

ANALYSIS OF SOCIO-PHILOSOPHICAL STUDIES IN THE PERIOD OF INDEPENDENCE (1990-1994)

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Abstract

This study conducts an analysis of socio-philosophical studies during the period of independence, examining the evolution, themes, and impact of philosophical inquiries on the social fabric. Against the backdrop of political upheavals, social transformations, and cultural shifts characterizing the era of independence, this analysis seeks to unravel the intricate interplay between philosophy and society. The research scrutinizes the diverse strands of socio-philosophical thought that emerged during this period, encompassing inquiries into identity, justice, equality, freedom, and the role of the individual within the societal framework. Through a comprehensive review of seminal works, the study identifies key philosophical trends that have shaped the discourse on social issues and influenced public discourse. Furthermore, the analysis explores the intersections between socio-philosophical studies and political movements, shedding light on how philosophical ideas have informed and been shaped by the struggles for independence, civil rights, and social justice. It delves into the ways in which philosophical thought has permeated societal structures, policies, and public consciousness, contributing to the formation of national identities and the establishment of ethical foundations. By examining the contributions of prominent socio-philosophical thinkers, this study aims to provide insights into the enduring impact of philosophical discourse on societal development. It seeks to elucidate the role of philosophical inquiry in addressing contemporary challenges, fostering cultural resilience, and envisioning paths toward a more just and equitable future.

Keywords: independence, socio-philosophical, historical-religious heritage, national idea, national ideology, theoretical, empirical.

Introduction

In the years of independence, a truly Renaissance, Renaissance took place in the study of the religious-Iranian views, heritage of the peoples of our country. There is no pen, no people of creativity, no people who have not written, no thought about it, no works published by them, no monographic studies, no books can even be counted. Therefore, we are obliged to limit ourselves to resorting to the research of philosophers so as not to overextend the scope of the subject.

Analysis of thematic literature. In the first, socio-philosophical searches of independence in 1990-1993, the position of "observation from the outside", that is, what socio-political consequences, innovations the spread of the USSR leads to is visible. For Example, K.In khudoyberganov's monograph, published in 1990, [1] national issues and the fate of the USSR are widely discussed, neither the spirit nor the influence of the era when society is moving to a new stage of development is felt. Obviously, the monograph is a major study on the history of socio-philosophical thought in Karakalpakstan. But it is built on the old-fashioned Marxian-Leninist philosophy. Such an approach is also prominent in another collective study[2] and in monographs[3]. It seems that socio-philosophical thoughts were not ready to

cover and evaluate the socio-political, spiritual and spiritual processes taking place in the country. Hence I.A. In each of his lectures, Karimov repeatedly said that now Uzbekistan is an independent state, that it determines its internal and foreign policy, lives in accordance with the requirements of the market economy, that the leadership staff, especially the intelligentsia, people of science, should Program the National idea of their own life and way of thinking.

True, at the beginning of the 90s, works, collections were published on the study of the historical and religious heritage of the peoples of our country. Among them, academician M.M. Under khairullaev's editorship, "iz istorii Sufism: istochniki i Sosialnaya praktika" (1991), Imam at-Termizi's "Shamoili Muhammadiyya" (1991), "iz istorii drevnix kultov Sredney Azii. Christianstvo "(1991), Beruni's " on Spirit and education "(1992), Shoshii's " Zacotnoma. (In Imam a'zam sects) " (1991), I. Khudoyberdiev's "Islam, identity and national psychology" (1993), A. Avlani's " Turkic Gulistan yohud ethics "(1992)," the story of the Prophet Muhammad "(1991), Muhammad Khuzari's " Hyp-ul near "(translated, 1992), Izzat Sultan's " Bahawuddin Naqshband literature "(1993), Nasafi's " Hazrat Bahawuddin Nakshbandi "(1992), Imam Ismail Al-Bukhari's " Al-adab al-mufrad. Masterpieces of Adab " (1990), E. Berezikov's " Svyatie Liki Turkestana "(1992)," examples of Hadith on morality " (1990), A. Works such as soguni's "history of Muhammadi" (1991) were published. The most important event during this period was the translation of the "Koran Karim" into Uzbek and its publication in 1991.

