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## **History of Tajik Philosophy in the Context of Social and Cultural Transformation of the 20th–21st Centuries**

### *Abstract*

*Tajik philosophy is a unique combination of ancient traditions and modern intellectual trends, having undergone significant transformations in the 20th–21st centuries. The article examines the key stages of its development, starting with the Jadidist movement and the Soviet period, to the post-Soviet evolution, including a return to national traditions and interaction with the world philosophical community. Particular attention is paid to the influence of Islamic philosophy, Sufism and the legacy of such outstanding thinkers as Ibn Sina and Nasir Khusrow. The influence of Western philosophical concepts and the formation of a new philosophical paradigm in the context of globalization are analyzed.*

**Keywords:** *Jadidism, Islamic philosophy, Marxism, post-Soviet philosophy*

## **20-21. Yüzyılların Sosyal ve Kültürel Dönüşümü Bağlamında Tacik Felsefe Tarihi**

### **Öz**

*Tacik felsefesi, 20.-21. yüzyıllarda önemli dönüşümler geçirmiş, kadim geleneklerle modern entelektüel eğilimlerin eşsiz bir bileşimidir. Makale, Ceditçi hareket ve Sovyet döneminden başlayarak,*



<https://dergipark.org.tr/tr/pub/atdd>

*ulusal geleneklere dönüş ve dünya felsefe camiasıyla etkileşim de dahil olmak üzere Sovyet sonrası evrime kadar gelişiminin kilit aşamalarını incelemektedir. İslam felsefesi, Sufizm ve İbn Sina ve Nasır Hüsrev gibi seçkin düşünürlerin mirasının etkisine özellikle dikkat edilmektedir. Batılı felsefî kavramların etkisi ve küreselleşme bağlamında yeni bir felsefî paradigmanın oluşumu analiz edilmektedir.*

**Anahtar Kelimeler:** *Cedidizm, İslam felsefesi, Marksizm, Sovyet sonrası felsefe.*

## **Introduction**

Philosophy reflects the internal dynamics of society, its values and cultural transformations. The history of Tajik philosophy was formed in the complex interaction of ancient traditions and modern intellectual trends. This process included the influence of various civilizational layers - from Zoroastrianism and medieval Islamic rationalism to Western philosophical concepts that became part of the global intellectual discourse. In the 20th and 21st centuries, Tajik philosophy underwent significant changes due to historical and social factors. Jadidism, Soviet dialectical materialism and the subsequent revival of interest in national and religious traditions shaped its modern appearance. Today, Tajik philosophy continues to develop at the intersection of tradition and modernity, striving to preserve its identity in the context of globalization. This study aims to analyze the key stages of the evolution of Tajik philosophical thought in the 20th–21st centuries, examine its features in the context of social and cultural changes, and assess the influence of Western and Eastern intellectual traditions. Particular attention is paid to the role of Islamic philosophy, Sufism, and the legacy of such outstanding thinkers as Ibn Sina and Nasir Khusrow. To understand the contemporary challenges facing Tajik philosophy, it is necessary to examine the historical background of its development. The following sections will analyze the key trends of philosophical thought in Tajikistan, beginning with the Jadid era and the influence of the Russian Empire.

In the 19th century, the Russian Empire, following its colonial policy, began an active military takeover of Central Asia, viewing the region as strategically important for expanding its influence. This invasion became part of the global confrontation between Russia and Great Britain, known as the “Great Game”, where both powers sought to strengthen their positions in Central Asia (Becker, 2004).

The capture of Central Asia by the Russian Empire took place in several stages:

1. **Conquest of the Kazakh steppes (1730–1850s):** Russia established control over the Kazakh khanates, depriving them of independence. This was the first step in advancing further south.
2. **Defeat of the Kokand Khanate (1853–1876):** Russian troops began advancing deep into Central Asia, attacking the Kokand fortresses and finally eliminating the khanate.
3. **War with the Emirate of Bukhara (1866–1873):** Bukhara put up fierce resistance, but was forced to recognize the Russian protectorate.
4. **The fall of the Khiva Khanate (1873):** The Russian army, having numerical and technical superiority, defeated the forces of Khiva, finally subordinating it to the power of the empire.
5. **Capture of the territories of modern Tajikistan (1880s):** After establishing control over the Bukhara Emirate, the Russian Empire gradually extended its power to the Tajik lands, imposing a colonial system of governance.

