

Awareness of National Identity and National-Religious Values

Saparova Gulbakhar Aytbaevna¹

¹ Associate Professor of Nukus State Pedagogical Institute, Doctor of Philosophy (PhD) in Philosophy

E-mail: saparovagulbahar67@gmail.com

Abstract:

National identity has long been a central theme in philosophical and sociological inquiry, especially regarding how it shapes and reflects societal values, spiritual heritage, and cultural cohesion. In the context of increasing globalization, preserving and understanding national and religious values have become critical to maintaining social unity and cultural distinctiveness. The philosophical exploration of national identity encompasses not only language and culture but also deeper aspects such as traditions, spirituality, and historical memory. Despite extensive global scholarship, there remains a need for localized perspectives that integrate classical Eastern thinkers' views and contemporary national discourse. This study aims to analyze the concept of national identity through philosophical and historical lenses, drawing from the works of classical scholars such as Aristotle, Al-Farabi, Beruni, Ibn Sina, and Navoi to illuminate its multifaceted nature. The findings show that national identity is a dynamic construct, shaped by a combination of metaphysical, cultural, and ethical dimensions rooted in philosophical heritage and continuously influenced by societal evolution. The article uniquely combines classical philosophy with modern socio-cultural discourse to deepen the understanding of national identity, especially from the perspective of Central Asian intellectual tradition. This philosophical synthesis provides valuable insights into policy-making, education, and cultural preservation strategies, highlighting national identity as a core component of societal resilience in the face of globalization.

Keywords: Society, Culture, Spirituality, Art, Custom, Tradition, Nation, National Identity, Value, Religious Belief

Introduction

Understanding national identity and studying the philosophical essence of concepts such as ethnicity, ethnos, nationality, religiosity, and religious consciousness related to it are relevant not only at different stages of social development, but also for the present era [1].

This problem is inherently a very complex process, because there is growing interest in studying the unique characteristics, stages, and values of each people and nation in their formation, especially in studying the views, ideas, and theories that they are one of the main characteristics of a nation [2]. A study of the existing literature on the issue of national identity shows that it has long been a subject of research interest to scholars and specialists in various fields of science (philosophy, history, ethnopsychology, ethnography, psychology, philosophy of religion, and others) [3].

Methods

From ancient philosophers to modern researchers, this issue has been addressed. Philosophers such as Aristotle, Democritus, Plato, Herodotus, Descartes, Montesquieu, Hobbes, Kant, and Hegel have articulated significant insights regarding human identity. Their works frequently link self-awareness with religion [4].

Aristotle's methodology regards the process of self-knowledge, in relation to philosophy, as comprising two components. The first aspect is private metaphysics, which Aristotle identifies as theology, aiming to get knowledge of the "immovable substance," namely, God [5].

The second is general metaphysics, which, unlike the specific sciences that study individual parts of existence separately, seeks to know why and for what purpose the existence of existence exists.

Al-Farabi's treatise "The City of Virtuous People" examines the psychological cohesion of individuals, which the scholar posits is rooted on tribal affiliations that cultivate affection and mutual comprehension. This oneness is predicated on ethical standards and linguistic cohesion [6].

Al-Farabi also understands the need for people to be united in their relationship to existence and in their understanding of themselves. No one can get such necessities independently to live and reach a greater level of maturity. "A collective of individuals is required to obtain them."

In his essay "Monuments of Ancient Peoples," Beruni articulated significant concepts regarding the language, customs, traditions, and religion of various cultures. The scientist asserts that humans possess the intellect to comprehend the external world, objects, events, and self-awareness [7].

The cognitive faculties of an individual are the "tuhva of God," bestowed upon them to contemplate, converse, innovate, and envision the realm of memory with more clarity. "An individual utilises cognitive faculties to communicate changes in the external environment, assess them, and differentiate truth from deception, fairness from injustice, and good from evil."

Abu Ali Ibn Sina composed various works on philosophy, logic, psychology, ethics, philology, and socio-political issues. The scientist asserts that the basis and origin of all entities is the proposition that "the body is essential," which is synonymous with God [8].

The fundamental existence is the primary essence, the core. Consequently, the scientist correlates the development of character, moral virtues, and national traits of a collective or an individual with the "essential existence" of the Supreme Spirit. Concurrently, he acknowledges the inherent spirit. He believes that natural forces derive their power from the natural spirit [9].

