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STUDYING OF SCIENTIFIC-PHILOSOPHICAL HERITAGE OF THE EAST RENAISSANCE INTELLECTUALS IN DEVELOPMENT OF PHILOSOPHICAL EDUCATION

Abstract: *The development of philosophical education is an interconnected process connected with human development. It is important to pay a special attention to the comprehensive study of the scientific philosophical heritage of the Oriental thinkers, in particular, the scholars of the Islamic world, who made a worthy contribution to the development of our society in further development of philosophical education.*

For this purpose, first of all, it is necessary to create real-world research, new generation textbooks, books, program guides. Because during the Soviet regime, the social and philosophical heritage of our people was abolished, artificially, materialistic and atheistic tendencies were recommended, without denying the specific historical conditions, and other thought-provoking researchers were condemned as bourgeois.

Based on the original sources of research in Uzbek scholars, philosophical views of Oriental philosophers such as Forobi, Ibn Rushd, Ibn Bajja, Ibn Sina, Abu al-Ghazali have been studied in more detail.

A. L. Orientalists such as Kazibberdiev, S, Serebryakov, Azkul Karim, Alber Nasri have made a serious scientific work on translation of these philosophers' brochures, commenting on each concept, and the translation dictionary of their works.

Therefore, this article analyzes the views of scientists of the Oriental Reformation period on the study of the scientific philosophical heritage, and highlighted the importance of the development of philosophical education in Uzbekistan.

Key words: *Eastern repercussions, Eastern peripatetism, philosophy, philosophy of the East and West, philosophical education, philosophical thought, philosophical heritage.*

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Introduction.

Nowadays, the essence of reforms in the field of education based on the "National model" is not to ensure the priority of national values, but also to build an education system that builds on the development of the new era on the basis of great achievements in the world science and education system and national self-promotion. . In this regard, the need for philosophy education and the development of philosophical thinking in young people will need to be addressed on the basis of new paradigms. Therefore, for many centuries the philosophical thinking of young people on the basis of international philosophy, in particular

on the basis of national philosophy, the inclusion of the ability to think in the continuous education system, contributes to the further development of our national mentality based on national ideology. Today it is important to study the fundamental works of Oriental scholars in the development of philosophical education. In this regard, the President Sh.M.Mirziyoev said: "The issue of further development of fundamental research has remained unanimous in our attention today. We see that the rapidly developing countries of fundamental research have made a considerable progress in the development of other economic development countries. It is not

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accidental that the achievements of science in the world have been achieved in fundamental research. Therefore, full support of fundamental sciences and provision of this sector with gifted young cadres are put on the agenda as one of the important tasks of our state. "[Mirziyoev SH, 2017. 171]. From this point of view, philosophical thinking may, depending on its content and influence, divide or unite members of the society, or increase or decrease the status of the state in the world, or advance to the degradation of nations.

There are a number of reasons why there is a strong need for philosophy in general. The globalization and integration process, covering all aspects of life in all countries of the world, is the first and foremost one. In the context of globalization, it is impossible to find dialogues between different countries without a broad philosophy, and to find ways to resolve the emerging conflicts. Serious changes in the development of fundamental sciences became the second factor that created a strong need for philosophy. After all, physics, physiology, psychology and, in general, all the major fields of science have been independent of philosophy in their research, and now it is impossible to overcome it. This was the case when quantum mechanics, general relativity theory, neurophysiology, and other fields were encountered, and the complex and numerous problems faced by them could not be solved in the narrow sphere of science, and the need to think in the field of broad philosophical horizons. These two factors have further demonstrated that no knowledge and activity can replace the deeper philosophical culture. Indeed, philosophy as true wisdom is a spiritual value that expresses man's perception of the universe, nature, the direct relationship to existence, the way of existence.

Therefore, it is important to pay a special attention to the comprehensive study of the philosophical heritage of the Oriental thinkers, in particular the scholars of the Islamic world, who make a worthy contribution to the development of our society in the further development of philosophical education.

Shavkat Mirziyoev, President of the Republic of Uzbekistan, addressed the Oliy Majlis of the Republic of Uzbekistan as the main objective of further development of the social sphere in the year 2019 - "The Year of Active Investments and Social Development". "In particular, the study of the ancient and rich history of our Homeland, we need to strengthen scientific research and support the activities of scientists in the humanitarian sphere.

The evaluation of the past must be absolutely unbiased, and most importantly, without any ideological views. "[Mirziyoev Sh.M. lex.uz]. For this purpose, first of all, it is necessary to create real-world research, new generation textbooks, books, program guides. Because during the Soviet regime, the social and philosophical heritage of our people was

abolished, artificially, materialistic and atheistic tendencies were recommended, without denying the specific historical conditions, and other thought-provoking researchers were condemned as bourgeois.

