



Theoretical and methodological foundations of social philosophy in Uzbekistan

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ABSTRACT

In this article, the theoretical and methodological foundations of social philosophy in Uzbekistan are described in a new interpretation. It is also proved that the theoretical and methodological foundations of social philosophy are of conceptual importance for all areas of social science and the humanities.

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O'zbekistonda ijtimoiy falsafaning nazariy-metodologik asoslari

Kalit so'zlar:

ijtimoiy falsafa,
milliy g'oya, milliy
taraqqiyot g'oyasi,
fuqarolik jamiyati,
dunyoviylik,
islom dini tamoyillari,
islom dini qadriyatlari,
so'fiylik falsafasi,
"dunyoviylik ruhiyat emas"
tamoyili.

ANNOTATSIYA

Ushbu maqolada muallif tomonidan O'zbekistonda ijtimoiy falsafaning nazariy va metodologik asoslari yangicha talqinda bayon etilgan. Shuningdek, ijtimoiy falsafaning nazariy va metodologik asoslari ijtimoiy va gumanitar fanning barcha sohalari uchun konseptual ahamiyatga ega ekanligi ham isbotlangan.

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Теоретические и методологические основы социальной философии в Узбекистане

АННОТАЦИЯ

Ключевые слова:

социальная философия,
национальная идея,
идея национального
развития,
гражданское общество,
секуляризм,
принципы исламской
религии,
ценности исламской
религии,
философия суфизма,
принцип «секуляризм не
есть спиритуализм».

В данной статье в новой интерпретации описаны теоретико-методологические основания социальной философии в Узбекистане. Также доказывается, что теоретико-методологические основы социальной философии имеют концептуальное значение для всех направлений социальной и гуманитарной науки.

In this article, we considered it necessary to analyze the theoretical and methodological foundations of social philosophy in Uzbekistan. This topic, in the current period, is the root of the root, which embodies the essence of scientific research conducted in all areas that are developing in Uzbekistan.

From the moment of gaining national independence, Uzbekistan began to build a legal democratic state and civil society. Before gaining national independence, during the reign of the Soviet state (1917–1991), philosophy, in particular social philosophy, followed a theoretical and methodological approach based on dialectical materialism and the theory of a materialistic understanding of history, which is the root of the Marxist-Leninist doctrine based on genius, based on communist ideology. Based on this theory-methodology, the teachings have been studied and are being researched in all spheres of society. At present, this theory-methodology and doctrine has been abandoned in Uzbekistan. Because he became unsuitable for a correct understanding of social life, enlightenment, and knowledge of progress.

What are the theoretical and methodological principles and foundations of philosophy, especially social philosophy, in Uzbekistan at present? Based on what theoretical methodology?

We will try to answer the above questions in this scientific article. The need to answer these questions is so important that this problem is considered theoretically and methodologically necessary and important for areas of the social and human sciences aimed at studying and researching various areas of our society.

According to the constitutional law “On the Constitution of the Republic of Uzbekistan”, which entered into force on May 1, 2023, the second chapter of the Constitution of the Republic of Uzbekistan, which is in force in our social and political life, is entitled “People’s Power”, in article twelve: “Public life in the Republic of Uzbekistan represents a complex of political institutions, ideologies and diversity of opinions. – develops based on diversity.

No ideology can be established as a state ideology” [1.] – the principle is noted. Based on this principle, it is important to note that in Uzbekistan, as was previously practiced in the Soviet system, there can be no doctrine based on any ideology, or ideology based on

doctrine, in the socio-political life of society. be allowed to dominate. Based on this principle, we can say that, in our opinion, the science of philosophy, currently taught in Uzbekistan, should not be subject to any one theoretical and methodological principle. At present, the philosophy that is taught in the higher educational institutions of Uzbekistan should be taught based on the above principle.

