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IBI (India) = 4.260  
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2023 Issue: 11 Volume: 127

Published: 27.11.2023 <http://T-Science.org>

Issue

Article



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## THE DISSYMMETRY OF RELIGION, PHILOSOPHY AND SCIENCES IN THE FORMATION OF A UNIFIED SCIENTIFIC WORLDVIEW

**Abstract:** The article presents the issues of a unified worldview, the importance of ensuring harmony through dissymmetrization between religion, philosophy and science, justified by means of scientific and philosophical analysis. In particular, the role of religious views on the example of Islamic teaching in the development of scientific progress of natural science knowledge is shown. Also, as a result of the interaction of science and religion, the most important aspects achieved by humanity so far and which can be achieved in the future were analyzed, appropriate conclusions were drawn, suggestions and recommendations were given for the tasks to be implemented in this direction.

**Key words:** The universe, the world, religion, science, philosophy, physics, metaphysics, unified worldview, religious and scientific knowledge, verse, harmony, world order, symmetry, dissymmetry.

**Language:** English

**Citation:** Bekpo'latov, U. R. (2023). The dissymmetry of religion, philosophy and sciences in the formation of a unified scientific worldview. *ISJ Theoretical & Applied Science*, 11 (127), 286-291.

**Soi:** <http://s-o-i.org/1.1/TAS-11-127-37> **Doi:** <https://dx.doi.org/10.15863/TAS.2023.11.127.37>

**Scopus ASCC:** 1211.

### Introduction

Today's modern civilization is characterized by a very high and rigid, but at the same time extremely dangerous orientation of its activities to meet the material needs of humanity in comparison with spiritual ones. Many universal problems, such as ecological imbalance, the spread of various diseases on a global scale, the problem of preserving peace and food shortages, the growth of moral perversions, force humanity to resort to religious doctrines again.

This is due to the need to revise the philosophical issues of the interaction of science and religion, to achieve not only material, but also spiritual progress of mankind on the basis of achieving religious and scientific knowledge and thereby ensuring world order (or symmetry). As you know, the scientific worldview is an understanding of the world in a single integrity, consisting of the highest interconnection (synthesis) of knowledge, experience, beliefs, ideas and feelings formed in people. Each of these constituent parts constitutes the necessary content of the worldview, and the absence of one of them (asymmetry) changes the entire

structure of the worldview as an integral phenomenon. Here, understanding symmetry as a stable (stationary or permanent) state, and asymmetry as unstable (non-stationary), we thereby accept two such points of vision as congruent in this aspect of consideration. In connection with the worldview aspect, attention is drawn to the congruence of another worldview conclusion, characteristic of synergetic constructions and constructions based on dissymmetry (self-organization). Both points of view recognize the material unity of the world at its various structural levels. ...According to the principle of dialectical unity of symmetry and dissymmetry, every living object has one or another form of this unity [1, p.375]. Having certain advantages in achieving harmony of religious and scientific knowledge through dissymmetry, no one could deny that universal progress is the product of both knowledge. Understanding of the Universe, phenomena and processes related to its various dimensions, forms of a system of views, methods, sets of norms, principles, criteria inherent in religion, philosophy and science, including their dissymmetrization (self-organization),

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are becoming important in the formation of a holistic (unified) scientific worldview among people.

Many well-known physicists currently believe that in the future science and religion will unite and unite. In this union, science studies the order and law in the universe, and religion seeks to understand and expose the purpose and meaning of the universe. For this reason, the tasks they set themselves are practically the same, which means that they will be harmoniously combined through dissymmetrization in the future. Indeed, according to the history of mankind, science and religion do not interfere with each other, and neither of them can replace the other or destroy each other. Scientific knowledge and faith cannot limit each other even because they are infinite. Although both scientific knowledge and faith are true realities, they represent to some extent access to a limited existence.

Medieval Islamic religion, philosophy and their harmony (symmetry) with science - for the peoples of the Middle East and Central Asia opened the way to the Renaissance or "Renaissance", initiated the translations of works on the philosophy of antiquity by thinkers, their comments are given. At the same time, during this period, changes were made to the methodology of scientific knowledge of the Universe, original methods of scientific research in the field of natural and exact sciences were developed, on the basis of which invaluable discoveries were made.

