



THE PRINCIPLE OF NATIONALISM AND UNIVERSALITY IN PHILOSOPHY

Mukhtarova Totikhan

Senior Lecturer, Department of philosophy,

Tashkent State Technical University

<https://doi.org/10.5281/zenodo.8009327>

Abstract. In this article, the opportunities for the formation of national philosophy were opened after the independence of our Motherland, the objective and subjective conditions for the development of Uzbek national philosophy, which today laid the cornerstone of our great-grandchildren, the laws of development of Uzbek philosophy are revealed in the works of the president, the president pays special attention to the essence of today's problems.

Key words: philosophy, objective, subjective, laws, science, technology, culture, enlightenment.

Humanity says goodbye to the 20th century AD and is stepping into the 3rd millennium. To date, it has achieved tremendous success in all areas of social life. Science and technology, culture and education have developed incomparably. Humanity has created a lot of news with its intelligence and work. Many mysteries of the world were discovered, great inventions were made.

Among the spiritual riches, the treasure of Proverbs collected in the science of philosophy occupies the most important place. There will be great sages of each era. They shared in their philosophical teachings the thought, spirit and aspirations of their country and people, to a certain extent, the lofty ideas that served for the well-being of society and the prosperity of the nation. Philosophical knowledge is of great importance in the transformation of these ideas into the ideology of a certain period, which manifests itself as a flag that leads the ring towards Great Goals.

Of course, philosophy, as a universal science, covers general problems with humanity. It is known that the issues related to such values as the relationship of the universe and man, the preservation of society and nature, the meaningful transfer of life, good and evil are all common to humanity. But in philosophy, certain national character, goals and aspirations are also expressed. In fact, the universal topic, issue and problems mentioned above are all manifested first-in the way of issues of private, national, regional significance. a patriotic person who loves his country, his nation, his parents and his brothers, first of all, grieves for the perfection of these, thinks of them, considers serving them as supreme bliss. In the worldview of such a person, these aspects and features are definitely reflected. This, in turn, underlies the reflection of nationalism in philosophy, which is a universal science. Just as there is no universal — homelessness (cosmopolitanism), nationalism — being wrapped in a national Shell does not mean national restriction.

But can there be an involuntary " national philosophy in your mind? After all, the above definition was given to philosophy that in its essence it is a universal science?", a hammer may strike. These are questions that are relevant to the philosophy of all peoples who are leaving the path of specific national development. If we look at the problems mentioned above from

the point of view of our national interests, we realize that there is a need to develop this direction in Uzbekistan.

There are different opinions in the philosophical literature on the topic of national philosophy. Some philosophers believe that, in fact, there can be no national philosophy, that such an approach itself leads to ethnic restriction. Others, as long as national philosophy is the theoretical basis of the formation of national ideology and ideology, any general laws are manifested in a private way in a certain social space and historical time, the national philosophy says in favor.

We are accustomed to the idea that as long as there is a nation, there is also a national culture, language and literature. In fact, they are all unique not only to one nation, but to all of humanity! In our eyes, national philosophy is an important factor that determines the mentality of the nation. The process of continuous integration into universal civilization occurs through the creation of a national philosophy. Most importantly-nationalism in philosophy develops not at the cost of rejecting the universal, but through its creative enrichment.

Looking at the history of philosophy, we see that some national philosophies have become worthy contributions to the treasury of universal spirituality. For example, in European countries with their own nation-state after the Roman Empire turned to zavol, by the Middle Ages it was possible to create a national philosophy. (we reflect on this in detail on the topic of medieval European culture). True, they were formed on the territory of the pan-European, on the basis of the culture of ancient Greece and Rome. They reflected a common aspect and features characteristic of European peoples, a universal mentality. This process took place first in Italy and England, and then in France. F. of these philosophical schools. Bacon and R. Descartes, B. Spinoza and J.J. Such outstanding figures as Russo left an indelible name not only in the history of their country, but also in the history of European and World Philosophy. They primarily contributed to the formation of the ideology of the era, which put forward progressive ideas to elevate the honor of the Sha'nu of their country, their nation, to bring progress.

Likewise, from the XVth to the XIX th centuries, the territory became Prussia, which had an extremely great influence on the progress of nationalism and World Philosophy. This territory, which had long been part of the Austro-Hungarian empire, gained independence and regained its national statehood, as opposed to the philosophical gift of National Liberation I. Kant, I. German philosophy was formed, founded by sages such as Hegel, Fixte, Schelling, Feuerbach. This philosophy was later developed by many philosophers, such as Nicholshe, Freud. The Hegelian doctrine, which was considered a worthy exponent of this school of philosophy, however, received the status of the state ideology of the Prussian monarchy. Did Hegel, who is extremely well aware that everything is fleeting, who bears the name of Aristotle of the new time, not know that the Prussian monarchy is fleeting? Why did he spend more effort to make his philosophical system, which served the monarchy, more perfect than his dialectical teaching? questions that still make philosophers think.