Therefore, in the study of the scientifically-philosophical heritage of the Oriental renaissance period scientists during that period, the materialistic spirit prevailed and historical truths were distorted. In this sense, the objective study of the historical justice, the influence of our scientists on the development of world science and philosophy is a timeframe.

Here are some of the first words of our President Islam Karimov: "From the oldest stories and writings created by the minds and geniuses of our ancestors, thousands of manuscripts kept in the treasury of our libraries today, including samples of folklore, history, literature, art, politics, ethics, valuable works of philosophy, medicine, mathematics, mineralogy, chemistry, astronomy, architecture, farming and other spheres are our great spiritual wealth. The people with such a great heritage are rarely found in the world. A comprehensive study of the spiritual heritage left by our ancestors serves as an important factor in the development of philosophical education in Uzbekistan.

The importance of the issues raised in this article is also highlighted in the June 23, 2017 Decree by the President of the Republic of Uzbekistan Shavkat Mirziyoev "On Measures to Establish the Islamic Culture Center in Uzbekistan" at the Cabinet of Ministers of the Republic of Uzbekistan, "Library and archives, great scholars and thinkers, saints, scholars and religious schools, founded by them, are preserved in our country and abroad. Imam al-Bukhari, Imam Termizi, the great scholars who have contributed greatly to the development of Islamic religion, including the manuscript and luggage books, historical proofs and documents, archaeological findings, artefacts, contemporary scientific research works, books and collections, video and photo documents, Scientific research on the scientific basis of scholars, such as Hakim Termizi, Abu Mansur Moturudi, Abu Muin Nasafi, Kaffol Shashi, Abdulkholiq Gijduvoni, Najmiddin Kubro, Burhoniddin Marginiani, Bahouddin Nakshband, Khoja Ahror Valiy, their scientific and spiritual courage, wide propagation of great human qualities "[1].

It is possible to observe certain results, even the great discoveries, in the life of society in the harmony of philosophical, religious, secular doctrines, ideals, ideas and activity, and the scientific heritage of scholars from the East in the IX-XII century. The ideology of each era is based on philosophical, religious and secular roots. But philosophical, religious, and secular roots are trying to subdue the rest of the world, with the rest of the world going. This leads to various disagreements and negative consequences. It is worth noting that in this field of

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pre-independence studies, it is no secret that the dominant ideology in society has the same or the same level of reflection in any sphere. Some studies conducted at that time were known to have an unanimous, atheistic nature. Therefore, in the article, these sources are scientifically critical, appealed. The results of the analysis show that the scientific and philosophical heritage left by the scientists of the Oriental Renaissance has attracted great interest not only for the development of our country's science, but also on the world science with its rich, informative ideas.

It is difficult to achieve certain results without the knowledge of foreign scientists, especially Western scientists, about the rich experience of studying the philosophical heritage of the Oriental Reformers in the development of philosophical education in Uzbekistan. However, the experience gained by Western researchers, the study and evaluation of achievements has shown that sometimes the question of studying the philosophical heritage of the Oriental Reformers is not objectively neutral. Western civilization and science have studied the spiritual heritage of our ancestors and have tried to absorb the aspects that are in line with their social spirit, which are necessary for their own benefit and development. They are considered unnecessary for the advancement of Western civilization, which are incomprehensible to them, and the inward elements of their souls are regarded as bidat, religious superstition, retardation, ignorance. Even some European scholars have a greater awareness of the true nature of the Oriental culture and their socio-philosophical ideas, or misinterpretation. For example, one of the scholars of the Russian philosopher V. Solovev believes: "In the Muslim world there is no positive science (the secular science is envisioned), and there is no theoretical theology, but some of the peculiar dogma of the Qur'an and the mass philosophical concepts derived from Greeks and the experimental data [Mukhtarov O. M., 2015. B. 46]. In the views of this philosopher, we can see that the attitude toward the Oriental peoples is a poverty-stricken nation. Also, G. Vamberi's remarks are also remarkable: "Not all Asian nations, except for Japanese, can develop themselves independently of progress and renewal. Asians can only achieve culture by direct or indirect effects of Europe "[Vamberi G, 1913. 707]. This philosopher has the ability to look at the Oriental people as well. Moreover, one of the Western philosopher scientists, Oriental Thoughts, "painted with supernatural dyes," states the German philosopher Carl F., 1922. B. It is not necessary to dwell on our European thinking so far apart from the concept of world outlook of these nations [2, p.234].

