

Historical transformation of the principle of patriotism and its evolution

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Annotation: This article discusses the historical transformation of the principle of patriotism and its evolution.

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The chain of history is manifested only in political, economic and social changes. At the same time, it is reflected in people's views and in the education system. The principle of devotion to the motherland, like other principles, undergoes a transformation in the course of its evolution in the course of history. Principle is the Uzbek translation of the word "principle", which means a theory, doctrine and a basic rule of law of a science, or a rule that a person strictly adheres to and adheres to.

This paragraph raises a topical issue, such as the study of the historical roots of the principle of devotion to the Fatherland, which can be considered a very important issue in the implementation of the idea of "From national revival to national progress." Of course, the national character plays a special role in this. As we diligently study the great spiritual heritage left to us by our ancestors, we witness that the national character has been formed and refined over historical chronological periods. Encyclopaedias describe it as "a national character - a steadily developing social group with a national spirit, combining its own natural, historical, economic and socio-cultural views." In us it is called mentality, A. According to Askarov, "Mentality (Latin mentalis-mental) is a specific, long-lasting socio-psychological process of any nation, which is the level of thinking, spiritual potential, human dignity of a society, nation, community or individual. value is their power to analyze the laws of life, their mental ability, mental image, and strength formed in certain social conditions. Mentality is formed during the social, economic, political and ethnocultural life of a nation, which has risen to the level of a nation, as a set of socio-psychological state and character that combines its positive and negative qualities, within specific historical, ethnocultural and natural-climatic conditions. National identity is formed on the basis of long historical processes, socio-economic and political processes, ethno-cultural ties, religious affiliation. For example, the process of formation of the mentality of the Uzbek nation has a history of almost three and a half millennia. The Uzbek people have enriched the material and spiritual culture of mankind with priceless and rare gems. However, between the 16th and 20th centuries, the peoples of the region experienced various forms of oppression and colonial oppression, which undermined the stability of the national mentality. Therefore, the ideology of the New Uzbekistan faces the task of restoring and developing the true mentality of the Uzbek people.

Loyalty to the Fatherland is one of the highest principles of morality. and the rules of law that reflect the general requirements concerning the nature of human relations, indicate the general direction of human activity, and serve as the basis for certain norms of conduct.

The principles of universal morality include:

humanism;
mutual assistance;
confidence;
solidarity;
peace-loving;
patriotism;
justice;

humanity; legitimacy, etc. Among these principles, the principle of patriotism or devotion to the Fatherland is the main object of our scientific research.

Concerning his moral culture, Aristotle's exhortation to Alexander states: "Know that if your conduct is corrupt, you will not be able to guide a citizen to the right path, and if you are misguided, you will not be able to admonish them. After all, how can a blind person lead a blind person? Can a poor person make another rich? Can a humble and lowly person give honor and dignity to others? "

It should not be forgotten that the main factor that ensures the development of moral values is undoubtedly spirituality and enlightenment. In this regard, the President of the Republic of Uzbekistan Shavkat Mirziyoyev said, "We are striving to strengthen spiritual and educational work in the new conditions. Such an approach is a solid foundation for our development today and in the future. In this sense, the construction of a new Uzbekistan means a deeper study of our recent and distant history, our unique and unique cultural riches, and the continuation of our path of independent national development at a new stage," he said in an interview with Yangi Uzbekistan. It is no coincidence that national revival is considered to be the most important factor in strengthening independence. Of course, the role of the idea is invaluable. In a video conference on the further improvement of spiritual reforms in our country, Sh. Mirziyoyev said, "The ideology of the new Uzbekistan we are creating will be the idea of goodness, humanity and humanism. When we say ideology, we mean, first of all, the education of thought, the education of national and universal values. They are based on thousands of years of life concepts and values of our people. If the body of a society's life is the economy, its soul and spirit is spirituality. As we decide to build a new Uzbekistan, we will rely on two solid pillars. The first is a strong economy based on market principles. The second is the rich heritage of our ancestors and a strong spirituality based on national values. "

Concerning the spiritual maturity of our people, the First President of the Republic of Uzbekistan Islam Karimov said, "First of all, the consciousness of the people is determined by the strengthening of high spiritual and moral values in the life of society. "We evaluate the development of our society not only in terms of economic and social well-being, but also in terms of the spiritual integrity of our people, how deeply rooted in the minds of people are the principles of democracy and humanity."

