

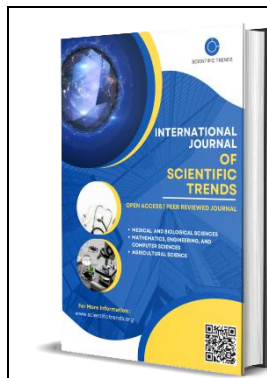
Elements of National Thinking in The Philosophical Heritage of Tilab Mahmudov

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Abstract

This article examines the elements of national thinking in the philosophical heritage of Tilab Mahmudov. The thinker's views on national values, moral and spiritual education, aesthetic consciousness, and youth development are analyzed from a scientific and theoretical perspective. Particular attention is paid to the issues of national identity, historical memory, and cultural heritage reflected in his works. The study substantiates that Tilab Mahmudov's philosophical ideas serve as an important source for the development of national thinking in contemporary society.

Keywords: Tilab Mahmudov, national thinking, philosophical heritage, spirituality, national values, aesthetic consciousness, youth education, cultural heritage, national identity, moral education.

Introduction

The spiritual development of every nation is closely connected with its national way of thinking. National thinking is a complex socio-philosophical phenomenon that is formed on the basis of a people's historical memory, values, traditions, customs, and cultural experience. Following the achievement of independence by Uzbekistan, special attention has been paid to the development of national thinking, the strengthening of national identity, and the study of the nation's spiritual heritage. In this regard, the investigation of the scholarly legacy of Uzbek scientists and thinkers has become an important and relevant task.

In his scientific and philosophical views, Tilab Mahmudov paid particular attention to the preservation of national values, the education of young people in the spirit of moral maturity, and the development of aesthetic thinking. His works extensively discuss such essential elements of national thinking as patriotism, historical memory, spiritual heritage, and aesthetic culture.

In the process of analyzing Tilab Mahmudov's scholarly works, as well as contemporary scientific sources related to national thinking, the methods of historicism, systematic approach, comparative analysis, philosophical analysis, and scientific generalization were employed. The significance of Tilab Mahmudov's scientific and philosophical views lies in their focus on understanding the essence and content of Uzbek national thinking and interpreting it in harmony with contemporary socio-cultural processes. In the scholar's intellectual legacy, national thinking appears not only as

a historical and cultural phenomenon but also as an important philosophical category that determines an individual's spiritual world, aesthetic taste, and moral development.

According to Tilab Mahmudov, national thinking is a form of social consciousness shaped by the centuries-old historical experience, customs, traditions, values, and spiritual heritage of a people. This type of thinking serves as an important methodological foundation for an individual's perception of reality, evaluation of events, and vision of the future. From this perspective, national thinking can be regarded as the philosophical expression of a nation's spiritual memory and cultural gene pool.

In the scholar's views, the philosophical essence of national thinking is characterized by its ability to reveal the spiritual foundations of the relationship between the individual and society. He interprets national thinking as a factor that contributes to self-awareness, the formation of a sense of national belonging, and the harmonization of universal human values with national values. Within this approach, nationality and universality do not contradict one another; rather, they emerge as mutually enriching phenomena.

Issues related to aesthetic thinking occupy a special place in Tilab Mahmudov's scholarly heritage. In his opinion, aesthetic consciousness and aesthetic taste are important components of human spirituality, shaping the ability to perceive, appreciate, and create beauty. Beauty manifests itself not only in works of art but also in a person's moral qualities, labor, communication, and way of life. Therefore, the scholar regards aesthetic education as an essential means of nurturing a harmoniously developed generation.

From a philosophical perspective, national self-awareness is regarded as a spiritual phenomenon that enables an individual to understand their place in existence. The more deeply a person assimilates the historical development, cultural values, and spiritual experience of their nation, the higher their level of national consciousness becomes. This, in turn, creates a foundation for the formation and development of national thinking. In Mahmudov's views, national self-awareness is closely associated with the concepts of historical memory, cultural continuity, and spiritual responsibility.

According to the scholar, national self-awareness fosters feelings of national pride, loyalty to the homeland, and respect for the heritage of ancestors. Such qualities strengthen the spiritual resilience of the younger generation and help them develop a stable worldview capable of resisting various alien ideologies and spiritual threats. In this sense, national self-awareness is not only an important factor in personal development but also a significant foundation for social stability and national progress.

Mahmudov's views are consistent with the teachings of Eastern thinkers concerning the individual and society. In particular, the ideas of self-knowledge, respect for one's roots, and the preservation of spiritual heritage have traditionally been regarded in Eastern philosophy as essential components of the concept of the perfect individual. From this perspective, national self-awareness emerges as a factor that ensures spiritual harmony between an individual's inner world and social existence.