Research Methodology

In the scientific studies of these years, traces of the old ideology are still felt, for the formation of a new socio-philosophical thought, it was necessary to develop a conceptual basis of the National idea, to accumulate certain experiences in this regard, and, accordingly, to collect empirical materials. Such materials began to be collected in dissertation research. In this place M. Abdullaev's " key factors in the national identity and progress of aesthetic culture " (1994), T. U. Abdullaev's " dialectics of national and universal values in the field of living "(1992), O'. M. A bilov's " optimistic essence of the current stage of the historical development of independent Uzbekistan " (1994), B. Aliev's " changes in the social functions of the Labor team in the conditions of Decision-Making of market relations " (1993), S. Atamuradov's " understanding of national culture and national identity in the process of Community Renewal (socio-philosophical aspect) " (1992, B. K. Iminov's " the Republic of Uzbekistan: a source of interests, politics and ideology " (1994), I. Karimov's " philosophical analysis of the rare properties of the phenomenon of faith in cognition, psyche and sociality "(1993), G'. Najimov's " folk traditions and culture " (1993), R. Nosirov's " questions of truth in the works of Abu Raikhan Beruniy ", " the problem of cognition in the philosophy of the Early Middle Ages of Central Asia (9th-12th centuries) " (1990), N. M. Nuriddinov's " from the history of socio-philosophical thought in Central Asia in the XVI-XVII centuries " (1994, T. Oqmurodov's " the role of Islam in the spiritual and moral life of society and the problems of the scientific worldview " (1992), I. R. Ramazonov's " problems of approaching the social living conditions of the rural population with the city " (1992), I. Saifnazarov's " socio-moral essence of modern labor communities " (1992), Sh. B. Samatov's " features of the prosperity of national cultures at the present stage " (1991), F. S. Solieva's " folk cultural traditions: nationalism and internationalism in the mind of the individual " (1994, B. T. Tuychiev's " methodological analysis of the formation of the political culture of society " (1991) and I. Khojamuradov's " problems of the formation of an understanding of the national (ethnic) identity of the Uzbek people " (1994), R. T. Shodiev's " the place of the doctrine of

mysticism in the spiritual life of the peoples of Central Asia (IX-XIII centuries)" (1993), J.Ya."Dialectics of objective and subjective factors of the socio-economic and spiritual development of Uzbekistan in the current period" (1993), A.Q.Kadyrov's "activity, cognition, the moral ideal: a socio-philosophical analysis" (1991, U.H.Karaboev's "traditional folk culture: trends in restoration and development" (1993), N.H.Hakimov's" shaping the political culture of personality " (1991), E.Hoshimova's favoured doctoral dissertations on" dialectics of global, regional and localism in Ecology " (1992) can be cited.

Analysis and Results

While national ideology and the national democratic development concept do not predominate in these studies, they contain analyzes, opinions aimed at preserving the unique traditions of our people, our nation, Social way of life, historical heritage, understanding positive features in Islamic values. Doctoral dissertation cannot follow the demands of social life that change the day, it is formed as a product of theoretical and empirical research carried out over many years. Therefore, it is natural that the influence of old ideology and philosophy is preserved in the dissertations and published monographs defended in 1990-1994.

Conclusions and Suggestions

In the first, socio-philosophical searches of independence in 1990-1993, the position of "observation from the outside", that is, what socio-political consequences, innovations the spread of the USSR leads to is visible. Hence In each of his lectures, I.A.Karimov repeatedly said that now Uzbekistan is an independent state, that it determines its internal and foreign policy, lives in accordance with the requirements of the market economy, that the leadership staff, especially the intelligentsia, people of science, should Program the National idea of their own life and way of thinking. In conclusion, this analysis of socio-philosophical studies in the period of independence offers a nuanced exploration of the intellectual currents that have shaped the socio-cultural landscape. By contextualizing philosophical thought within the dynamics of independence, the study contributes to a deeper understanding of the enduring relevance of philosophical inquiry in navigating the complexities of societal evolution.

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