this loneliness, nightclubs have been set up in cities where people can go there after work and socialize with others. Night calls are also important for city dwellers. In big cities, the phone is not just a means of sending messages, but a means of communication. One of the most important measures to prevent depression and suicide is to provide every home with a hotline.

Loneliness is not a bad thing at all times. There will be situations where a person will need to be alone with himself. The problem arises when loneliness begins to torment a person. In psychology, there is the concept of sensory deprivation (emotional-information thirst). If a person does not have the necessary amount of information and impressions, then problems of a psychological, psychiatric and somatic nature arise. That is why a person feels thirsty for information and communication.

Philosophers, theologians, and scientists have been dealing with the problem of loneliness. Although psychology does not have a long history as an independent science, loneliness-related views, theories, and research can be found in all its branches.

One of the reasons for the feeling of loneliness is the feeling of wanting to maintain one's ability to do many things. Such qualities begin to take shape in childhood. Therefore, in relations with children, special attention should be paid to the satisfaction of social needs, the formation of communication skills.

It is important not to deepen the feeling of loneliness, not to allow it to turn into emotional deprivation. When left to its own devices, it becomes increasingly difficult to find a solution to any problem. In humans, there is a gradual deterioration of behavior, deterioration of interpersonal communication.

The feeling of loneliness is an objectively existing phenomenon, and arguing over and studying its nature has its own ancient traditions, but it is also a controversial issue. Theories about its essence, development, and manifestation are still controversial.

In the research of S.G. Korchagina, loneliness is considered as a result of violation of the mechanisms of identification (identification, simulation, equalization) [11]. According to his interpretation, loneliness is a state of mind in which a person is provided with a disturbance of the dynamic balance between the mechanisms of identification. In this case, the person does not want to adequately understand his relationship with society, or society, or subjectively feels the lack of opportunity. Usually, a person who feels lonely has limited opportunities to escape the effects of his or her empirical views, thoughts, and restorative fantasies. This, in turn, prevents the correct perception of the

future, the restoration of the missing and lost, reduces the recovery of the person's internal reserves, creates a feeling of "emotional thirst" or constant dissatisfaction.

Diffuse loneliness is a type of loneliness that manifests itself in the subject's identification with other people, social groups, different ideas. A person who identifies himself with others refuses to show aspirations and interests of his own true characteristics. He not only imitates, but lives "not in himself," but in relation to the object that identifies him. In this situation, he has two options, first, to find a way to improve himself, and secondly, to copy the behavior of those who are satisfied with life [67]. Self-improvement is a complex process that requires volitional and mental effort as well as emotional stability.

According to OV Khukhlaeva, diffuse loneliness can be included in the second dangerous group of psychological health. The author emphasizes that the fact that individuals are adaptable to the social environment, but do not have a positive attitude towards themselves, is characterized by a low level of reflexive abilities. Diffuse loneliness, expressed in self-identification with one or more people, distances the subject from the personal world. This, in turn, not only leads to loneliness, but is also manifested in a great deal of fear [12].

True subjective loneliness is usually manifested in symptoms and affective reactions specific to mental disorders. Some lonely people regularly complain of anxiety and depression in themselves, while others feel both fear and anxiety, as well as misery. The more real relationships affect the feeling of loneliness, the more strongly the perceptions of what they should be.

A person who feels a strong need for communication wants to be in a relationship with many people, not just one or two people. Loneliness is also often accompanied by certain symptoms. Often, lonely people may feel psychologically isolated from others, incapable of normal interpersonal relationships, and incapable of establishing intimate relationships such as love, friendship.

A lonely person is a person who is prone to depression and depression and believes that he or she lacks communication skills and competencies. A lonely person sees himself as less attractive, less loved and more respected. Such an attitude towards oneself creates feelings of special negative emotions - hatred, sadness, unhappiness. A lonely person avoids social connections, isolates himself from those around him. Feelings of impulsiveness, paranoia, affectivity, fear, anxiety, frustration prevail over others.

Lonely people are pessimistic about others. They look at themselves with pity, expect evil from those around them, cannot imagine the future in positive colors, and value the lives of others and themselves as meaningless. A lonely person speaks little, behaves calmly, does not like to attract the attention of others, often appears sad, tired and sleepy.

People who feel lonely when there is a mismatch between real and imaginary relationships perceive this situation differently. Feelings of weakness and anxiety manifest as a reaction to the situation. If a person blames others in this situation, then he will develop a feeling of hostility towards others. If he feels guilty and finds it difficult to change, then he becomes depressed, and gradually this feeling turns into chronic depression.

If a person is convinced that loneliness is calling him to vigilance, then he realizes that he must actively fight against loneliness and make efforts to overcome it. From time to time it is overwhelmed by negative emotional states - experiences such as boredom, sadness, feeling unattractive, weakness, dreaded fear, depression, hopelessness, self-pity, irritability, feelings of abandonment. Lonely people don't like sociable and happy people. It is their own defensive reaction that prevents them from establishing a sincere

relationship with others. Loneliness can sometimes also lead to alcohol and drug abuse. Such people focus all their attention on their problems and experiences.