### **Science and religion - as two forms of cognition of the world.**

The concepts of symmetry and dissymmetry of mutually related objective characters are inseparable from the ongoing processes of symmetrization and dissymmetrization, and their semantic significance, manifested at any structural levels, at all times as self-organization of matter and worldview. Therefore, a scientific worldview is a value that can reflect the past heritage of humanity, current life, sciences and cultures of the future. Everyone knows that religion, science and philosophy are an inseparable part of society, since it, having integrative and regulatory functions, largely determines the point of view, i.e. a person's worldview. In turn, since these laws of symmetry (perfection) are fundamental in changing systems, and dissymmetry (broken symmetry) – an integral condition of the processes of change – has a universal character [2, p.116].

However, the main difference between the views of the unnatural in the West and the East was that in the West mystical schools have always played a supporting role, whereas in the East they served as the basis for most religious and philosophical systems. Comparing the worldviews of the greatest naturalists and philosophers of antiquity with the worldviews of the thinkers of Central Asia, we are once again convinced that in the Middle Ages there were great changes in the history of science and philosophy. If in Plato's views the creation of the

universe was a matter of attachment to its creator, then the great thinker Aristotle said: "God is a matter of self-sufficient reason... and his mind is a matter of thinking." Ancient natural scientists Thales, Empedocles, Democritus, Euclid, Archimedes, Ptolemy and others considered nature alive, worshipped it and man never opposed himself, and also created his scientific programs on this basis.

Although in the early Middle Ages there were no scientific programs with a certain orientation in the Islamic world, a new worldview was created in religion, philosophy and sciences, based on scientific conclusions, concepts, research methods, which later became extremely important and even decisive in the development of philosophy and science of Modern times.

In the initial period of the formation of the religion of Islam, there were no disputes on issues of doctrine, worship, religion and law, religious and secular science, religious community and the state. Because the Word of Allah Almighty, sent down to Muhammad (sallallahu alayhi vassalam), there was no need for logical and mental discussion and philosophical observations, there was no need to find another source to prove the truth of expressions, as a result of which Muslims firmly and absolutely believed in it, and not just accepted the truth in it. Because the holy book of the Islamic religion, the Koran, contains on the basis of the principles of perfection (symmetry), many verses (verses) that encourage the discovery of true causal laws in events, phenomena, processes occurring in the Universe.

Peter Adamson, professor at King's College London writes: "The vast majority of the verses (verses) The Qur'an calls a person to observe this bright universe, recognize its perfection and learn to understand it. After all, this diverse world that surrounds us was created by the power of infinite wisdom, divine justice, kind and merciful. That is why Islamic scholars who lived in the Middle Ages knew that science is a way of knowing who created it and a way of knowing who it is"[3, p. 56].

Famous researchers of the history of science J. Niddam, V.I. Vernadsky, A. Coire, without denying the scientific revolution of the seventeenth and eighteenth centuries in the West, opposed those who denied that the achievements of Eastern and Islamic civilizations made a significant contribution to the emergence and development of this revolution. For example, A. Coire, recognizing that medieval Arabic, including Central Asian philosophy, served as a kind of bridge between antiquity and the European Renaissance, and said: "The teachers and mentors of the Latin West were Arabs." At the same time, not knowing that many famous philosophers and scientists who wrote in Arabic were from Central Asia, he notes that "Without Farabi, Ibn Sina or Ibn Rushd, Western Europe would never have understood

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the teachings of Plato, Aristotle and other great thinkers of antiquity of that time [4, p.49].

Thinkers such as the great philosophers and naturalists of Central Asia Farabiy, Beruni and Ibn Sina, who deeply realized the importance of science in the life and maturation of mankind on the basis of Islamic teachings, created a philosophy in which scientific and religious knowledge are harmoniously combined in the creation of the Universe. From this information, an important conclusion follows that scientific knowledge was formed not only under the influence of people's activities in meeting their needs arising in their daily lives, but also under the influence of religious teachings. In this matter, Farabiy (873 – 950) and Beruniy (973 – 1048) are a great merit. It is noteworthy that they synchronized the thoughts of Farabiy in his treatise "The City of Virtuous People" wrote: "Religion, like philosophy, is aimed at studying reality. While philosophy studies the material world in cognition, determining cause-and-effect relationships, religion approaches reality not by this method, but by calling to faith through the use of figurative, symbolic, comparative representations" [5]. On the other hand, Beruni in his "Monuments of Antiquity" and "India" emphasizes that "religion is also knowledge, and such knowledge is applied where things and phenomena cannot really be studied by evidence. Religious knowledge is based on unproven faith, and scientific knowledge is based on proof" [6], testifies to the high thinking of a scientist whose scientific conclusions correspond to modern views. Therefore, during these periods, science and religion were established and developed as two forms of cognition of the world, and in the process of forming a scientific worldview, they rose to the level of conviction. E. faith.