So why did Hegel follow this path? Because Hegel was the child of his time, his own people. He was a product of the era of The Independent German national state — the Prussian monarchy, a manifestation of the philosophy of that time. This was exactly what he meant when he said that " philosophers do not fall from heaven like Rain or grow out of the Earth like mushrooms after rain, but create them a people." Hegel was a great philosopher who, with his

creativity and activity, was able to make the Prussian monarchy, although in the form of a monarchical one, a German state, a component of the consciousness and worldview of his nation. It should also be understood in this sense that his words "all things according to reason are events, and all things that happen are according to reason". That's why Hegel paid more attention to the metaphysical rather than the dialectical method in this matter.

Until that time, the Prussian monarchy was a nation-state for the German nation, which after the fall of the Roman Empire was divided into more scattered territories and lived as part of the Austro — Hungarian imperia. As its form-shamoyili-would change in the future was another matter, it was due to the fact that this state was preserved in Europe in the manner of a German national state, becoming its philosophy of the nation. The idea of national statehood, which has become the philosophy of the nation, its worldview, never fades, although the yovs have been pressing the land for centuries, someday it will still turn up and re-manifest itself in the way of the nation's state. Hegel will forever remain in the history of this nation and through it, in the history of World philosophy, even as he rose to the level of a philosopher who was able to instill in the philosophy and worldview of his nation the form-shamoyil and essence-of that state. That's one of the reasons why this philosophy, which has come to enjoy nationalism and pan-European culture, has not yet lost its charm.

A similar function was performed by Alisher Navoi, the original Child of our nation, in his time. He was able to turn the philosophy of the nation that had achieved freedom into the philosophy of literature, the language of an independent state into the language of literature, to convince his people that the genius of this area was great, not only his contemporaries, but also future generations. This is one of the reasons why Navoi and his time were repeatedly referred to the activities of Amir Temur, who was at the beginning of the changes characteristic of that time. After all, each nation, first of all, seeks out from its history for the present and turns to spiritual principles, traditions and values that will become the basis for its social development.

After the independence of our motherland, opportunities were opened for the formation of a national philosophy. Today there are objective and subjective conditions for the development of Uzbek national philosophy, on which our great-ancestors laid the foundation stone. In this regard, it should be noted first of all that the laws of development of Uzbek philosophy are revealed in the works of the President. Our president pays special attention to the essence of today's problems before philosophy, ways to solve them.

At the same time, the following aspects occupy a special place in ensuring the development of today's Uzbek philosophy:

- loyalty of our people to their national traditions;
- confidence in the great future of our country;
- faith in our sacred values;
- diligence, intellectual potential, etc.

the implementation of the tasks of further development of Uzbek philosophy depends on finding solutions to the following problems:

- first, the truthful coverage of our history, falsified in the context of colonialism, also presupposes an impartial display of the history of philosophical ideas, views. the destruction of valuable historical sources in their time, or the unfortunate looting, makes this difficult;

- secondly, the fact that the available sources are in Arabic or Persian, the scarcity of philosopher scientists who know them, qualified translators is an obstacle to the enjoyment and creative use of universal spiritual heritage;

- thirdly, it assumes a certain period of time to squeeze out false ideas of the oppressive regime from the minds of people, the complications left by them, fill the ideological void with new ideas, form the ideology of independence.

The implementation of these tasks is extremely responsible for the scientists and researchers involved in today's philosophical issues. In this, first of all, it is extremely important that the worldview of each of our compatriots involved in this sphere changes from the point of view of our national interests. How this process goes in the current period, when a legal democratic society is being built in our country, has a certain effect on the formation of a new philosophical consciousness.

References:

1. AZ Solijonovna. The process of national and spiritual democracy of the personal socialization and its functions// Hunan Daxue Xuebao/Journal of Hunan University Natural Sciences// Vol. 48. No. 12. 湖南大学学报 (自然科学版), 2021. Pages 1565-1571. <https://johuns.net/index.php/abstract/239.html>
2. Solijonovna, Z. A. (2020). Modern Information Technologies - A Factor Of Increasing Youth Education, Potential And Spirituality. The American Journal of Social Science and Education Innovations, 2(09), 554-560. <https://doi.org/10.37547/tajssei/Volume02Issue09-83>
3. Aripova, Z. S. Informatizing society as one of the reasons for creating a global society / Z. S. Aripova, A. A. Aysachev // Экономика и социум. – 2021. – No 4-1(83). – P. 62-65.
4. Aripova, Z. S. Cultural traditions: their essence and structure / Z. S. Aripova // Экономика и социум. – 2020. – No 5-1(72). – P. 16-19.
5. Aripova, Z. S. Essence and life meaning of world view / Z. S. Aripova // Экономика и социум. – 2020. – No 11(78). – P. 78-81.
6. Aripova, Z. S. Philosophy as a unity of scientific and non-scientific knowledge / Z. S. Aripova // Экономика и социум. – 2022. – No 3-2(94). – P. 46-49. – EDN MIJHSE.