Navoi writes in his work "Mahbub ul Qulub": "A person with a pure body and pure eyes can be called a human being, a person with a gentle tongue and a pure heart can be called a Muslim". Or "There is no loyalty without modesty, and there is no modesty without fidelity. Generosity and kindness are father and mother, fidelity and modesty are two twin children. Although both of them are light and happiness, these two are connected by ittisal (connection). The perfect are modest, and

the imperfect are shameless” [10].

These lines are truly human qualities, inherent in every person and nation. By using their intellectual potential to understand them, gaining knowledge, and relying on the heritage of their ancestors, they also develop their national characteristics.

Results

Since the latter half of the 20th century, scholarly works have emerged aimed at elucidating the essence of national identity, as noted by academician Y.V. Bromley., By national identity, one should understand “the interests acquired in a complete reflection of all nationalistic ideas about oneself (including belonging to this nation), as well as the guidance and value orientation in one's relations with other nations” [11].

This indicates that comprehending national identity primarily focusses on the intricate array of concepts associated with the nation, encompassing language, culture, historical spiritual and cultural heritage, customs, traditions, and religious values specific to that nation.

L.M. Drobysheva asserts that the understanding of national identity represents a type of spiritual enlightenment, incorporating autostereotypes and perceptions related to territory, culture, language, history, and the past, as well as the populace's attitude towards historical and cultural values, and, importantly, towards the national interests that influence the actions of nations [12].

The current definition characterises national identity as spiritual enlightenment and underscores national concerns. A.K. Uledov endeavours to offer an expansive explanation of the concept of national identity.

He asserts that the comprehension of national identity is "associated with the generalisation of ideas, perspectives, and emotions, which, firstly, delineates national unity itself, and secondly, includes socio-political values, territory, culture, language, and historical legacy that shape the notion of 'Homeland' "[13].

The scientist continues these thoughts and, in contrast to the above definitions, considers the understanding of national identity not only as a complex set of ideas about the nation, national interests, but also as a socio-cultural, economic activity, and socio-historical unity of this process.

Today, when globalization is eroding our national spirituality from inside and outside, the need for such fundamental works is clearly felt.

Such a need, that is, the realization of national identity, develops and improves on the basis of state policy and human interests at each stage of historical development. Because the realization of national identity is one of the factors that ensure the eternity of the nation [14].

Discussion

The awareness of national identity and national-religious values remains a cornerstone for understanding both individual and collective social development, especially in times of rapid globalization. This study illustrates that national identity is not a static concept but one shaped through centuries of philosophical thought, cultural evolution, and socio-political dynamics. Philosophers such as Aristotle, Al-Farabi, and Abu Ali Ibn Sino laid the groundwork for associating identity with spirituality, ethics, and societal unity. Their insights underscore the role of moral norms, religious beliefs, and shared history in forming a nation's sense of self. In the modern context, the works of Bromley, Drobysheva, and Uledov expand this understanding to include national interests, territorial consciousness, and socio-political values. As observed, the realization of national identity is deeply influenced by both the internal development of cultural and ethical systems and external forces like globalization, which can dilute national values if not counterbalanced. The synthesis of historical-philosophical and contemporary perspectives in this

article confirms that national identity encompasses both tangible elements—such as language, religion, and traditions—and intangible dimensions like collective memory and spiritual awareness. These elements serve as a defense mechanism against cultural erosion and as a source of societal cohesion. This ongoing process of self-identification requires continuous engagement through education, public discourse, and policy-making to preserve the essence of nationhood. Ultimately, the discussion highlights the significance of national identity as a unifying force that bridges the past with the present while guiding future societal trajectories [15].

Conclusion

From the above considerations, it can be concluded that in the determination and development of the understanding of national identity, it is necessary to take into account that the entire history of human civilization is the history of the determination of the understanding of social identity.

However, this process is characterized by specific features of the understanding of identity that are specific to certain periods. Understanding national identity is a multifaceted, complex process.

"National identity" is intrinsic to individuals residing in a specific territory, grounded in their language, religion, national ethos, customs, and values. It is essential to consider that these notions may possess varying interpretations at different phases of social evolution.

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