



INHERITANCE AS A UNIVERSAL LAW OF DEVELOPMENT

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ABSTRACT

In this paper, succession is analyzed as a universal law of development. In the article, Inheritance is interpreted as a philosophical category that represents the social transformation of society, the connection between times, the continuity in the transmission of material and spiritual wealth created from generation to generation.

KEYWORDS: *succession, social life, development, dialectical approach, contradictions, continuity.*

DISCUSSION

The application of the concept of inheritance to the sphere of society takes humanity from the world of blind necessity, to the world of freedom. "Inheritance is a philosophical category that represents the social transformation of society, the connection between times, the continuity in the transmission of material and spiritual wealth created from generation to generation." Because this understanding addresses the issues of how we should treat the past, what we should get, how we should develop, and determine how we operate with an understanding of the nature of the laws of development. Therefore, the first issue in the concept of inheritance is not what should be discarded, but what, how to take it away. Just as self-action is characteristic of dialectics, dialectical denial is also characterized by self-denial. This means that events arise in their own bosom, develop in their own bosom. Since the subject creates events at a higher level, in an improved form, development takes place through double negation. But even any series of denials does not represent dialectics. For example, grinding wheat and consuming it does not represent any dialectic. There is no process of self-denial here, and it is not peculiar to dialectics. If we affect a plant navigator, we can get a new variety from it. From what has been said, it is clear that the essence of the category of inheritance is to be sought only in the law of negation of negation. But this does not lead to the conclusion that there is no connection between the laws and categories of dialectics, on the contrary, because each law represents development in a certain

way, there is an integral connection between them. For example, Professor A.A.Abdurahmanov states that the concept of denial is related to the concept of contradiction: "Without a correct understanding of denial, it is impossible to understand the development of internal contradictions, the movement of objects from one state to another. Denial is the action and resolution of contradictions." It should also be noted that the resolution of contradictions is inherited in the course of subject events, where a violation of the "norm," that is, a quantitative boundary is violated, leads to a new qualitative state. This connection suggests that the laws of dialectics occur in the spontaneous, spontaneous development of an object, an event.

The laws of dialectics cannot fully describe development in isolation, but only represent different aspects. These laws complement each other. Its essence is that while the law of transition of quantitative changes to qualitative changes expresses development as a continuous process, succession means that development takes place as a continuous process.

One law alone is not enough to express development as a unit of continuity and continuity. This unity is expressed by the transition of quantitative changes to qualitative changes and the laws of negation together. The continuity of development is relative, and continuity is absolute.

In our opinion, it is appropriate for A.Sternin to connect the category of inheritance only with the law of negation. But it is incorrect to say that succession is only expressed as a moment of



progressive action. Because in the process of development, the old may retain the characteristics of the old, which leads to negative consequences. When talking about the relationship between the new and the old, time (s) should also be taken into account. If the old represents the past, the new represents the present. "In the context of the concept of dialectical denial, the peculiarity of the time is expressed, which constitutes the real history of its emergence."

The relationship of succession between the new and the old represents the connection between an object, an event in a qualitatively different state. In development, succession is expressed in such a way that in the process of denying object events, any new object becomes an event, not a new object, which is a self-denial, that is, it recovers itself in an improved form. We can give an example from any field to prove this point. For example, at least if we consider Charles Darwin's theory of evolution, we can see in it remarkable examples of succession. In the formation of biological species, the new species denies its predecessor, but retains many of the characteristics of the old species. Inheritance is a law that applies not only in nature, but also in society and the development of knowledge.

Inheritance has a common feature as a law, but since this commonality is manifested in a unique way in each process, each area needs to be analyzed from a specific perspective. In nature itself, we can consider different forms of inheritance. For example, if we look at different levels of evolution of matter, inheritance in the inorganic and organic worlds is different. Inheritance in the organic world itself can be conditionally divided into several species. Because it is made up of organisms, plants, animals and animals. Since the object of our research is not the manifestation of inheritance at different levels of matter development, we will not dwell on them in detail.

The purpose is simply to emphasize that inheritance is manifested in concrete forms. It follows that succession in social development and natural development are radically different. Present nature, however, is the result of the world's evolutionary development of the world over millions of years, of which society is a part. Although society is a part of nature, it is qualitatively different from the lower forms of nature. The reason for this difference is the moment of inheritance. "Inheritance is of great importance not only for the biological form of being, suffice it to say that without internal inheritance there is no progress at all, but only a simple sum of changes that make room for each other." The fact that the organic world came into being from the inorganic world proves in itself the importance of inheritance and its objectivity. Inheritance is not something people invent. Since