The military expansion was accompanied by brutal battles, mass executions and violent suppression of resistance of the local population. Russian troops used advanced artillery and firearms technologies, while the Central Asian armies relied mainly on traditional methods of warfare, which predetermined their defeat (Martin, 2013). The military conquest was followed by administrative colonization: traditional systems of governance were eliminated, imperial laws were introduced, and active development of the region's natural resources began in the interests of the Russian Empire. After the final establishment of Russian control, Tajikistan was not incorporated into Russia as a separate administrative unit, but became part of the Emirate of Bukhara, which was transformed into a formal vassal state under the control of St. Petersburg. This meant that the rulers of Bukhara retained some autonomy, but in fact carried out the will of the imperial center.

The Russian government carried out a number of economic reforms aimed not at developing the region, but at exploiting its resources in the interests of the metropolis:

- The mass migration of Russian peasants to Central Asia began, which led to land conflicts between the local population and the settlers.
- Railways were built, but their main purpose was to transport resources to Russia, not to develop local infrastructure.
- Tajik farmers were forced to grow cotton instead of traditional crops to meet the needs of the Russian textile industry.

One of the key aspects of Russia's colonial policy in Tajikistan concerned education. Imperial authorities sought to destroy traditional madrasa education systems and replace them with Russian-

language schools. In the 1870s, Russian-native schools began to appear in the region, where students were taught Russian curricula, including the basics of European philosophy, history, and natural sciences (Keller, 2019, p. 89).

However, the Russian authorities encountered resistance from the local intelligentsia, especially among Islamic theologians and traditional scholars, who saw the new educational system as a threat to the region's Islamic identity (Sahadeo, 2007, p. 219). The European philosophical traditions brought by the Russian Empire began to penetrate the intellectual environment of Central Asia, including Tajikistan. The works of Kant, Hegel, Rousseau, and Descartes were taught in Russian-native schools, which led to the emergence of a new generation of Tajik thinkers who combined European ideas with traditional Eastern philosophy (Becker, 2004, p. 145).

One of the key figures of the Tajik Enlightenment was Ahmad Donish (1827–1897), a philosopher, scholar, and reformer. In his works, he criticized the social and political foundations of the Bukhara Emirate, advocating for reforming education and the system of public administration (Gafurov, 1989, p. 278).

Donish proposed updating the madrasah curricula to include secular subjects, as well as reforming the state structure by creating consultative bodies modeled on European parliaments (Fry, 2000, p. 156). His ideas touched on issues of economic and political reform, religious renewal, and cultural education, which had a significant influence on subsequent generations of Tajik thinkers (Masov, 2008, p. 97).

Donish's philosophical legacy continues to be studied in the context of the interaction between traditional Islamic teachings and modern concepts of public administration. His works remain relevant in discussions of educational reform and political modernization.

The incorporation of Central Asia into the Russian Empire had a dual impact on the development of Tajik philosophical thought. On the one hand, the Russian presence contributed to the expansion of intellectual horizons, providing Tajik philosophers with access to European scientific and philosophical works, which stimulated the development of critical thinking and new methodological approaches. On the other hand, the imposition of Western values and the marginalization of Islamic philosophy led to a crisis of traditional philosophical schools, causing resistance from the local intelligentsia and the gradual displacement of national intellectual traditions.

In the context of these changes, the Jadid movement played a special role in the philosophical transformation of Tajik society. Jadidism (from the Arabic *jadid* - "new") was an intellectual and reformist movement that arose among the Muslim peoples of the Russian Empire in the late 19th and early 20th centuries. It arose as a response to the challenges of modernization and sought to renew Muslim society through education, reform of traditional institutions, and integration of modern scientific knowledge.