Many of the above-mentioned points in the scientific philosophical heritage of the Oriental Reformers are not alien to us. It can be said that these sides, which seemed to be "backward", "defective"

from European perspectives, can be a solid foundation for the rise of our spiritual outlook.

Taking into account the fact that the totalitarian socialist ideology of the past has preserved national philosophy within the cage for over seventy years and the need to re-examine the scale of the changes that took place during this period in the world philosophical thinking and the past and forgotten or forgotten spiritual values, It is acknowledged that there are still many things to do to restore the original state of philosophy in the CIS. In this study we have to admit that in the present-day Western culture, the ancient philosophy has become increasingly recognizable as a science, and now it needs to restore this forgotten position of philosophy [3, p.88].

Therefore, a subjective study of this problem can be subject to subjective judgment. For example, some Uzbek and Russian scholars can only see the influence of their work in this field on the factual data, their ideological views on translating and publishing them. It is worth mentioning that the works of translation and publishing of several major works by Uzbek and Russian scientists were initially carried out in the middle and end of the 20th century. Such scientists or philosophers, E.A. Frolova, M.T.Stepanyants, A.Agnatenko, N.A.Ivanov, GS Shaimuhambetova and others. Researchers in these studies have tried to give information about the world, especially in the East and the West, in general. At the same time, each author drew attention to the analysis of the philosophical problems that they needed. The modern civilization requires the revision of the historical development of humanity and criteria for the identification of the development of scientific knowledge in the Islamic religion. According to this demand, Thomas P.Flint, Michael K. Rhee, Ali Akbar Vilayati, Ardakani Riza Dovari, Berns, Birincjer Rida, Vundt V., Oldenberg G., Gold, Limen Oliver, A. Korben, Seyyid Hussein Nasr, M. Mutahkhari, AA Ruby, Chittie Williams, and others [4, p.65]. There are also centers for scientific activity in many areas. In particular, the Center for Islamic and Middle Eastern Studies was established in Birmingham, England, which specializes in the study of Islamic philosophical foundations. It is located in the Philosophical and Religious Studies Department of the University of Birmingham in Birmingham, which also features the East Manuscripts Department. Here is the holy book of Islam, the oldest manuscript of the Qur'an. To find out the age of the manuscripts, scientists at Oxford Laboratory discovered that the manuscript was written between 568 and 645. This indicates that one of the oldest copies of the Koran in the manuscript has been preserved well. This Center has opened a magistracy based on scientific research, and there are adequate opportunities for researchers who wish to pursue research in this area. In addition to studying and studying Islamic sciences, these curriculums focus on Islamic history and philosophical doctrines. The philosophical doctrines

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of medieval East scholars have a positive effect on the development of Western science in this regard.

Also, the formation of Oriental philosophy in the X-XI centuries was directly influenced by the philosophy of ancient philosophy, first of all Aristotle and Plato's philosophy. That is why philosophical literature pays special attention to the term "Eastern peripatetism". Among the representatives of Eastern peripatetism are the philosophers such as Ibn Sina, Abu Nasr Farabi, Abu Rayhon Beruniy, Ibn Tufail and Ibn Rushd. It was through these great writers that Western philosophical thinking in the Middle Ages began to evolve. Based on these facts, one can not conclude that the roots of Eastern and Western philosophy are one. Because philosophical doctrines in the East and Europe have a significant difference in the philosophical thinking and the features of their understanding of the world of concepts, problems analysis, and ways to solve them. This made it possible for critics of Western philosophy to critically analyze Western philosophical views.

Based on the original sources of research in Uzbek scholars, philosophical views of Oriental philosophers such as Forobi, Ibn Rushd, Ibn Sina, Abu al-Ghazali have been studied much more. Uzbek philosophers and other researchers substantiated the great contribution of great thinkers to the history of the development of philosophical knowledge [5, p.34]. In our view, it is impossible to develop philosophical doctrine that is consistent with the transformations that take place in the life of the society, in the minds of the people, simply by repeating the past of the ancients. To do this, you need to be aware of world-renovated updates and pay particular attention to a particular approach and a specific approach.

A. L. Orientalists such as Kazibberdiev, S. Serebryakov, Azkul Karim, Alber Nasri have made a serious scientific work on translation of these philosophers' brochures, commenting on each concept, and the translation dictionary of their works. At the same time, the study of the scientific and philosophical heritage of the Oriental renaissance scholars from the point of view of new scientific evidence in terms of tolerance ideas, such as Z.Munavvarov, A.Hasanov, M.Imomnazarov, Z.Husnidinov, It is also desirable to point out the findings [6, p.9]. However, until now, Uzbekistan, Russia, Western scientists and philosophers have not analyzed their work on the study of the scientific and philosophical heritage of the scientists of the Eastern renaissance.

