



## IDEOLOGICAL IMPORTANCE OF CENTRAL ASIAN PHILOSOPHY

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### ABSTRACT

*It is known that the creator of a person's life goals is his life philosophy, goals create ideas, and ideas create the driving force of a certain society – ideology. Based on this, in this research, the life philosophy of the people of Central Asia, which has been formed over the years, and its place in the formation of today's ideology, the interdependence and importance of philosophy and ideology, as well as the role of the people of Central Asia in the fight against foreign ideologies that are growing among the masses today. It talks about the importance of a pure approach...*

### INTRODUCTION

**Topic relevance:** Today, societies and their values are changing. Modern changes are often perceived as an erosion of values, both in the East and in the West. Nevertheless, Eastern philosophy, which has been formed over the years, is still preserved in the current ideological background of the peoples of Central Asia. It is known that philosophy always has the ability to create an ideology. Ideology is a set of artificially created and given ideas. Ideas are goals set by the mind and guide human activity. The importance of philosophy in human life is aimed at finding goals for man. In this way, philosophy forms ideology. Based on this, the life philosophy of the peoples of Central Asia, which has been formed over the years, and its place in the formation of today's ideology, are discussed in this study.

### LITERATURE ANALYSIS FROM TOPIC SURFACE

#### ***A combination of ideology and philosophy***

The combination of ideology and philosophy is completely natural. Philosophy is a form of mental activity aimed at determining and solving worldview problems related to the development of a holistic view of the world and the place of man in it. If the focus of philosophy is to determine the opportunities and duties of a person arising from his position and purpose in the world as a whole, then ideology is not about a person, but about a certain person who occupies a certain place in this or that society. A philosophy that puts forward a certain understanding of a person's "joining" in the world, a system of spiritual values that determines the social and personal program of human life, thus provides the tools for



ideology. Philosophy helps ideology to avoid autism, that is, the separation of the individual, the social group from its own interests. [1; 34-p].

Ideology is closely related to science, which includes not only social sciences, but also natural sciences. It can also be said that: science has a direct and strong influence on the creation of the foundations of ideology. It does this by proposing a new language for describing and thinking about the facts, processes, and laws of nature and society. He also does it as the highest instance of legitimizing ideologies, because any ideology seeks to justify itself, the social structure it deems favorable, by appealing to science and its authority. [2; p. 256]

***Today's memory is the basis of ideologies and scientificity***

Another aspect of the interaction between ideology and science is related to what is sometimes called scientism: the desire to build and create ideologies based on the norms and principles of cognitive activity formed in science. This desire derives its source from the belief in the universality and power of the intellectual, demonstrative, purposive type of knowledge and knowledge on which modern science is based. Such a belief is characteristic of, for example, Marxism. But other ideologies, particularly those that arose in response to the need to justify industrial and then post-industrial development, put forward science as a model of standard, rigor, and evidence. The demand for scientific character, the use of scientific methods has become the main requirement in any field of spiritual activity.

*Scientifiche* relies on the belief that science is the supreme criterion of the whole spiritual life, and that everyone must obey the order it sets. No science gives him scientific instructions for foreign fields.

Absolutization of science, turning scientificity into a mandatory law everywhere and for everything will have negative consequences for humanity, because the moral, social, humanitarian values on which society is based cannot be justified within the framework of scientific rationality.

What would happen if society got rid of such "non-scientific" concepts as kindness, justice, compassion, and mutual aid? What if the principles, norms, and rules that define the rights and freedoms of people and peoples, which are not suitable for scientific proof and scientific verification, are "purged"? The answer is clear: Humanity descends into barbarism and returns to the age of barbarism, to the ancient times when mankind was prepared for war against each other. In fact, the force that leads to today's lack of culture also comes from the absolutization of science.

As we can see, ideologies take into account the data of the sciences, but do not use their methods to justify them, giving priority to the justification and implementation of the interests of a certain social community. Thus, the nature of ideologies is illusory (representing reality not as it is, but as ideologues see it), utopianism (creating a vision of the future that is attractive, but not justified in terms of practical attainment of this state), illogicality (promoting ideas that are outside of consciousness, through logical thinking ) shows. [3; pp. 34-67]

Of course, the degree of expression of these features in different ideologies is not the same. For example, in classical Marxism, irrationality was practically absent, the degree of illusion was small, while utopia (doctrine of communism) played an important role. In the



industrial and post-industrial technologies of the 20th century, it is possible to note the tendency to reduce criticality in describing the realities and prospects of the industrial and post-industrial society, i.e., they contain elements of fantasy and utopianism. Clearly expressed irrational elements are characteristic of ideologies emerging in countries, societies and social groups experiencing a crisis situation.

