

NATIONALISM IN SOCIO-PHILOSOPHICAL HERITAGE

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ABSTRACT

Socio-philosophical thought is essentially national and Universal. The nationality is that it will reflect the views of the nation, the Ethnos, about the universe and Man, About Social being, who speak a certain language, have a specific territory, mentality, gnoseological searches and experiences, culture and spiritual wealth.

Keywords: national heritage, spiritual assets, cultural assets, generation, heritage

Socio-philosophical heritage is a national spiritual and cultural asset. The people, the nation ensures its vitality through these riches, since spiritual, cultural assets serve to strengthen ties between generations, continuity. The owners of the greatest contemplation, sages, are also not formed completely free from the influence of the social environment in which they were born and raised, they are the product of their people, their nationality and the era in which they lived. From this point of view, the ideas that they put forward, the socio-philosophical heritage that they left behind, are national.

The people do not imply the use of existing wealth, inheritance, without any activity, without any heuristic research, when the nation fights for its own, but strive to develop, multiply, occupy a worthy place from the circle of World peoples in a way that suits national interests, national development [1]. So, socio-philosophical heritage, nationalism in it is not just an object of interest, it must serve national interests, national development. So what nationality do we need to get from the socio-philosophical heritage? Doctors of philosophical Sciences, professors A.Abdusamedov and I.Ergashevs "what philosophy do we need?", they write in search of an answer: "Life shows that people do not need a one-sided, uniform view and a philosophy that promotes and encourages faith. Belief in the human mind cannot be forcibly suppressed. People need Free thought, a philosophy that creates conditions for the development of their own views, deepens into the essence of events and phenomena, promotes knowledge of reality, constantly accompanies in practical activities, encourages a person to realize his self, to pursue a noble goal and action. Let people find the answer to the question they are interested in, at the same time, have their own philosophy, views, their own point of view [2]. These views are clarified and written by researchers: "philosophy is associated with national ideology and fulfills a certain social function. Its position and position are also defined in a certain sense by this... Social development in Uzbekistan is due to independence... it is based on the priority of politics, ideology, human and universal principles. In philosophy, too, a new approach is taking place, based on the diversity of views, human and universal principles". From a general methodological point of view, these opinions are correct. It is necessary that we abandon the old philosophical thought and have a philosophical thought that serves to strengthen our independence, to national progress. In our opinion, "what philosophy do we need?" makes it imperative to look for an answer to the question of what, what idea, vision and gnoseological concepts we get from socio-philosophical heritage, spiritual-philosophical heritage in general.

It is of fundamental importance not only for the history of social philosophy or philosophy, but also for the science of philosophy as a whole [3].

To determine nationalism in philosophical heritage, it is necessary to refer to conceptual ideas, views that represent the spirit of the people, the nation in it. This problem leads us to answer the question of what is the spirit of the people.

Since people have become accustomed to transcendental thinking, they strive to understand human and spirit issues. The Soul, Soul are discussed from the naturfalsafah and cosmology of antiquity to the philosophy of the XXI century, about which countless concepts, hypotheses have been created. Unfortunately, during the Soviet era, it was impossible to write, think about the spirit of the people, the nation. It has been condemned as objectivity, Marxian-Leninist philosophy, retreat from historical materialism, indulgence in idealism. Thanks to independence, the concepts of "nation, people's spirit" appeared in research, their socio-philosophical issues began to be discussed, memorizing ideas from the heritage of our great ancestors and introducing them into the problems of the current era [4]. Aristotle saw the study of the soul, the soul, as "the most glorious and charming exercise". He wrote that "knowledge of the soul helps a lot to know any truth, especially to know nature", that the soul is the essence of the existence of things [5].

Eastern thinkers Al-Kindi, AR Roziy, Al-Farabi, Abu Rayhon Beruniy, Ibn sino, al-Ghazzali also meditated extensively on the soul and expressed mindful thoughts, ideas about the connection between a person's life, deeds, being and the soul. For example, Ibn Sina writes that the soul is in motion, a substance capable of perception, hearing, thinking, vision, perception, knowledge, "it is the end of the substrate, this substrate spirit Bois exists, has a different spirit". In Ghazzali's view, "without the soul, the body is the corpse, the soul is the origin of the human body, all the mold and the body is the object of The an". Ghazzali challenges man to know this "Asli", his soul. If the above thinkers reflect on the individual spirit and the Supreme spirit, Al-Farabi speaks of the "spirit of the people". "Once a generation of people have passed by," he writes, "their bodies are gone, but their souls escape the body (cage) and attain Bliss. Then others take their place and do what they do. People of this generation, after passing through the world in a similar way, can follow in the footsteps of the former and join with close spirits, whose appearance (character and qualities) are similar in strength and quality... "It is natural that spirits also change as the state of the bodies changes. Just as the volatility of bodies is infinite, so is the volatility of spirits" [6]. "Further, Farobius continues," the more closely related (close-hearted) spirits join with each other, the more pleasure they achieve... As a result of the interpenetration of the qualities of spirits, their (mental) capacities also increase more and more in quantity... as Hattot steadily increases in skill, so does his (spiritual) powers increase and harmonize when spirits are consistently joined together". Therefore, the spirit of generations is combined and harmonized both from a spiritual and mental point of view. In the current language, when expressed in the interpretation, the ancestral spirit does not die, they pass on to the next generations and harmonize them. Thus, the spirit of the people, with its mental and spiritual qualities, creates immortal, stable, lifelong "powers", that is, riches.

Socio-philosophical heritage is one such wealth. Therefore, as early as the first days of independence, it was natural to turn to the historical and cultural heritage of our people, humanistic ideas of our great ancestors, the history of socio-philosophical thought. Because this

heritage and history consists of the national values of our people, which have been formed over the centuries. Doctor of philosophy, professor T.Mahmudov talks about the spirituality of the independence period and the importance of philosophy, philosophical-historical heritage in its formation, noting that it was loyalty to this heritage, succession that laid the groundwork for the assimilation of universal values in the spirit, heart of our people. In the Uzbek people, "the stronger the interest in the High examples of Ancient Iranian, Indian, Chinese and Greek culture, the more respect and attention was paid to Arabic and European philosophy, literature and art. As a result, the attitude towards universal values in the consciousness and consciousness of our people has become a social and vital necessity".

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