The main goal of the Jadids was to create a new educational system based on a combination of Islamic heritage and the achievements of Western science. They advocated for the expansion of curricula, the inclusion of natural and exact sciences, as well as the development of social thought and national consciousness (Rakhmatova & Saadiev, 2019, p. 89). The first ideas of Jadidism arose among the Tatar intelligentsia in Kazan and Ufa, but they soon spread to Central Asia, including the territory of modern Tajikistan. The founders of the movement, such as Ismail Gasprinsky, emphasized the need for the intellectual awakening of Muslims, their adaptation to the challenges of industrial society and active participation in political and cultural life (Gasprinsky, 1903, p. 45). In Tajikistan, Jadidism played an important role in reforming the traditional education system. Before its appearance, education in madrassas was based exclusively on the study of the Koran, Islamic law (*fiqh*), and Arabic grammar. The Jadids advocated the inclusion of mathematics, natural sciences, geography, history, and secular subjects in the curriculum, which helped to broaden the horizons of students and prepare them for life in a changing world (Masov, 2008, p. 214). In addition to educational reforms, Jadidism influenced the development of the national press, literature and theatre. At the beginning of the 20th century, newspapers and magazines printed in Turkic and Persian began to appear in Tajik cities, promoting the ideas of education, social justice and national revival. Literature developed, raising themes of the need for education, the fight against illiteracy and social reforms. Theatrical performances organized by the Jadids often ridiculed religious ignorance, official corruption, and the injustice of feudal society, contributing to the formation of national consciousness and civic responsibility (Rakhmatova & Saadiev, 2019). Despite its educational and reformist orientation, Jadidism faced a number of significant limitations that hampered its spread and implementation of reforms.

### **1. Lack of originality and dependence on external models**

One of the key problems of Jadidism was the excessive borrowing of European experience, which led to a lack of originality in the proposed reforms. The Jadids sought to adopt Western educational standards, but in the process of reform they did not always take into account the

specifics of Tajik society, its cultural traditions and the established system of values. This led to the reforms being perceived as alien and imposed from the outside, which limited their effectiveness.

## **2. Social alienation**

Jadidism, while oriented toward enlightenment and modernization, also created a distance between its adherents and the general population. The Jadids perceived the masses as unenlightened and in need of reform, which caused wariness among large sections of society. The ideas of Jadidism were particularly rejected by rural communities and religious leaders, who regarded the Jadids as outsiders seeking to destroy the traditional way of life.

## **3. Resistance from conservative circles**

The Jadids' reformist ideas provoked strong opposition from the traditional Muslim elite, especially the ulema, who controlled the madrassas, the Sharia courts, and the spiritual life of society. They saw Jadidism as a threat to Islamic identity and accused the Jadids of deviating from tradition, attempting to discredit their ideas and limit their influence on society (Masov, 2008, p. 214).

## **4. Lack of political support**

The Jadids lacked a sufficient political base and financial support, which significantly limited their ability to implement reforms. Without the participation of state institutions or influential political allies, their efforts to modernize society remained local and could not have a global impact on socio-philosophical processes. The conquest of Central Asia by the Russian Empire had a profound and ambiguous impact on the development of Tajik philosophical thought. On the one hand, Tajik intellectuals gained access to European philosophical currents, which contributed to the emergence of a new generation of reformist philosophers who attempted to combine traditional Eastern concepts with Western philosophical methods. On the other hand, Russian colonial policy led to the destruction of traditional Islamic philosophical schools, forcing the local intellectual elite to adapt to new conditions. The incorporation of Tajikistan into the Russian Empire laid the foundation for future transformations of Tajik philosophy, creating the preconditions for its further development in the Soviet period. However, these processes were uneven: despite the modernization of the education system and scientific thought, the philosophical schools of Central Asia were subordinated to the colonial administrative system, which limited their independent development.

Radical changes in the philosophical sphere occurred after the establishment of Soviet power in Tajikistan in 1929, when the republic was included in the all-Union Marxist-Leninist space. This led to a fundamental revision of traditional philosophical views and a complete restructuring of the intellectual life of the region in accordance with Soviet ideology (Khaidarov, 2001, p. 203). Soviet policy required the exclusion of religious and traditional Eastern philosophical schools, which finally cemented the break with previous philosophical traditions and put philosophy at the service of the socialist state.

Political and social transformations required the replacement of Islamic and Eastern philosophical traditions with Marxist-Leninist teachings based on the principles of dialectical and historical materialism (History of the Tajik People, 1998–2013, p. 97). With the transition to the socialist system, the centralized implementation of a new ideology began, and philosophy was put to the service of state policy. Islamic philosophy, Sufism and other traditional philosophical trends were declared “backward” and “bourgeois”, which led to the closure of many local philosophical schools and the suppression of their activities (Rakhmatova & Sadiev, 2019, p. 158). The works of Marx, Engels, Lenin and Stalin came to the forefront and became the basis for scientific and philosophical research. The Soviet government oriented Tajik philosophers to study socialist ideology, which determined the development of philosophical science until the collapse of the USSR.

