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THE CONCEPT OF “UZBEK PHILOSOPHY” AND ITS DISTINCTIVE FEATURES

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Throughout human history, we have often witnessed that when a nation’s statehood is stable and its spiritual potential is elevated, many areas, including its philosophy, develop rapidly. Conversely, during periods when statehood is lost or declines, national philosophy tends to stagnate or lose its significance. In this regard, the essence, manifestation, and stages of development of the concept of “Uzbek philosophy” cannot be fully understood separately from the history of our people, national statehood traditions, spiritual values, mentality, and worldview. Interpreting the concept in this way allows for the analysis of how the philosophy unique to our people emerges, evolves, and renews over time, i.e., how it moves from past to future as a socio-ethnic phenomenon, taking into account changes associated with the passage of time.

The concept of “Uzbek philosophy” reflects the development stages of the philosophical consciousness, awareness, and worldview of our people, including its concepts, categories, spiritual principles, and distinctive characteristics. It encompasses the scientific-philosophical heritage formed from ancient times to the present, as well as associated processes, ideas, theories, and doctrines in this field. Furthermore, it reflects the philosophical and spiritual factors underpinning the current path of development for our independent nation, the deepening of democratic reforms, the development of civil society, and the changes occurring in the consciousness and thinking of the population as a result of ongoing constructive activities.



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Within this concept, the philosophical essence and value of our people's spiritual image, thinking, way of life, mentality, customs, traditions, principles of generosity, as well as their striving for stability and constructive development, are clearly manifested. It encompasses the system of philosophical principles, concepts, and categories that shape societal and individual worldviews, play an irreplaceable role in the development of national thinking, and influence the destiny and progress of our people. Understanding their essence and significance strengthens the sense of responsibility for preserving national values in the hearts and minds of each citizen, encourages respect for the noble ideas inherited from ancestors, and inspires hope for the country's future.

In this process, two aspects can be observed. On the one hand, the concepts and principles of Uzbek philosophy are consciously formed by the people themselves; that is, individuals create philosophical ideas and ideals aligned with their understanding of existing moral norms and standards. Such efforts increase the social and spiritual activity of members of society, prompting inquiry, research, and creativity. On the other hand, knowledge acquired by people, skills and impressions gained through various constructive activities, traditions, customs, or other cultural and educational processes, also contribute to the refinement of philosophical knowledge.

Like any regional or national form of world philosophy, Uzbek philosophy is closely linked to practice and gradually develops in accordance with social life and forms of consciousness. It manifests in different characteristics depending on the intellect, maturity, purpose of life, understanding of the world, and the degree to which knowledge corresponds to reality or an ideal. The main function of the system of philosophical concepts and principles specific to our people is to create a worldview and thinking pattern, cultivate high spirituality, and define its role in the education and maturation of our youth.



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Another important function of these concepts and principles, which have gradually formed and developed throughout the history of the Uzbek people, is to serve as indicators of the level of thinking, worldview, and spiritual development of our compatriots at a given time. For example, concepts and terms such as “Republic of Uzbekistan,” “Constitution of Uzbekistan,” “State Anthem of Uzbekistan,” “President of Uzbekistan,” “Parliament of Uzbekistan”, which are highly valued today, were gradually formed over subsequent centuries. Their essence and significance became clear, evolved in harmony with life, and permeated our thinking. In this way, they moved from ideas into practice, enriched our worldview and thinking, and became high values for all of us.

In this sense, the system of concepts and principles specific to Uzbek philosophy has developed together with our people, evolving and improving as it passed through the course of history, the changing eras, and various social and political processes. The Uzbek people are undoubtedly the sole owners of this philosophy, the primary factor in transmitting it from past to future, refining its new facets and aspects, and ensuring its continuous development throughout the nation’s progress.