In preparing this scientific article, the articles indicated in our main encyclopedia – “The Constitution of the Republic of Uzbekistan” were used, as well as the opinions and comments outlined in the following philosophical works, the views of the authors: “Philosophy: Encyclopedic Dictionary”. (T.; “Shark”, 2004. P. 313), “Values and Social Development”. Collection of scientific papers. (T.; “Uzbekistan”, 1997. P. 198), “Values are the basis of spiritual maturity” (Tashkent: “Family” I ATM, 2019, 36 p.), Tulenov Zh.T. “Philosophy of life” (T.: Publishing House “Uzbekistan”, 1993. P. 319.), “Philosophy of Values” (T.; “Uzbekistan”, 1998. B. ZZZ), Doctor of Philosophy, practical guide of Professor K. Nazarov “Philosophy of Ideas” (T.: Publishing House “Academy”, 2011. B.331.), Doctor of Philosophy, textbook by Professor N.A. Shermukhamedova “Gnoseology – Theory of Knowledge” (T.: Publishing House “National Society philosophers of Uzbekistan”. 2011. B. 463.), N.E. Temirova Values and maturity of youth (T.: Institute of Philosophy and Law. 2008. D.26), Doctor of Philosophy, Professor T. Ortikov textbook “Introduction to spiritual science” (T.: Publishing house “Fan ziyosi”, 2022. D. 240.) them.

In preparing this scientific article, methods such as dialectical approach, system analysis, content analysis, analytical approach, and comparative analysis were used.

At present, in Uzbekistan, it is advisable to bring to the attention of students what theoretical and methodological philosophical teachings are carried out in research work on philosophy, social philosophy, in particular social philosophy, and in the teaching of natural sciences. At present, this is the most important problem of social and human sciences in Uzbekistan. The importance of the problem lies in the fact that this question is important not only for the future perspective of philosophical science but also for the future “fate” of other social and human sciences.

The above principle, defined in article 12 of our main dictionary, currently serves as a theoretical and methodological basis in the teaching of philosophy, in particular socio-political sciences, and in scientific research conducted in Uzbekistan. Scientific research conducted in Uzbekistan in the field of philosophy, especially social and political humanities, should be based on this principle.

It is also permissible to proceed from this principle in methodological manuals and textbooks created in the future.

The task now is to determine what doctrines and concepts can serve as a theoretical and methodological basis within the framework of philosophy, especially social philosophy, in Uzbekistan.

Below we present our thoughts and opinions on this issue.

Based on the results of this scientific article, we considered it necessary to state the following.

1. As a concept that can serve as a theoretical and methodological basis for the science of philosophy, especially social philosophy in Uzbekistan, the national idea based on our national values, the theoretical and methodological basis is the idea of national progress.

2. Our philosophical heritage is based on Islamic religious teachings and values inherited from our ancestors for thousands of years – the ideas of Islamic and Sufi philosophy serve as the theoretical and methodological basis of socio-philosophical thinking.

3. The concept of a civil society based on democratic principles serves as a theoretical and methodological basis in the socio-economic life of the Republic of Uzbekistan. Because the essence of the cardinal reforms carried out in all spheres of the socio-economic life of our country must be compatible with the principles of the concept of civil society.

4. Another theoretical and methodological principle put forward in this scientific article is a theoretical and methodological principle based on the concept of “worldly is not spirituality”. This principle also serves as a theoretical and methodological basis for scientific research conducted in modern times in Uzbekistan, not only in the field of social philosophy but also in all disciplines and areas of scientific research. Because social life is based on secularism, knowledge and practice, if they do not contradict the beliefs, principles, and values of the Islamic religion, if they are compatible with each other, then it is not considered secularism. This principle, in our opinion, has its own theoretical and methodological foundations in the social life of Uzbekistan. Based on this, we can say that in Uzbekistan the concept of “secularism is not intellectualism” serves as a theoretical and methodological basis in the teaching of modern social philosophy and scientific research.

The national idea embodies all progressive ideas and ideas about national statehood, national spiritual uplift, and ascent to the level of society, and becomes the ideological basis for further improvement.

The great and bright future of Uzbekistan will be built by further increasing the effectiveness of the national idea in the spiritual, ideological, and socio-political life of society, strengthening its interaction with the spheres of public life.

So, even in countries that have reached a high level of socioeconomic development, their national idea serves as a factor in national growth.

The national idea serves as the moral basis for the development and growth of any nation. Undoubtedly, their national ideals played an important role in the achievement of such a level by such developed countries as the USA, Japan, and South Korea.

It is desirable to widely use the views and concepts of the national idea as a theoretical and methodological basis and principle in research conducted in all sciences, especially in fundamental ones.