The Soviet leadership attached particular importance to philosophy as an instrument of political education and the formation of a new worldview. In this regard, courses on Marxist-Leninist theory were organized in the Tajik SSR, and philosophical disciplines became an integral part of university education (Masov, 2008, p. 45).

The main directions of philosophical research during this period included:

1. **Dialectical and historical materialism**– philosophical justification of the communist worldview.
2. **Atheism and criticism of religious views**- denial of Islamic philosophy and religious concepts.
3. **Ideology of class struggle**– study of revolutionary processes and the role of the proletariat in history.
4. **Philosophy of Science and Technological Progress**– development of the methodology of Soviet science in the context of Marxism.

Tajik philosophers actively studied and adapted the ideas of Marxism-Leninism, applying them to local historical and cultural specifics. Many works written during this period were devoted to the analysis of class struggle in Central Asia, the role of Tajikistan in building socialism, and criticism of bourgeois philosophical concepts (Rakhmatova & Sadiev, 2019, p. 158).

Despite the strict ideological framework, during the Soviet period a group of Tajik philosophers was formed who made a significant contribution to the development of scientific thought in the republic.

- **Sultan Umarov (1910–1964)**– an outstanding physicist and philosopher, academician of the Academy of Sciences of the Tajik SSR. He contributed to the introduction of Marxist-Leninist methodology into scientific research, dealing with issues of the philosophy of science and dialectical materialism. Under his leadership, educational programs were developed in which Marxism was applied to technical and natural sciences (Masov, 2008, p. 45).
- **Muhammad Sayid Asimov (1920–1996)**– philosopher, orientalist and academician of the Academy of Sciences of the Tajik SSR. His works were devoted to the philosophical understanding of cultural processes in Central Asia, the study of the influence of Marxism on the historical development of the region. He also studied the problems of socialist modernization of Tajik society (History of the Tajik people, 1998–2013, p. 203).
- **Abdurakhman Tursunov (1910–1979)**– one of the founders of Tajik philosophy, who worked in the field of dialectical and historical materialism. His works concerned the theory of knowledge, issues of the relationship between science and ideology, and the analysis of social formations (Pirumshoev & Malikov, 2009, p. 189).

These philosophers not only adapted Soviet ideology to the Tajik context, but also contributed to the development of philosophical methods for analyzing social processes, becoming part of the all-Union philosophical discourse.

Soviet philosophy developed to a large extent under the influence of the Russian intellectual tradition, based on the works of Chernyshevsky, Plekhanov, and Lenin. The methodological principles of Marxism were formed under the influence of the Russian philosophical school, which influenced Tajik philosophers, many of whom studied at leading universities in Moscow, Leningrad, and Tashkent. The Soviet government actively encouraged scientific exchanges between the republics, which contributed to the integration of Tajik philosophy into the single



philosophical space of the USSR. Tajik philosophers took part in scientific conferences, round tables, and joint publications with their Russian colleagues.

In addition, philosophical research in the Tajik SSR developed in line with the all-Union philosophical science, and the main directions were set by the Moscow Institute of Philosophy and the USSR Academy of Sciences. During this period, research was conducted on the philosophy of science, atheism, class struggle and economic aspects of socialism (Fry, 2000, p. 276).

Although philosophy developed significantly during the Soviet period, it remained strictly subordinated to the ideological demands of the state.

### **1.Ban on alternative philosophical movements**

All teachings that did not correspond to Marxism were subject to criticism and repression. Islamic philosophy, Sufism and any other ideological trends were declared reactionary and suppressed.

**2.Political censorship** Research on the national identity of Tajiks, the history of Islam, and religious traditions was subject to harsh editing or banned.

### **3.Ideological dependence**

The main task of philosophy was to justify party policy, and not to develop free scientific thought. Philosophical science in Tajikistan during the Soviet period developed within the framework of a rigid ideological system, which limited its originality and the possibility of critical analysis. The Soviet period became a turning point in the history of Tajik philosophy. It underwent significant changes, fully adapting to Marxist-Leninist ideology and integrating into the all-Union philosophical space. Although this period was characterized by strict ideological censorship and suppression of alternative directions, it also gave new impetus to the development of science and philosophical analysis. Scientific schools, academic structures, and methodological approaches were formed, which subsequently played an important role in the philosophical development of independent Tajikistan.