From an aesthetic standpoint, national self-awareness plays an important role in shaping an aesthetic attitude toward a nation's art, literature, music, customs, and traditions. By understanding and appreciating examples of national culture, individuals not only experience beauty but also

gain a deeper awareness of their cultural identity. Consequently, a close relationship develops between aesthetic consciousness and national thinking.

Thus, in Tilab Mahmudov's interpretation, national self-awareness constitutes the central element of national thinking, manifested through the unity of historical memory, spiritual heritage, aesthetic values, and social responsibility. This approach deserves particular attention as one of the important theoretical foundations for preserving national culture and fostering national pride and spiritual stability among young people in the context of globalization.

In Tilab Mahmudov's philosophical views, commitment to spiritual values is interpreted as one of the most important components of national thinking. According to the scholar, the spiritual character of any nation finds expression in its moral norms, customs, traditions, religious and educational views, and cultural heritage that have evolved over centuries. These values are significant not only as historical legacies of the past but also as spiritual factors that shape the present development and future prospects of society.

According to Mahmudov, spiritual values are among the primary sources that determine the content of national thinking. This is because an individual's worldview, life position, and social activity are largely shaped by the values they rely on. When values such as goodness, justice, compassion, patriotism, humanism, and honesty are prioritized in society, a healthy system of social relations and spiritual stability emerges. Therefore, the scholar regards spiritual values as an internal driving force of human and social development.

From a philosophical point of view, commitment to spiritual values is closely connected with the process of self-awareness and the pursuit of spiritual perfection. Tilab Mahmudov approaches this issue from an axiological perspective, interpreting values as spiritual criteria that give meaning and content to human life. In his view, in a society where values are lost or devalued, a spiritual vacuum emerges, which may lead to instability in social consciousness and various forms of moral crisis. Therefore, the preservation and development of spiritual values is considered an essential condition for national progress.

In the scholar's scientific legacy, the issue of spiritual continuity also occupies a special place. He evaluates the transmission of spiritual values from one generation to another as an important factor ensuring the continuity of national culture. Each generation is expected to assimilate, enrich, and pass on the spiritual heritage created by previous generations. It is through this principle of continuity that a nation's spiritual identity, historical memory, and cultural uniqueness are preserved.

Mahmudov also pays great attention to the educational significance of spiritual values. In his view, educating the younger generation in the spirit of national and universal values is one of the key conditions for forming a spiritually mature personality. In particular, the increasing influence of various ideological and cultural forces in the context of globalization makes it necessary to strengthen the spiritual world of young people. In this process, spiritual values serve as an important factor shaping their moral standards.

From an aesthetic perspective, spiritual values also contribute to the development of an individual's perception of beauty and aesthetic taste. Folk traditions, rituals, oral literature, music, and works of art embody not only aesthetic beauty but also deep spiritual meaning. Tilab Mahmudov considers aesthetic education and spiritual education as inseparable processes and

emphasizes that the perception of beauty enriches a person's inner world. In this sense, spiritual values are also crucial in the formation and development of aesthetic consciousness.

These views of Tilab Mahmudov are highly relevant today in preserving national identity, ensuring spiritual security, and forming a healthy worldview among young people. Indeed, commitment to spiritual values is an important factor that strengthens social unity, ensures the continuity of national thinking, and leads individuals toward moral perfection.

Thus, in Tilab Mahmudov's philosophical legacy, commitment to spiritual values is interpreted as the spiritual foundation of national thinking. In this approach, values emerge as an important philosophical criterion that ensures human spiritual maturity, the stable development of society, and the continuity of national culture. This, in turn, allows his ideas to be evaluated as an important theoretical source for understanding contemporary processes of spiritual and educational development.

In Tilab Mahmudov's philosophical views, commitment to spiritual values appears as one of the most important pillars of national thinking. According to the scholar, the spiritual heritage, moral norms, customs, and traditions formed throughout the historical development of a people are the main factors defining the nation's inner spiritual strength. Therefore, preserving and transmitting spiritual values to future generations is not only a cultural necessity but also a vital condition of national development.

Mahmudov interprets spiritual values as a philosophical phenomenon that gives meaning to human and social life, regulates social relations, and ensures spiritual stability. In his view, spiritual values shape a person's worldview, life goals, and moral standards. Depending on which values an individual relies on in their actions, their spiritual character and social role are defined. For this reason, spiritual values are recognized as an important criterion of personal development.

From a philosophical perspective, spiritual values represent one of the forms of social consciousness that express the spiritual connection between individual and society. Tilab Mahmudov approaches this issue from an axiological standpoint, interpreting values as expressions of such high human qualities as goodness, justice, patriotism, humanism, compassion, and responsibility, which have been formed throughout the history of human experience. These values guide human activity in a moral direction and lead it toward perfection.