The national idea should act as one of the theoretical and methodological foundations and socio-spiritual factors embodying such a development program and a strategy for its implementation. For the national idea to become the theoretical and methodological basis of our social and spiritual development, it is necessary to ensure that its basic principles develop in line with the times.

Scientific work carried out in the above fields of science should have such aspects as their social and national effect, their usefulness, the development of the nation and society, and the well-being of our people. Only then will such studies have their social value. To do this, it is necessary to thoroughly understand the theoretical and methodological aspects of the national idea, and rely on them in research work.

The national idea is an important and defining basis for all socio-economic, political, and legal relations and worldviews currently in force in the life of our country.

The national idea is the moral basis of the theoretical and methodological concept of building a legal democratic state and civil society based on a socially oriented market economy that is currently operating in the life of our society.

The national idea is not only a theoretical and methodological basis but also a criterion and an important factor determining the practical effectiveness of all sciences in the social, that is, the degree of their usefulness for the development of the individual, nation, society, and state.

The national idea serves as the moral basis for the development and growth of any nation. The national ideas of such developed countries as the USA, Germany, Japan, South Korea, Indonesia, and Malaysia, undoubtedly, played an important role in achieving a high level of development.

For Uzbekistan to take its place among the developed countries, the influence of scientific fields is of great importance. The formation of modern personnel, who are not only consumers of the achievements of modern science and technology but also those who create, produce, and supply them to the world, largely depends on how much they follow the national idea and its principles.

Since the first days of the state independence of the Republic of Uzbekistan, attempts have been made to analyze the theoretical and methodological foundations of philosophy, especially social philosophy. Corresponding Member of the Academy of Sciences of the Republic of Uzbekistan Zh. Although J.T. Tulenov's monograph "Philosophy of Life" is devoted to philosophical observation of topical problems arising from the requirements of life, from the point of view of the essence of the work, it shows that the author could not get out of the materialistic shell practiced during the Soviet system. For example, in the work: "The peculiarity of the philosophical worldview is that it gives people whole, comprehensive information about the general patterns of development of nature, society and human thinking. At the same time, he claims that the material world that surrounds a person is not created by anyone, it is eternal" [10.60.] – means that this is a materialistic approach based on genius.

Prof. Shermukhamedova in her textbook "Epistemology – The Theory of knowledge" in the paragraph "Specificity of social and humanitarian knowledge" states: "An important feature of society as an object of social and humanitarian knowledge is that its content and content is a social entity, the content and structure of which is studied by the conscious and active subject of cognition and is included as an important element of the "human world" [12.47.]. "Social cognition is socially formed and carried out by an interested subject, it is determined by the worldview of this subject". Such a view, in our opinion, indicates that the main attention is paid to the subjective aspects of social cognition. But we should not forget that it is necessary to pay attention to the objective side of social cognition.

It should be noted that the experimental manual of Professor K. Nazarov called "Philosophy of Ideas" (T.: Publishing House "Academy". 2011. B. 331.) is a work that will take its rightful place in the development of philosophical thinking of our time. The core of the philosophical doctrine outlined in this work is an approach to social development based on the philosophy of ideas. In particular, the author states in his work: "The study of social development from the point of view of the science of "philosophy of ideas" indicates that any period of human history has a common system of ideas and ideologies" [11.234.].

Therefore, "The law of life is that social forces, groups, procedures, their ideas and ideological systems that have outlived their lives give way to new ideas" [11.237.]. It is desirable to conduct scientific research in the science of social philosophy, which should

be practiced in Uzbekistan, based on new approaches. Based on this approach, this manual was written, and it should be noted that it is of great importance in the development of modern philosophy in Uzbekistan.

The fact that social knowledge, which is the main object of study of social philosophy, has its own very complex aspects and characteristics, means that a one-sided approach to this problem is impossible. For example, in our time there are different approaches to the armed conflict between "Russia and Ukraine". Both sides are trying to justify themselves. By now, the world has been divided into two opposing camps. Supporters of Russia – one camp, supporters of Ukraine – the second camp. Truth must be one. In this problem, the answer to the question – on which side is the truth – remains twofold. The reason for this is that each state and people, social groups, nations and peoples approach from the point of view of their public interests, life and death. Hence it is clear that in assessing social phenomena it is necessary to emphasize that they have their own relative essence.

