



The Peerian Journal

Open Access | Peer Reviewed

Volume 19, June, 2023.

Website: www.peerianjournal.com

ISSN (E): 2788-0303

Email: editor@peerianjournal.com

Generality In Socio-Philosophical Heritage

Otabek Ortikov

PhD, Kokand state pedagogical institute

Abstract. Universal values are considered a set of characteristics and norms of a person's coexistence, positive and justified qualities at a certain time. They are often considered innate to human nature. Universal values are the subject of the study of ethics, ethics and philosophy. In particular, Axiology devotes its research to values and evaluation conclusions, and human rights are based on what is considered universal values. This article analyzes universal values from the point of view of socio-philosophical heritage.

Keywords: heritage, human nature, human rights, universal values, qualities

Studies conducted in the period of independence also address these age-old topics, studying the national and universal values in them from the point of view of the new era. Candidate of philosophical Sciences, Associate Professor R.Rozieva comes to the idea that nationalism and universal in the socio-philosophical heritage are due to the qualities in our people. "Loyalty to universal values has long been a virtue inherent in our people, which we can clearly see in religious and secular views, science, socio-philosophical heritage. Compassion, compassion, forgiveness, mutual assistance are characteristic of the mentality of our people..." [1, 51]. It is these national qualities that make it possible to "strengthen and refresh the spirit of the people", "restore, develop, create national values" by adding the process of mastering universal values [2]. This is also the basis for the fact that in historical and Philosophical Research special attention is paid to national and universal values, to the study of positive experiences in them. True, R.Rozieva noted that it is not enough to note the dialectical connection in nationalism and universalism, they should serve as an interest in Independence, the rise of the spirituality of our people, the realization of history and the national self, the study of socio-philosophical heritage [1, 147].

Religious and spiritualistic views are not the only national feature or sign in the socio-philosophical heritage of our people. It embodies the gnoseological, historical - political and philosophical-legal teachings of the representatives of our people, our nation, ilmatians and justicians, thinkers, to know the objective being, to realize the changes in the life of society, to humanize social relations, to build a free and prosperous life, to make a huge contribution to World Philosophy.

In socio-philosophical heritage, generality occupies an important place. Both because philosophy in essence strives for the whole, for the whole, for the whole, and for the whole, In the phrase I.Ilin "acquires a universal essence and teaches a person to think on the scale of generality" [3].

The realization of creative forces, intellectual potential in a person is a task before universal values, wealth. The study of socio-philosophical heritage in the years of independence also serves this task. Hence, creativity, the free realization of its intellectual potential is a universal feature in



The Peerian Journal

Open Access | Peer Reviewed

Volume 19, June, 2023.

Website: www.peerianjournal.com

ISSN (E): 2788-0303

Email: editor@peerianjournal.com

social philosophy. This generality stems from the fact that philosophy is a method of observation that is inherent in every person.

"According to its essence and its tasks" - writes the famous Russian philosopher N.A. Berdyaev, - never did philosophy adapt to necessity, never did real philosophers obey the demands of the world, because philosophers sought a wise truth that stood above existence. Lie self-decoration on philosophy. The long-standing goal of philosophy was to understand the Mudam ERK and to understand from Freedom. The stichia of philosophy is not a necessity, but freedom" [4]. Philosophy is creativity, but free, unnecessary creativity.

N.A. Berdyaev, when he says "necessity", refers to external repressions, various instructions and directions that are transferred to philosophical research. That is why he has been called an "advocate of personalism". All his creativity, philosophical works are the product of this free creation.

The appeal to socio-philosophical heritage does not deny free creativity, the creation of independent scientific and theoretical concepts, the consideration of the requirements of the period. This idea was proposed by A. Abdusamedov and I. Ergashev in the style of questions, the put: "in the following years, a philosophical school with a new concept was created in Uzbekistan? Or has a scientific school been formed that analyzes philosophy on the basis of new views? What is a textbook or guide that meets this requirement to the fullest?". So, no matter how good, considerate work the study of socio-philosophical heritage is, it should lead, encourage the creation of new concepts, schools built on free research. Only then does a connection arise between the inheritance and the period, the requirements for independence, the harmony of intergenerational relations is ensured. It is wrong to say that no absolute research has been carried out in this regard, no new socio-philosophical works have been created, of course. We will dwell enough on the socio-philosophical research of scientists of our republic in the following chapters. Now it is necessary to admit one thing that it is not easy to create philosophical scientific schools, for this it is necessary that their spiritual and spiritual aspirations are close, gnoseological methods are united by common creators, ensuring historicism in their scientific interests.

The national character, generality of socio-philosophical heritage is justified through a number of thematic considerations.

References

1. Рўзиева Р. Ёшларда миллий ва умуминсоний қадриятлар уйғунлигини шакллантириш. -Тошкент: Фан. 2011 Б 51.
2. Маҳмудов Т. Мустақиллик ва маънавият. -Тошкент: Шарқ. 2001 Б 27.
3. Ильин И. Религиозный смысл философии. – Москва: "Логос", 2008 С 28-29.
4. Бердяев Н.А. Смысл творчества. Философия свободы. – Москва: Изд-во "Право", 1989 С 268.
5. Эргашев И. Тараққиёт фалсафаси – Тошкент: "Академия", 2000 Б 21.