Beruni believed that the pursuit of knowledge of the essence of natural phenomena includes work based on a natural interest, long-standing from God, as well as on strictly necessary foundations and laws revealed in the process of cognition over many years, cyclically repeating results. Based on this principle, Beruniy determined the angle of inclination of the ecliptic to the equator, as well as its secular changes (periodicity). This angle for the year 1020 was equal to  $230\ 34\ 0''$ , according to modern calculations, this is a value for 1020 g.  $230\ 34\ 45''$  and surprisingly, it is equivalent. The thinker developed a method for measuring the radius of the Earth during a trip to India, the value of which is 1081.66 farsakh, i.e. 6490 km [7, p.300]. He expressed the idea of the movement of the Earth around the Sun and considered the geocentric theory very vulnerable, whereas in Europe naive ideas of the Earth as a flat cake covered with a crystal cap and surrounded by the ocean prevailed.

Abu Ali Ibn Sina (980-1037) achieved high heights by synthesizing the achievements of Greek and Arabic medicine. His main philosophical, encyclopedic work was The Book of Healing, which

consisted of four sections: logic, physics, mathematics (geometry, arithmetic, music, astronomy) and metaphysics. This work also reflects the Persian "Book of Knowledge" ("Danishname"), in which Ibn Sina considered physical science as an important part of his philosophical systems. At a time when logic is considered as a method of cognition, which is a continuation of physics, the next section examines all everyday life with the help of metaphysics. Ibn Sina emphasizes the spontaneous harmony of nature compared to man. He gives an anthropological interpretation of this harmony, seeks to find the principles of harmony in the structure of the human body and in the spiritual appearance of man [8, p.157].

He, as a philosopher, tried to describe the rules of Islam using the logic of Aristotle and concepts from the nascent Greek metaphysics. For this reason, "the philosophical tradition of Farabi was supplemented by significant, profound ideas of Ibn Sina, and it was here that new horizons appeared, which remained unresolved due to lack of opportunities or lack of time in Farabi's time. The scholar Ibn Sina ("Muslimus Soni") drew new conclusions from the theories created... Ibn Sina's genius talent was focused on the science of logic, while he researched philosophy, linking it with various aspects of physics and theology"[9, p.51].

Ibn Sina creates a "great metaphysics" based on the understanding that the world itself is accidental (possible), but necessary from the point of view of the causal chain and teaches that the world is an accident and at the same time its real necessity. He believed that in his views – the identification of "chance and necessity" is unrealistic. L. Goodman, who studied the work of the scientist, believes that Ibn Sina in this teaching carried out the synthesis of scientific determinism of Aristotle and the metaphysical concept of "randomness" in Islamic theology. Goodman, analyzing the correspondence of Ibn Sina's ideas to the views of medieval philosophical thought to the views of philosophers of a later period, noting that "Ibn Sina should not be considered from among philosophers such as St. Augustine, Thomas Aquinas, Maimonides or Descartes, but from among philosophers such as Spinoza, Kant, Hegel, and, possibly, Whitehead, Husserl or Dewey, who has the reason for his strictness in metaphysics,"[10] comes to the conclusion.

The famous British philosopher B. Russell, noting the scientists who had a great influence on the philosophical progress of the European Renaissance, wrote that "two great philosophers passed in the Islamic world, the first – Ibn Sina, and the second - Ibn Rushd," but also recognized that Ibn Sina's new ideas about the science of logic were later reproduced by Ibn Rushd and Albert the Great.