At present, some PhDs, professors and researchers in Uzbekistan believe that they can use the teachings of Marxism as a theoretical and methodological basis in their doctoral dissertation. They show that Western scholars still use Marxist theory as a methodological principle in their scientific research. It is true that scholars in Western countries, especially neo-Marxists, use the theory of Marxism as a methodological principle. But above all, the neo-Marxists reinterpreted the principles of Marxism. Representatives of the Frankfurt School were: Max Horkheimer, Karl Grünberg, Karl Korsch, Gyorgy Lukacs, Henrik Grossman and David Ryazanov, Theodor Adorno, Herbert Marcuse, Erich Fromm.

Secondly, in Western countries, especially in countries such as Germany, France, and Russia, views based on communist ideology and the activities of communist parties are not prohibited even in some neighboring countries. The fact is that views based on communist ideology and the activities of communist parties are prohibited in Uzbekistan. Such views and communist ideology are completely alien to the national statehood of Uzbekistan and are perceived as an ideology and an idea that is harmful to our social development. Therefore, we consider it unacceptable to use Marxism as a theoretical and methodological basis in socio-philosophical research in our country.

Another concept that can serve as a theoretical and methodological basis for philosophical science, especially social philosophy in Uzbekistan, is the theory of civil society based on democratic principles. The theory of civil society serves as the theoretical and methodological basis of all social and human sciences. This theoretical and methodological principle is introduced into scientific circulation for the first time. The current trend in the socio-economic development of Uzbekistan must comply with the principles of civil society. From this point of view, the concept of building a civil society reveals its theoretical and methodological aspects.

The principles and values of Islamic religious teaching manifested themselves in the form of the idea of the philosophy of Sufism as a unique high-level way of thinking. In the East, especially in Uzbekistan, there is such a spiritual value, which is mixed with the national idea and practiced by many intellectuals, it is called the teaching of Sufism. This teaching was the main criterion in our past history for the education of a perfect man. This teaching, which came to Movarounnahr in the 9th century, quickly won a place in the hearts of people.

People called the followers of this teaching Sufis. They patiently determined the basic principles of religious Islamic and national ideas that existed in this place since ancient times, and on their basis put forward and propagated their philosophical and Islamic ideas. They explained the teachings of Sufism in connection with the requirements of the Islamic Sharia.

In the teaching of Sufism, to thoroughly study the humanitarian ideas of the Zoroastrian religious philosophy, which has dominated since ancient times in Sogdia, Khorezm, Ferghana and Shosh, the moral and educational principles common among the local population and based on their universal, high spiritual thoughts, develop a teaching based on solid Islamic Sharia. His most important idea was to bring up a perfect man.

In any society, especially in social philosophy, perfect human education has been central. The idea of Sufism occupies a central place in Eastern philosophy, in particular in Islamic philosophy. This idea arose as a very important spiritual factor in the upbringing of a person. This work was again undertaken by the heads of Sufi communities – sects. They engaged in perfect human education and excelled in the education of mature people. They expressed the ideas of Sufism in a simple, understandable language for the benefit of the common people.

The main way of the religious-Islamic Sharia is the strict observance of the tariqa, which is the practical part of the Sharia, to pass the levels of Sharia, enlightenment, and truth in the science of fiqh. Based on the requirements of the Islamic Sharia, the tariqa includes: – performing five daily prayers on time, studying Sharia knowledge with the help of a piri-murshid and following it throughout life. The way of the Sufi sects is to do their work on time, always follow the rules of Sharia and above all, have faith, pray, fast, pay zakat and perform Hajj if possible.

The essence of these sects is to strive with great determination to avoid bad morals and achieve good morals. This principle should be the main essence of modern Uzbek social philosophy, as well as its core.

Our contemporary, a well-known scientist, Professor Najmiddin Komilov, who studied Sufism in-depth, interprets the idea of a perfect person in this teaching as follows: “The idea that Sufism worshiped – the Perfect Man, was, in fact, the ideal of the people, the ideal of literature. When we read the works created by the leaders of this life-giving teaching, poems, and epics in the Sufi spirit, we become witnesses of the endless battle of light against oppression, good against evil, grace, and perfection against imperfection, misunderstanding, and ignorance. 7.144].