they do not yet have an understanding of inheritance, nature has evolved on the basis of inheritance millions and even billions of years ago. The development of all spheres, that is, nature, society, and thought, represents the generality of inheritance, and the fact that it is repeated at all times, its stability. These features prove to be legitimate along with its other features. Although society is separated from nature on the basis of inheritance, historical (social) inheritance is qualitatively different from inheritance in nature. In nature, blind forces act, while in society, conscious people operate. But because neither society nor nature came into being out of nothing, they both have their own past and future. How the present and the future develop determines the nature of succession. When he reconsiders the life of society, he cannot give up all that he has inherited from the past, first and foremost, he uses the means of production. For example, after gaining independence, Uzbekistan did not give up the means of production. Perhaps on its basis, economic relations have changed rapidly. Raising economic relations to a higher level requires raising ideological relations, first of all, political and legal relations. In the development of economic relations, we have set the main goal of market relations, the denationalization of property, the creation of a class of owners. But achieving this goal was not an easy task. As noted above, while inheritance has a general character, it manifests itself in specific forms. We have adopted the concept of private property as inheritance. But the process of its formation was carried out taking into account the specifics of socio-economic conditions. The emergence of a new economic system begins with the creation of a political and legal basis, changing people's attitudes to property. The transition to a market economy is not just a renewal and improvement of the management system, but a transition from one quality state to another. Market economy relations have taught us a great lesson in this regard. But our market relations are different. The ideas of development and succession are inextricably linked. One cannot be explained in detail without the other. Without taking into account the peculiarities of the way of life in our Republic, our market relations, it is impossible to properly shape the future and the ideology of this people. So, in solving the problem of inheritance, this connection should be a matter of principle. Chaloyan has rightly admitted this. "Development can only take place on the basis of inheritance, and the problem of succession cannot be imagined without taking into account the specificity of development." If we pay attention to the policy pursued by the President of the Republic, the policy of the government, every reform carried out in society, we will see that our society is working with this in mind. Peace in the republic is



the result of such an approach to every issue. When talking about inheritance in social life, one cannot help but dwell on its relationship with inheritance. Because the concepts of inheritance and inheritence are close and different from each other, misunderstanding them leads to misunderstandings. People never give up the material and spiritual riches they have acquired. But they are forced to change the form of social relations so as not to lose that result. In the field of history, inheritance is different from the concept of inheritence in general. Historical inheritance is inextricably linked with the conscious activity of people. The concept of inheritence represents the necessary connection between the new and the old. Inheritance is the sum of the wealth created by the previous generation, the previous period, and represents the attitude of the current generation towards that wealth. "The concept of heritage implies an understanding of the laws of inheritence, the appreciation of the cultural riches left by past generations and their creative assimilation."

The concept of inheritance is mainly used in relation to spiritual culture. But inheritence also represents an attitude towards material wealth.

Many authors understand the need to analyze the relationship between the concepts of inheritance and inheritence when studying the problem of inheritance. Because our main theme is ideology and this ideology must come from our cultural heritage of the past

we will also need to consider the relationship between inheritance and succession. We have considered the concept of inheritence above. Inheritance expresses our attitude towards our past heritage from the point of view we are looking at, that is, how we treat our past culture, especially our spiritual culture. M. Khairullaev and D. Shorahmedov defines the concept of cultural heritage as follows: "Cultural heritage is a set of material and spiritual riches left to humanity from the past and critically approached, creatively reconsidered, developed and used on the basis of specific historical tasks and objective criteria of social development."

In the formation of ideology, the concepts of inheritance and succession have a complex character, because ideology is not something that is formed by itself. The role of subjective factors in the formation of ideology is invaluable. What are these factors? This is primarily due to the improvement of the social order of society, the existence of different parties, the influence of different ideological currents on the human mind, as well as the position of the thinker who promotes the emerging ideology, its goals and objectives, level of knowledge and a number of other factors. . Thus, the problem of inheritance has been formed since ancient times and has reached its perfection today. The relationship

between the past, present, and future was viewed by the Greek philosopher Aristotle as a connection (although he did not use the concept of inheritance). But the examination of hereditary relations was still in its infancy in the ancient Greeks. Aristotle comes very close to the concept of inheritance in his analysis of the concepts of development, change, movement.

The role of medieval Central Asian thinkers, especially Farobi, in the formation of the concept of succession is incomparable. Although he also did not philosophically analyze the concept of inheritance, in his works he approached the issues of nature and social development from the perspective of inheritance. Therefore, important signs of succession can be found in the works of Farobi. In this sense, it cannot be said that Farobi had no influence in the development of Gegel's concept of succession.

An in-depth philosophical analysis of the concept of succession can rightly be said to apply to Hegel. In developing the laws of dialectics, Gegel, in particular, in the statement of the law of negation, analyzes the concept of succession as a law.

But even though Farobi did not express succession at the level of legitimacy, he can provide an in-depth analysis of the relationship between the old and the new and its importance in society.

In modern philosophical literature, including Uzbek philosophical literature, various aspects of inheritance, types of inheritance are described. In them we encounter different approaches. But in the vast majority of them, inheritance is given as a general law of the development of nature, society, and thought.

The following conclusions can be drawn from the above considerations:

From 1, inheritance is an important form of connection between old and new.

From 2, some of the features of the old will be repeated in the new in its improved and perfect form.

From 3, inheritance is an important condition for development.

4, Inheritance is the most important law of development, that is, the law that applies in nature, in society, and in the field of thought.

Inheritance is a general law of development of being, including spiritual being.

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