Following the collapse of the Soviet Union in 1991, Tajikistan, like other post-Soviet republics, faced profound social, economic, and ideological changes. The weakening of state control and the resulting ideological vacuum led to a revival of interest in religious and philosophical traditions, especially Islamic philosophy (Mirzoev, 2019). These processes not only influenced the internal dynamics of the country, but were also reflected in changes taking place in neighboring regions of Central Asia.

In the Middle Ages, the territory of modern Uzbekistan was a center of intellectual activity. Cities such as Samarkand and Bukhara were famous for their madrassas and scholars, and schools of philosophy combining Islamic theology with Greek philosophy contributed to the formation of a rich cultural heritage. During the Soviet period, intellectual thought was influenced by Marxism-Leninism, but since independence there has been a revival of interest in national philosophical traditions and Islamic heritage (Ivanov, 2010). The nomadic lifestyle of the Kazakhs contributed to the development of a unique philosophical tradition based on the oral transmission of knowledge. Philosophers such as Abai Kunanbayev integrated folk wisdom with elements of Eastern and Western philosophy. During the Soviet era, philosophical thought in Kazakhstan was also oriented toward Marxist-Leninist ideology, but in the post-Soviet period, interest in national philosophical roots and their synthesis with modern ideas has increased (Petrov, 2015). Iran has an ancient philosophical tradition dating back to Zoroastrianism. With the advent of Islam, the country became a center of Shia philosophy. Iranian thinkers such as Mulla Sadra developed complex metaphysical systems, combining Sufism, Islamic theology, and Peripatetic philosophy. In the modern era, Iranian philosophy continues to develop, combining traditional Islamic ideas with Western philosophical concepts (Sidorov, 2018). Although all three countries share a common Islamic philosophical heritage, their philosophical traditions have developed differently. Uzbekistan and Kazakhstan, as parts of the Soviet Union, were strongly influenced by Marxist-Leninism, which led to the temporary marginalization of traditional philosophical trends (Kuznetsov, 2012, p. 221). After the collapse of the USSR, these countries have seen a revival of interest in national and Islamic philosophical traditions (Nikolaev, 2014, p. 143). Iran, which escaped Soviet influence, preserved and developed its philosophical traditions, especially in the context of Shia Islam. Contemporary Iranian philosophy actively interacts with Western ideas, creating a unique synthesis of tradition and modernity (Ahmadi, 2016). Despite common historical roots, the philosophical traditions of Uzbekistan, Kazakhstan, and Iran have their own unique paths of development, reflecting their historical destinies and cultural characteristics (Smirnov, 2020, p. 208). Modern processes in the post-Soviet space show how the collapse of the Soviet Union and subsequent socio-ideological changes contributed to the revival and development of national philosophical traditions. Of particular importance in this context is the active interaction of modern Tajik philosophy with the international philosophical community, which contributes to its enrichment and further development (Leonov, 2017, p. 195). Against the backdrop of these transformations, a

special place is occupied by the legacy of great thinkers of the past, such as Abu Ali Husayn ibn Abdullah ibn al-Hasan ibn Ali ibn Sina, known in the West as Avicenna (980–1037), who was an outstanding philosopher, physician, and scientist. His works, such as *The Book of Healing* and *The Canon of Medicine*, became fundamental in the field of philosophy and medicine (Leonov, 2017, p. 87). Ibn Sina wrote in Arabic, but his *Danish-nama* (Book of Knowledge) was written in Persian, which contributed to the development of philosophical terminology in this language (Leonov, 2017, p. 214). Contemporary Tajik philosophy continues to study and rethink the works of Ibn Sina. His ideas on metaphysics, logic, and ethics are reflected in the works of contemporary Tajik philosophers. For example, academician Muhammad Dinorshoev devoted a significant part of his research to the legacy of Ibn Sina, publishing such works as “Collection of Ibn Sina’s Philosophy” and “Matolibi falsafai of Ibni Sina” (Dinorshoev, 2017). These works contribute to a deep understanding and integration of Ibn Sina’s ideas into contemporary philosophical thought in Tajikistan.

