

**THE SOCIAL-PHILOSOPHICAL ESSENCE OF PATRIOTISM AND ITS
EPISTEMOLOGICAL ROLE IN THE SYSTEM OF VALUES: THROUGH THE
PRISM OF QUTUZ'S ACTIVITY**

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Annotation: This article discusses how Sayfiddin Qutuz, during the Battle of Ayn Jalut against the Mongols, united various strata of Egyptian society around a single epistemological goal—victory, which was not just military but a victory based on social unity and a conscious decision. From an epistemological perspective, the homeland is not only an emotional concept but an identity model formed based on knowledge.

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Qutuz, understanding the threat of the Mongols, created a state of readiness within society. This activity was not only a military reaction but a strategic decision based on knowledge, historical experience, and cultural awareness. He reflected the model of "turning knowledge into action" in philosophical epistemology through real action. Qutuz prioritized his country over personal power, placing the welfare of the people and the nation above his own interests. This elevated patriotism to the level of moral values.

In the Battle of Ayn Jalut against the Mongols, he united various strata of Egyptian society around a single epistemological goal—this victory was not just military but was based on social unity and conscious decision-making. From an epistemological perspective, the homeland is not only an emotional concept but a model of identity shaped by knowledge. Qutuz's activity shows that a person understands their homeland not only as the place of birth but as a historical reality, cultural heritage, and moral obligation. With this, he transformed the homeland from a "known object" to an "understood truth." For example, in the system of military patriotism values, it reaches the level of "sacredness" and is reinforced through epistemological processes. Qutuz did not just promote this value in his life, he proved it in practice.

Although Qutuz was originally from the Mawarannahr region, he sacrificed his life to defend Egypt. Through this, he expressed patriotism not only in national or ethnic boundaries but also in civilizational ones. This approach is called "transnational patriotism," which, from an epistemological point of view, expands the concept of the homeland within the global historical consciousness. Through Qutuz's life and activity, it can be emphasized that patriotism is not just an idea but a conscious action, based on knowledge, selflessness, and a product of historical consciousness. From a social-philosophical standpoint, this is an active form of existence, a bridge between understanding truth and acting upon it.

The concept of patriotism in the history of humanity has never been limited to just emotional or ideological slogans. First and foremost, it is a complex philosophical phenomenon formed in the system of societal and individual historical identity, faith in truth, social consciousness, and moral virtues. In the context of social philosophy, patriotism manifests as a process based on the epistemological and ontological roots of the need to understand one's society, to know and protect one's homeland through relationships with society. This is especially evident in the activity of Sultan Qutuz. His victory in the Battle of Ayn Jalut against the Mongols in 1260 was not just a military success, but a philosophical movement harmonizing knowledge, spirituality,

determination, and patriotism based on historical truth. Qutuz's actions show that understanding the homeland is not emotional passion but a process based on social reality, knowledge, morality, and culture. From an epistemological perspective, the homeland in human thought becomes not just a place of birth but a knowledge object based on historical memory, social experience, and spiritual memory. Qutuz was the one who could transform this knowledge into practical reality. He understood his homeland, recognized it, and considered protecting it the highest expression of truth. In this way, he elevated the concept of "homeland" not only to a geographical but also to a philosophical and ontological essence.

Qutuz's patriotism in his life, especially when, despite being from Mawarannahr, he took Egypt under his protection, demonstrates the creation of a transnational and civilizational model of philosophical patriotism. This shows that the concept of homeland can constantly be reinterpreted in context, meaning it has a relative and historical nature. These aspects compel us to reconsider the epistemological role of patriotism in the system of values. From this perspective, patriotism is the concentrated expression of a person's loyalty to truth, self, and society. It is, in turn, accepted as an active form of human consciousness: it knows, understands, and expresses truth in action. This model is clearly manifested in Qutuz's activities. The above philosophical foundations allow us to interpret patriotism as a psychological, moral, and intellectual force that drives social life into action. Here, it emerges not just as a slogan but as an epistemic foundation for constructing social reality. Every historical figure, in understanding their time and homeland, relies on knowledge, truth, and enlightenment, and in Qutuz's case, this process harmonizes with moral and military courage.

The social-philosophical essence of patriotism is the activation of human consciousness, turning knowledge into action in understanding historical identity, the ability to love the homeland not only with the heart but also with thought and truth. Sultan Qutuz's activity is the most vivid example of this concept, integrating moral-aesthetic, political, and intellectual concepts.

Patriotism is one of the most important social-moral categories in the history of humanity, and it is a crucial epistemological resource in understanding the identity of societies, strengthening national unity, ensuring state independence, and social stability. Analyzing patriotism within the framework of social philosophy allows us to understand it not as mere emotional excitement or biological instinct but as a social consciousness with historical, cultural, and cognitive foundations. Especially by studying this phenomenon through the prism of historical figures' activities, we can shed light on the multifaceted essence of patriotism. In this regard, through the example of Sayfiddin Qutuz, who lived during the Mamluk period and succeeded in preserving Islamic civilization at the brink of collapse, the epistemological role of patriotism in the system of social-philosophical values will be analyzed comprehensively.

The core of Qutuz's activity is the idea of patriotism. This idea was formed based on historical memory, religious faith, social justice, and moral responsibility, arising from the necessity to actively resist the social-political threats of the time. His victory in the Battle of Ayn Jalut was not just a military success but also the beginning of the spiritual and social awakening of the Muslim ummah. Through this victory, Qutuz tried to restore the cultural and political identity of the Islamic world in crisis. When interpreted through the framework of social philosophy, concepts such as historical consciousness, collective memory, ideological systems, and normative values take center stage. When Qutuz's activity is analyzed through these concepts, he emerges not as an individual but as a social phenomenon expressing historical consciousness. Through this approach, we view patriotism not just as love for the homeland but as an active



social-philosophical tool for preserving and spiritually and ideologically restoring the social system.

Qutuz's emergence on the historical stage, especially after the destruction of Baghdad by the Mongols and the killing of the caliph, takes place against the backdrop of the general despair of the ummah. In this situation, Qutuz emerged not only as a military commander but also as an ideological leader. He mobilized the people based on Islamic values, social justice, and religious unity. This lays the foundation for interpreting patriotism not only as a political or military but also as an epistemological process. Through these actions, the foundation for self-restoration, the renewal of values, and a hopeful outlook on the future was created in the minds of the Muslims.