This indicates that Uzbek philosophy, formed and developed over a long historical process as an integral part of our people’s spiritual heritage, embodies the civilization of our homeland, which spans more than three thousand years. Historically and spiritually, this philosophy is inseparably connected to that civilization and is expressed in feelings such as respect for the homeland, loyalty to the memory of ancestors, reverence for elders, courteous behavior in interactions, sense of responsibility and honor, and thoughtful reflection. It also manifests unique values, customs, rituals, ceremonies, and traditions that distinguish it from the philosophies of other peoples.



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The territory now known as Uzbekistan—our homeland—is recognized globally not only as part of the East but also as one of the cradles of world civilization and philosophy. From this sacred and ancient soil emerged great scholars, thinkers, scientists, religious scholars, renowned politicians, and military leaders. The foundations of numerous philosophical, religious, and secular sciences were born and refined here. From pre-Islamic and subsequent periods, surviving architectural monuments, inscriptions, and thousands of manuscripts preserved in our libraries today testify to our immense spiritual wealth and pride. Few peoples in the world possess such a vast philosophical heritage.

Moreover, our ancestors maintained close engagement with humanity over the ages. Numerous examples exist, such as the Great Silk Road connecting Central Asia to the Middle East, Europe, and Africa, and the works of eminent scholars and thinkers originating from Samarkand, Bukhara, Shahrissabz, Khiva, and other cities. Their contributions have transmitted a spiritual legacy that continues to astonish the world today. In this process, the role of scholars, thinkers, writers, and intellectuals in preserving and developing national consciousness, spirit, and uniqueness was crucial. Figures such as Imam Bukhari, At-Termizi, Musa Khwarizmi, Ahmad Farg'oni, Ibn Sina, Abu Rayhan Beruni, Gijduvani, Naqshband, Amir Timur, Mirzo Ulugbek, and Alisher Navoi left invaluable spiritual, educational, and scientific legacies. This heritage occupies a rightful place in world culture, guiding humanity toward goodness and nurturing fully developed, well-rounded individuals. These great personalities themselves remain enduring symbols of philosophical maturity and human excellence.

Thus, Uzbek philosophy and our people's thinking, way of life, and worldview did not emerge in a vacuum. Their formation and development were based on concrete historical, natural, and social factors, with life's philosophical norms, spiritual demands, and moral-ethical principles serving as the foundation for our



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ancestors' constructive work. The sense of community among our people has influenced, enriched, and guided human consciousness, inner life, thinking patterns, and emotions—this reflects the essence of Uzbek philosophy.

Consequently, the values that historically underpin contemporary Uzbek philosophy have been transmitted as spiritual heritage across centuries, which is an undeniable fact. From this perspective, the ideological, philosophical, educational, cultural, religious, and moral values, worldview, customs, traditions, and relationships present in today's society constitute the core principles and spiritual legacy of the next generation's philosophy.

Under the previous regime, such processes were largely neglected. Despite prolonged ideological pressure, the people of Uzbekistan successfully preserved their historical and cultural values, unique spirituality, and philosophy passed down through generations. From the very early days of independence, restoring and safeguarding this invaluable heritage created over centuries by our ancestors became a matter of state policy.

Independence has provided an opportunity to understand the true philosophy of our people, its role and significance in social, spiritual, and educational life, to master the scientific and philosophical legacy of our great ancestors, and to raise future generations based on these values. This, in turn, ensures the permanence and continuity of Uzbek philosophy.

In the last decades of the 20th century, the global community entered a new stage of development. Technological advancement, modernization of information access and communication, and other developments have had a significant impact on Uzbek philosophy. At the beginning of the century, books, newspapers, and journals influenced the worldview of each people beyond universal values. By mid-century, television and radio played a major role, and by the end of the century, computers, the Internet, and other electronic information technologies



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brought this influence to a new level. Moreover, contemporary processes of democratization, emphasizing the protection of human rights and freedoms, have accelerated the adaptation and integration of philosophical thinking into modern times. Global changes affecting all of humanity have thus made it a vital necessity for Uzbek philosophy to evolve in accordance with principles of continuity, inheritance, renewal, and adaptation to contemporary developments.

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