The remoteness of the main rules of ideologies from reality, the vague empirical basis and the weak use of scientific methods lead to the fact that the "will to believe" in the ideological field is of great, and sometimes primary, importance. There is a clear similarity between the mechanisms of religious belief and the assimilation, spread and activity of ideology in the public consciousness. [4; p. 152].

### **METHODOLOGY**

In this study, all electronic and written sources on the topic were analyzed, and the method of analysis and comparison was used in the research.

### **RESULT AND DISCUSSION**

Religions (Islam, Zoroastrianism) that have prevailed in Central Asia for years, religious verses have determined the right behavior not only for worship, but also in everyday life, including politics, economy and art. linking, increasing their influence and grounding the news in local cultural and religious traditions.

For example, the consequence of the philosophy of the Timurid era is the ideology of civil society based on law. For Amir Temur, civil society consists of people from minority countries, that is, capable people, people who know their freedoms, rights and, of course, their duties.

It is known that various concepts of ideology have been developed in the modern Central Asian socio-political philosophy: socio-psychological, structuralist, post-structuralist and others. Each of them puts forward a specific criterion of Central Asian ideology: attitude to reality (epistemological approach), expression of the interests of groups and classes (social-psychological and approach to power), a combination of unconscious and irrational features of speech (French poststructuralism and postmodernism), etc. .... represents

*Ideology in modern Central Asia* its development in the conditions of globalization is related to two ideological components. The first is the idea of national revival, formulated and implemented with varying degrees of determination. It includes the ideology of national revival and development.

The second ideological component of the cultural processes in Central Asia is the ideology of globalism, which enters through the channels of mass culture and is active in shaping them. Naturally, in this direction of development, we can also see different options for understanding the functioning of global trends in the region and their role in the culture of different countries.

As we can see, the social purpose of ideology is to help social groups to become aware of their interests determined by their life conditions, to form values and ideals that help to find ways to realize these interests, to solve specific problems they face in the economy, politics, international relations, education, culture, etc. is to suggest ways to do it.

Central Asian ideology seeks to develop a certain understanding of reality, first of all, social reality through the prism of the interests of a certain social community. Thus, ideologies



satisfy the need to develop such an attitude to reality that helps a person, a social group, to better understand their position, to make their activities effective in terms of the realization of personal and group interests. This feature of ideology is expressed in the creation of the ideological landscape of the world through special forms of social consciousness - ideas and values.

Uzbekistan spent the 90s under the sign of a sharp ideological struggle mainly around market reforms. Proponents of reforms based on liberal ideology had difficulty defending them in a positive light, because the economic and social costs of the reforms were large and obvious when they were implemented. As a result, the efforts of Uzbek reformers of that period were not aimed at justifying their liberal ideology, but at criticizing their ideological and political opponents. But even those who opposed the Uzbek liberal reformers and their direction could not present an alternative program for the development of Uzbekistan that was comprehensible, convincing and attractive to the majority. Every country, every society stability, strives for a state of stability achieved as a result of political and social consolidation. Ideology plays a key role in this process: it can help unification or, on the contrary, hinder it, stimulate destructive processes.

At the same time, it is necessary to remember that it is not necessary to create and approve an ideology that is mandatory for everyone and to implement unanimity in order to overcome disunity and achieve socio-political consolidation. In principle, such an ideology cannot survive in a truly free society economically and politically, that is, in a society dominated by a market economy, a legal state, and a democratic political system.

### **CONCLUSION**

The concept and content of philosophy and ideology must be distinguished in their actual activity. It is impossible to consider the current ideology and philosophy of Central Asia as completely compatible with each other, although there were points of intersection between them in the historical development. In the modern sense and understanding, the only common thing for them is that both philosophy and ideology are a system of certain concepts and ideas that define existence in a theoretical form. Their specific content and meaning, mode of operation, and direction represent completely different concepts of a person's relationship to the world. A very important feature for ideology is the existence of social and political organizations that support ideology, unlike philosophy. An important feature of Central Asian ideologies is to force people into the social reality that any ideology claims. There are religious, nationalistic and social examples of such a forced initiative in history. So, ideology is directly related to totalitarianism. In the conditions of strict ideology, social development will definitely take a totalitarian form. However, philosophy does not have a material basis for its activity.

Ideologies are such theoretical structures that claim to have absolute knowledge about the ways and goals of social development. Therefore, for any ideology, public interest should always come before personal interest.

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