Sufism is a sure way to achieve a good and high character and get rid of a low character. Good manners teach a person to distinguish between what is permissible and what is haram. Sufism

The famous Sufi sage Abdulhasan Harrakani apprenticed one of his 3 sons to a blacksmith, another to a carpenter, and a third to a gunsmith. One of the murids said: “If your children are busy learning a profession, will they not be able to fulfill the duties and sunnahs on the path to perfection?” To the question, he replied that “lovers should have busy hands and a calm heart, should not get used to greed and greed” [8.181.]. Many representatives of Sufism have tried to raise this idea to the level of doctrine, to bring Sufism closer to marriage and the lives of ordinary people.

In the science of Sufism, special attention is paid to the education of young people, especially their morals and manners.

If a person receives a good education from a young age, he can become the owner of divine enlightenment. To do this, he must constantly improve his education, morals, and manners.

In the teaching of Sufism, to educate a perfect person, training and education were carried out by his age, gender, and status, within the framework of Eastern virtues. It includes such qualities as faith, patience, justice, diligence, and diligence as important principles leading to perfection. And the main factor leading to perfection is love. Love is divine. Love is the midwife of all high qualities and good qualities. Nobility, enthusiasm, will, love, fidelity – these are the indicators. Students who embody at least four or five of these qualities will succeed in all their endeavors to achieve a higher spirituality. He will be respected in the eyes of the country. This is an integral part of the national idea that we study and promote.

In our history, in the development of Eastern philosophy, the teaching of Sufism opposed ignorance and selfishness. He promoted moral, physical, and spiritual purity, and served people of science and creativity. The Sufis fought not for the external, but for the internal, for the reverence and perfection of the heart and soul. According to Jalaluddin Rumi (1207–1273): “The inside of a person is the world of freedom” [9,8]. The meaning of this phrase is very broad and deep. After all, this should be the core of social philosophy, the main direction of research. Because both the main question and the core of the science of social philosophy are a person and all the relationships associated with him.

From the above opinions and considerations, the following conclusions can be drawn.

1. Along with the solution of the question of what concepts social philosophy should rely on when studying the future development of social life in the modernizing Republic of Uzbekistan, its theoretical and methodological significance for scientific research conducted in other social and human sciences is also shown.

2. At present, it is necessary to solve the problem of developing theoretical and methodological foundations for teaching social philosophy and conducting scientific and educational work in Uzbekistan. Because this problem is of current importance not only for the science of social philosophy but also for all social and human sciences.

3. The national idea, in particular the idea of national progress, is the main moral factor, the theoretical and methodological principle of the comprehensive development and development of the social philosophy of Uzbekistan.

4. The idea of national growth, the principles of Sufism – in Uzbekistan constitute the theoretical and methodological basis of modern social philosophy and constitute its axial root.

5. The process of introducing the idea of national growth, the principles of Sufism into the consciousness of the population, especially the younger generation, has become one of the most urgent tasks. Because both serve the spiritual purification and growth of our society, and social and economic development.

6. Research activities carried out in any field of science, whether it be the field of natural sciences, exact sciences, technical sciences, medical sciences, or social sciences – all of them must serve the interests of the individual, nation, or society. and the state. In this regard, the national idea does not lead to the ideologization of scientific research but ensures its ideological meaningfulness.

7. We believe that Sufism, which has won the hearts of many people with its dedication, consistency, and sustainable poetic practice, should be effectively used in the teaching of philosophy social sciences, and the humanities.

8. Our philosophical heritage is based on the principles and values of Islamic religious teachings – the ideas of the philosophy of Islam and Sufism serve as the theoretical and methodological basis of his socio-philosophical thinking.

9. Currently, the theoretical and methodological basis in the socio-economic Republic of Uzbekistan. Because the essence of the cardinal reforms carried out in all spheres of the socio-economic life of our country must be compatible with the principles of the concept of civil society.

10. Although the majority of the population of the Republic of Uzbekistan professes Islam (29.6 million people, 94% of the total population) [13.], in its essence, it is considered a secular state. Therefore, all spheres of society's life are based on worldly social and spiritual relations. It follows logically that secularism takes precedence over religious relations. In other words, in the life of our society, the concept of "secularity is not secularism" is used as a theoretical and methodological principle that has a socio-philosophical basis. This principle also serves as a theoretical and methodological basis for scientific research conducted in modern times in Uzbekistan, not only in the field of social philosophy but also in all disciplines and areas of scientific research.

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