Alone, in the process of communicating with others, they talk more about their problems, often changing the topic of conversation. They do not pay much attention to the opinion of the interlocutor in the conversation, become overly aggressive, unreasonably critical, put psychological pressure on others. They don't trust others much, they hide their opinions from them, they become hypocrites, they find it difficult to control their own behavior. Alone, people can't sit around in different circles, find it difficult to come up with something on the phone with someone, solve necessary personal and business problems. Such people become very impressionable and stubborn in resolving interpersonal conflicts. They are more concerned about the problem of personal communication and getting to know others, they consider themselves unfit for many fields. They can correctly assess that problems in establishing interpersonal relationships are related to their own incompetence. Issues related to the establishment of relationships in the intimate sphere cause them a high level of sensitivity, a decrease in activity.

If we look at the history of mankind, we can see that the problem of loneliness has always existed. As the science of psychology develops, different interpretations of loneliness are put forward. For example, in ancient times three forms of loneliness were distinguished:

- 1) loneliness associated with customs, ritual requirements;
- 2) loneliness as a punishment. (Social restriction of the individual at different stages of development of society is considered the most severe punishment, the punished person is condemned in isolation from society as a person, not this or that behavior).
- 3) voluntary loneliness - to leave the world. (for example, "giving up one's inclinations and desires and leaving the world in the way of Allah", the purpose of such loneliness is to improve one's heart, inner world, to achieve spiritual maturity); Different religions have their own approaches to the problem of loneliness.

In Christianity, loneliness is described as a form of appeal to God. Being alone with God plays an important role in a person's spiritual development. In a human society, those who have left the world unhappy among people often follow religious beliefs and choose to pray. In the Middle Ages, however, specific views emerged that contradicted these concepts. At the same time, loneliness began to be interpreted as spiritual purification, freedom, and joy. In their time, the Romantics contributed to the development of this idea. For this reason, the concept of looking at loneliness as a socio-psychological phenomenon has emerged. The romantics of the seventeenth century adopted loneliness as their motto. The savages of the human world preferred to live in solitude, escaping the hardships of life. For artists who are directly engaged in creative activity, there is an opportunity to create in solitude, to show their individual -psychological characteristics in the process. Thus, it became clear that physical restraint is not the only condition of loneliness. A deep scientific understanding and justification of the problem of loneliness began in the second half of the XIX century.

Observations show that when a person is left alone, anxiety and depression increase. The longer a person is alone, the more the need for communication with people increases.

The philosopher and writer Henry Thoreau expressed his views on the problem of loneliness in the nineteenth century. He regarded loneliness as the first step on the path to the vision of God. When a person is left alone, the idea is put forward that he focuses only on enriching his inner world, analyzing his own behavior.

Henry Thoreau sees loneliness as a means of protecting the individual : "loneliness enriches the individual spiritually and serves his socialization [11].

Henry Toro's contemporary Syoren Kerkegor takes a different view on the problem of loneliness. According to the scientist, "man's understanding of his inner world is a process in which no one but God can interfere." He urges people to believe in God, but these views were different from traditional views. Confidence sharpens the mind, so it is necessary to believe that it is not necessary to be alone, for man is born alone.

The European philosopher E. Gusserl supported the views of C. Kerkegor. According to this philosopher, who created the late nineteenth and early twentieth centuries, loneliness is a special case in itself. Imaginations that constantly pass through the human mind have no effect on the outside world at all, because the mind must be cleansed of all things. All the phenomena that remain outside the mind are images reflected in the human mind, and the scientist believes that there is an insurmountable alienation and loneliness between man and the outside world [11].

Twentieth century, Jean-Paul Sartre declared the study of the problem of loneliness to be the main idea of his work. According to Sartre, "as a person strives to understand himself, he goes beyond his 'I,' but life does not give man such an opportunity." The feeling of loneliness is the basis of human life, says Sartre.

In his article "Loneliness" B. Miyuskovich tries to reveal this problem in detail, to make a scientific analysis. In this process, the scientist relies on the theory of Z. Freud. B. B. Miyuskovich said, "Children are afraid of the dark because it is a symbol of loneliness. Children are not afraid of falling asleep and not waking up again, but of being alone in their sleep."

Man feels a feeling of loneliness in his mind, in his imagination, he is afraid of being alone. According to B. Miyuskovich, loneliness is not a disease, both medically and socially, loneliness exists in the inner world of man, in his mental state.

Martin Buber concludes in his article, *The Human Problem, Prospects*: "A human being feels at one time alone as a human being (like a rejected child) in a world of noisy personality [10].

An in-depth analysis of the phenomenon of loneliness, the scientist Odi Dj.Relf expresses his views in his book "Man - a solitary being, the biological roots of loneliness." It is necessary to distinguish long-lasting loneliness when a person is simply left alone. Sometimes there is no harm in being alone, but if the condition persists chronically, it can lead to psychological pathology. According to Odi Dj.Relf, it is normal to be alone from time to time, but it can be dangerous if it is repeated often and lasts a long time. Man sometimes wants to be alone on his own. Some people go into their own fantasy world, even if they are not alone. A lonely person needs to interact with people from time to time. Often, lonely people lack the love of their loved ones, and conversely, being in close contact with people they don't like can deepen their loneliness. "Psychological loneliness takes the form of not communicating voluntarily, an inner pity for one's own personality, avoidance of human relationships. People in such a state are characterized by inactivity, weakness, depression [11].

In their scientific works, the above-mentioned scholars consider the phenomenon of loneliness as a negative phenomenon in human life. These scholars analyze loneliness in relation to the state of emotional, social constraint in the context of economic relations.