In the scholar's views, the relationship between spiritual heritage and national thinking occupies a special place. National thinking is formed on the basis of the accumulated spiritual experience and cultural memory of a people over centuries. When spiritual heritage is continuously transmitted between generations, national thinking develops and becomes enriched in accordance with new historical conditions. Conversely, the weakening of spiritual values may lead to a decline in national consciousness and identity.

When analyzing the role of spiritual values in social development, Mahmudov emphasizes that the success of any social reform primarily depends on the human factor and its spiritual maturity. Material progress can bring real development only when it is harmonized with spiritual progress. Therefore, spiritual values function as an important factor ensuring internal stability, civic unity, and social cohesion within society.

According to Mahmudov, educating the younger generation in the spirit of spiritual values is one of the most important means of ensuring the future of the nation. The deeper young people assimilate the spiritual heritage of their people, the stronger their sense of national pride,

patriotism, and social responsibility becomes. This ensures the continuity of national thinking and strengthens the spiritual potential of society.

From an aesthetic point of view, spiritual values are also of great importance. The spiritual content embodied in folk music, literature, architecture, traditions, and rituals shapes a person's perception of beauty, aesthetic taste, and sense of harmony. Tilab Mahmudov considers aesthetic education and spiritual education as inseparable processes, emphasizing that the harmonious development of beauty and goodness in the human heart is a key condition of spiritual maturity.

In Tilab Mahmudov's philosophical heritage, aesthetic thinking is interpreted as an essential component of human spiritual development and the evolution of national thinking. According to the scholar, aesthetic thinking is a spiritual phenomenon that shapes the ability to perceive, understand, and appreciate beauty. It is not only a process of perceiving art but also determines a person's attitude toward reality, society, and their own activities.

Mahmudov emphasizes that beauty is the aesthetic expression of spiritual values formed throughout human history. Through the perception of beauty, a person not only evaluates artistic works but also gains a deeper understanding of such concepts as goodness, perfection, and harmony. Thus, aesthetic thinking becomes a factor that enriches the human spiritual world and refines their worldview.

The scholar pays special attention to the role of art and music in aesthetic education. In his view, the musical heritage of a people, including national melodies, songs, maqom art, and folklore, reflects the spiritual world, aesthetic ideals, and historical experience of the nation. These artistic forms cultivate love for beauty, respect for national values, and aesthetic taste in the younger generation, thereby turning aesthetic consciousness into an important spiritual force in the development of national thinking.

From a philosophical perspective, aesthetic thinking and national thinking are complementary concepts. The aesthetic values of national culture strengthen a person's sense of national identity and bring them closer to their cultural heritage. In this sense, aesthetic education ensures not only the perception of beauty but also the understanding and appreciation of national culture.

Tilab Mahmudov also regards historical memory as a key spiritual factor in the formation and development of national thinking. Historical memory is a socio-philosophical phenomenon that preserves a nation's past, cultural heritage, and spiritual experience in the consciousness of generations. Through historical memory, individuals understand their people's path of development and gain a deeper awareness of national values.

In Mahmudov's views, historical memory serves as an important source of national identity. A nation that does not know its history cannot build a strong foundation for future development. Respect for historical heritage, study of the achievements of great ancestors, and appreciation of their intellectual and spiritual contributions strengthen national consciousness.

The scholar also attaches great importance to the principle of historical continuity. According to him, each generation must assimilate, preserve, and further develop the material and spiritual heritage of previous generations and pass it on to the next. This continuity ensures the sustainability of national culture and national thinking. Its disruption may lead to the weakening of national identity and the devaluation of spiritual values.

From a philosophical point of view, historical memory reflects the unity of human and society across time and space. Therefore, Tilab Mahmudov considers the study of historical heritage not only a scientific necessity but also an essential condition of spiritual development.

In Tilab Mahmudov's scientific and philosophical views, youth education is interpreted as a strategic factor of social development. The future of any nation is determined by the spiritual character, level of knowledge, and attitude toward national values of the younger generation. Therefore, educating youth on the basis of national thinking and spiritual heritage is one of the key tasks of societal progress.

Mahmudov emphasizes the importance of national pride in youth education. National pride is a moral quality that reflects respect for one's people, culture, history, and homeland. It nurtures loyalty to ancestral heritage and forms a sense of national responsibility.

According to the scholar, patriotism and national pride are closely interconnected concepts. Young people who deeply understand their nation's history and culture feel responsible for the progress of their homeland and society. Such moral qualities are essential for the formation of a well-rounded personality.

Aesthetic education also plays a significant role in the spiritual development of youth. Through art, music, and literature, young people develop aesthetic taste and enrich their understanding of beauty and goodness. As a result, both aesthetic consciousness and high moral qualities are formed.

In Tilab Mahmudov's philosophical legacy, aesthetic thinking, historical memory, and youth education are interpreted as interrelated elements of national thinking. While aesthetic perception enriches human spirituality, historical memory ensures national identity and continuity, and youth education serves as the main means of transmitting these values to future generations.

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