In addition, studies and studies have been undertaken in the Arab-Islamic countries to study and study Islamic philosophy. For example, the Egyptian University of Cairo's University of Islamic Philosophy annually holds international conferences on various issues of Islamic philosophy and publishes conference materials on a regular basis. One of the most important

research works in Islamic philosophy, M.Fahri's "History of Islamic Philosophy" was published in Persian in 1983 by Nasrullo Pervi Jawadi in Tehran. Scientific research on Islâm's philosophy has also been undertaken in the Republic of Turkey, including the monographs of Prof. M.Bayrakdar and I.Abdulhamid [7, p.4]

The analysis of these studies shows that philosophers of Islamic philosophy have tried to prove that not only their scientific views, but also their practical work, that philosophical training is not a field of knowledge that is difficult to understand. Therefore, our great fellow Abu Nasr al-Farabi described the philosophy of the twentieth century as follows: "When knowledge of the subject is acquired, it is educated in this respect, and if the meaning of what is created is understood, it is based on reliable evidence, If we have the confidence and the imagination, then we are talking philosophically about this information." [8. Forobi, 1993, p. 183-184]. In the book Al-Huruf (Forbidden), Forobi says, "If the religion obeys the philosophy that is being perfected with all its common aspects, then it is true and right. However, if religion has been formed during the era of analytical philosophy, but not in the context of rhetoric, rhetoric (dialectics, dialectics), and sophistication (even with the help of any means, Obedient religion is also a lie and error. In many cases, it will be misleading from beginning to end. Philosophy also has a primary position in religion, because philosophy is a weapon, a religion, a pillar, and more precisely, a weapon of philosophy" [9].

According to Ibn Sino, all philosophical sciences are divided into two parts: theoretical and practical. The purpose of the theoretical part is to know the truth; The purpose of the practical part is to achieve happiness. Philosophical sciences, according to Ibn Sina, are divided into two types: the first one introduces us to our personal behavior and is called "practical knowledge". Because the benefits of this knowledge will be needed so that we can be sure of salvation in this world, and that our works are organized. The latter tells us the state of things in order to form us spiritually and to be happy in this world. This knowledge, which is explained on its own, is called theoretically [10, p.23].

Conclusion

In conclusion philosophical education is a unique form of general culture, self-identification, the logic of the world, the phenomenon that is manifested in a particular culture, and the way in which a person's place in society is evaluated. Philosophy focuses not only on studying the essence of the human being, but also on methodology for the development of other sciences, but also on the study of the internal capacities and perspectives of human thinking. Science is widely used in scientific and theoretical doctrines that have been in existence for thousands of

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years to form the human mind. Studying the history of society and determining the future depends on the essence of philosophical outlook.

Secondly, philosophy is the manifestation of the human mind's thinking in the form of the most general concepts, knowledge, conclusions, and the general outlook. A person's self-awareness, psychological analysis of his essence, all his goals and their associated activities are linked to historical lessons, time requirements and abilities, prospects and new needs, scientific conclusions and values, to be fair with other people. Therefore, human self-awareness and the identification of others as well as the way in which it determines its existence are part of the philosophical problems and constitute the most complex of them.

Thirdly, there are some concepts that play a certain ideological-theoretical role that affects the way and philosophy of philosophy, which is embodied in the methodological principles. Indeed, philosophy summarizes, accelerates and unites the knowledge, experience gained from different countries around the world at different times. In this context, the approximation of science and the combination of problems create new opportunities for the expansion of scientific and practical activities of humanity.

Fourthly, the practical functioning of human beings, the development of science has never weakened the need for philosophical thinking, but on

the contrary, it has intensified. Human beings will not only be able to derive the systematic knowledge of their essence, society, nature, and thinking through their minds, but also on the basis of which they seek to produce important conclusions that are important for the development of scientific thought and practice. As a result, new discoveries for science see the world. This is a unique achievement of science. It's no secret that today's view of philosophy is changing dramatically. Forming a younger generation, thinking, and upbringing their outlook is one of the topical issues of the day, as it improves their attitude towards themselves and the world. Because the younger generation is the continuation of tomorrow's day.

Fifth, the peculiarity of philosophical thinking is that such thinking is submissive to rationality, internal harmony, conflict, and proof of students. We can say from the beginning that these characteristics coincide with the emotional, irrational, and valued arguments of people. Any renewal in our society is directly or indirectly aimed at strengthening the national idea and ideological immunity. It plays an important role in intensively developing and changing social life.

For this reason, a thorough study of the philosophical heritage of the Oriental renaissance philosophers today is an important basis for the development of philosophical education in our country.

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