The only element that can save humanity from the swamp of ignorance and backwardness is undoubtedly science and enlightenment. At the heart of any scientific view is philosophy. Philosophy, in turn, embodies the knowledge of man and his understanding of the world. The central issue of philosophical science is the human problem. The creation, nature, and place of man in society are central issues in the system of philosophical problems. These issues have been interpreted differently in different philosophical teachings. Socrates' wise saying, "Know thyself," takes on a new meaning in every historical period. In man, the essence of the whole universe and society is embodied. In the teachings of Naqshbandi, as in all mystical teachings, man is specially studied.

There are no serious contradictions or contradictions between mystical sects, such as between Islamic sects or currents. That is, all sects consider reaching the Truth as the highest goal. Differences are only in minor matters, that is, in the style and means of the path to the Truth. Those who enter this path (murid) may vary in ability, potential, and nature, and seek a path and method accordingly. This indicates that different sects occur in relation to place and time.

In the opinion of the philosopher Sultan Murad, the scholar emphasizes that the science of mysticism is not indifferent to the outward, and that the science of Naqshbandi advocates the equal study of the outward and the inward. The philosopher continued, "Naqshbandi is a sect that has put an end to many vices in the past of mysticism!" - concludes. It can be observed that the Naqshbandi sect really has the right views for the current era of globalization as well.

In recent years, the issue of human dignity has been considered a major issue in our country. That is, it can be observed that all the reforms are carried out with the noble idea that they are for the people and their well-being. Many scientists have done a lot of research on humans, and it is still being done. Man is the most perfect and most complex of all beings. In subsequent research, scientists have come to the conclusion that humanity is governed by ideas. Regarding the ideas of humanity, the researcher Khojjeva IA argues that "it is difficult for a person to grow into a mature person, a perfect person, without acquiring high qualities and values, without forming a sense of love for man, without being moral, polite and humane." In this case, the highest example of maturity is in fact valued by the qualities of devotion to the Fatherland, loyalty to their country.

Man, the universe, the being, has gone through its own stages of development. In the science of the history of teachings, evolutionary theory is studied as the most interesting subject. The theory of evolution is in fact a separate science that studies the human body and its stages of development. The 1st period of the development of evolutionary doctrine, based on observation, is associated with the work of the ancient world philosophers Heraclitus, Empedocles, Democritus, Lucretius, and others. They were the first to comment on the historical transformation of all beings, including organisms. A new historical epoch of evolutionary theory has laid the groundwork for the formation of the first concepts of evolution.

The first of these concepts was created by J. Lamarck (1809). The concept, later called lamarkism, also views progressive development and adaptability from a teleological and metaphysical point of view as a predetermined feature of organisms. Ch. Darwin's theory of evolution (1859) provided the scientific basis for the theory of evolution. By showing that the driving forces of the evolution of organisms are the struggle for survival and the natural selection that results from it, Darwin was the first to solve the basic problems of the theory of evolution from a scientific point of view. In our study, based on the theory of evolution, we decided to focus more on the evolutionary transformation of attitudes towards the place where a person is born and raised. In the process of the human body's struggle for life, we can see that not only changes in the body, but also human emotions in consciousness and consciousness have changed. A sense of love for the place where he was born and grew up gradually showed a sense of patriotism.

The development of the transformation of consciousness has also raised the issue of expanding its territory in humanity. As a result, people fought for territory. In such cases, not only the physical training of the fighters, but also their mental training was very important. The inculcation of a sense of patriotism as the same source of spiritual support was identified as the main source of power.