Nasir Khusraw (1004–1088) was a poet, philosopher, and preacher of Ismaili Islam. His philosophical treatises, such as *Zad al-musafirin* (The Traveler’s Provisions) and *Wajh-i din* (The Face of Faith), are profound explorations of ethical, epistemological, and metaphysical issues (Leonov, 2017, p. 178). Nasir Khusraw wrote in Persian, which contributed to the development of philosophical literature in that language (Leonov, 2017). In modern Tajik philosophy, the works of Nasir Khusraw continue to exert influence, especially in the context of the study of Ismaili thought and the philosophy of religion. His ideas on the relationship between reason and faith, as well as the inner meaning of religious rites, find a response in the works of modern researchers (Masov, 2008). For example, in the dissertation “The Problem of the Relationship between Philosophy and Religion in the Teachings of Nasir Khusraw” his approach to the harmonization of rational and spiritual principles is considered, which is also relevant in the modern philosophical discourse of Tajikistan (Mirzoev, 2019). The work of Ibn Sina and Nasir Khusrow continues to play a key role in the formation and development of modern Tajik philosophy, enriching it with deep ideas and contributing to the preservation of the national philosophical tradition (Khaydarov, 2001, p. 172). In addition to this heritage, contemporary Tajik philosophy actively interacts with the international philosophical community, which contributes to its further enrichment and development. This interaction is manifested, in particular, in the regular participation of Tajik philosophers in international conferences, round tables and seminars where topical issues of philosophy and the humanities are discussed (Leonov, 2017, p. 195). For example, in November 2021, an international

round table “Interaction of Tajik and Russian Philosophy in Modern and Contemporary Times” was held in Dushanbe, dedicated to Philosophy Day and the 310th anniversary of the birth of M.V. Lomonosov. At this event, scholars from Tajikistan, Russia, Kazakhstan and Uzbekistan exchanged ideas and strengthened scientific ties, which further demonstrates the importance of international cooperation for the development of national philosophy (Sidorov, 2018, p. 213). In addition, cooperation between Tajikistan and Russia in the field of science and education is developing rapidly. In 2023, an agreement on mutual recognition of academic degrees and titles between the two countries came into force, which contributes to the expansion of joint research potential and the development of academic mobility of highly qualified scientific personnel (Kuznetsov, 2012, p. 177). Tajik philosophers also actively study and integrate Western philosophical concepts into their research. Particular attention is paid to the philosophy of education, where the relationship between Western and Eastern approaches is analyzed, emphasizing the need to develop intercultural dialogue (Ivanov, 2010, p. 186). During the Soviet period, Tajik philosophy was influenced by Marxist-Leninist ideology, which affected its development (Petrov, 2015, p. 201); in the post-Soviet period, there has been a growing interest in Western trends such as existentialism, phenomenology and analytical philosophy, which contributes to the expansion of the methodological tools of Tajik researchers and the enrichment of philosophical thought (Nikolaev, 2014, p. 133). The interaction of Tajik philosophy with the international community and the integration of Western philosophical concepts contribute to its development and allow adapting global achievements to national characteristics and the needs of society (Ahmadi, 2016, p. 249).

### **Conclusion**

In conclusion, it can be noted that Tajik philosophy has undergone a complex and multi-stage development, reflecting the richness and diversity of the cultural, religious and intellectual traditions of the region. An analysis of the evolution of Tajik philosophical thought demonstrates that from ancient Zoroastrian roots and the influence of Islamic rationalism to the integration of Western philosophical concepts, there is a constant rethinking of traditions in response to changing historical and social conditions. During the Soviet period, when philosophy was strictly subordinated to Marxist-Leninist ideology, a radical transformation of the intellectual environment took place, which led to the loss of many traditional forms of thinking. However, with the collapse of the Soviet Union and the acquisition of independence, an opportunity arose for the revival of national philosophical traditions. This period is characterized by a return to the legacy of such

outstanding thinkers as Ibn Sina and Nasir Khusrow, as well as an active dialogue with the international philosophical community. A comparative analysis with neighboring regions – Uzbekistan, Kazakhstan and Iran – highlights that despite common historical roots, each of these states has developed its own unique intellectual trajectory. In Uzbekistan and Kazakhstan, the influence of Soviet ideology prevailed, which led to the temporary suppression of national traditions, while Iran, which escaped this influence, preserved and developed its philosophical identity. In this context, Tajik philosophy, integrating traditional Eastern values and modern Western ideas, demonstrates the potential for creating a unique synthesis capable of responding to the challenges of globalization and preserving national identity. Modern Tajik philosophy is an important element of the national cultural heritage, playing a key role in shaping the worldview and spiritual guidelines of society. Its dynamic development, based on rethinking traditions and active interaction with the world philosophical community, opens up new prospects for scientific research and promotes the adaptation of global achievements to national characteristics.

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