According to Ibn Rushd (Latin name Averroes, 1126-1198), there can be no contradiction between

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philosophical conclusions and the Qur'an.: "Since this religion is true and approves of research that offers knowledge, we Muslims know that studying with the help of reason does not lead to conclusions that contradict what the Qur'an teaches. Such truth does not contradict reality, but harmonizes with it and testifies to it" [11]. Even due to the fact that Ibn Rushd effectively used the "principle of interpretation" in Western philosophy, not everything in the Quran should be understood in this case, since it acquires an "internal" and "external" meaning. If the exact interpretation of the surah of the Quran seems contrary to common sense, then the surahs should be interpreted metaphorically or allegorically. That is, it is necessary to obtain not the explicit meanings of ayats and hadiths, but their hidden content. Since these thoughts subsequently had a serious influence not only on Imam Ghazali, but also on Thomas Aquinas, the term "averroism" represented Western scholasticism until the XVII century. According to this, although "philosophical truth" and "religious truth" are inherently considered independent of each other, religion and philosophy or religious and scientific knowledge must compromise.

Imam Ghazali (1058-1111), repeatedly looking back at questions of philosophy and recognizing the correctness and usefulness of some of them, knew that philosophers were most mistaken in matters of theology... "The reason for this was the introduction and foundations that were felt in mathematics and natural sciences, which philosophers knew and with which they could reach the truth about the unknown. However, the science of theology is the exact opposite. In theology there is no foundation, no introduction, no sensations, no comparisons. That's why philosophers got lost in most questions of theology" [12, p.53], he writes. Western scientists and philosophers who have studied Latin translations of Ghazali's works since the XII century, according to such as John Benjamin, Francesco Petrarch, August Tolik, "Ghazali found such high qualities in religion and philosophy that with their help the foundation of all true religions is laid, based on the inner meaning - essence, religion - gives to everyone philosophers of air and water, and having proved that air provides the necessary spiritual food, his science revealed the common roots of the invisible, mysticism and philosophy. Ghazali's work "Tahafut ul-falosif" ("Refutation to Philosophers"), which had a significant impact on the development of world philosophy, for centuries had a significant impact on the philosophical views of Eastern and Western philosophers and theologians Thomas Aquinas, Rene Descartes, Hegel and others"[13, p.482]. Ghazali believes that if a person really believes in the light of Allah, then he will have knowledge capable of predicting events, events in the universe, he will be a scientist, he will be in harmony with him, because

they are close to Allah. He compares the possessors of such faith with the oil obtained from a walnut.

### Science and Religion in the modern world.

Nowadays, Professor of the Faculty of Physics of Moscow State University Yu. S. Vladimirov clarified the relationship between metaphysics and theoretical physics: "If metaphysics is a unified system of ideas covering all spheres of knowledge and culture, including religious and philosophical teachings, a scientific picture of the Universe, then in theoretical physics metaphysics implements two approaches to reality, namely holism and reductionism. The first focuses on the whole, and the second focuses on the parts. Both approaches complement each other" [14, p.21], he writes. That is, the holistic approach focuses on the fact that the whole acquires a new property based on the interactions of the parts that make up the system, while the reductionist approach consists of the desire to apply previous methods to cognitive processes, allowing interpreting the general scientific picture of the Universe based on the initial simple principles by moving from complexity to simplicity.

In accordance with Vladimirova's opinion, it is necessary for a modern physicist to believe that the original faith is widespread both in physics and in religion. "Belief in the existence of the external world," writes A. Einstein, "is the basis of all natural science, regardless of the perceiving subject. Those who are seriously engaged in science believe that there is some kind of force involved in the laws of nature, and this force is much higher than human. Therefore, an objective study of science leads a person to religion. If religious attributes disappear, science will turn into a soulless, simple experience"[15, p.136]. Consequently, our views on the universe and its structure will depend on the level of development of science, our beliefs, the system of concepts used to describe the Universe.

Both religion and scientific data indicate that every person has faith in the existence of some absolute, omnipotent, supernatural force in his nature, psyche, soul. Such a belief, a consequence of the fact that faith is instilled in him, cannot but affect the result of mental development. That's why we try to take a deeper look and study everything that exists in the universe, and be sure that nothing happened by chance and just didn't change by itself. Only then do we fully believe that everything is intelligently created by someone or something who has a superpower in relation to us and develops according to certain laws.

Dr. Paul Clarence, who shrewdly observed such a situation, said: "A person constantly feels the presence of a stronger mind than his own, a higher skill than his own. This leads to faith in God"[16, p.27]. Louis Pasteur, a well-known microbiologist and one of the founders of symmetry theories, writes:



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“Faith has never turned out to be the opposite of progress. After all, any progress only reveals miracles in God's creations. If I am more knowledgeable today than yesterday, then my faith in Allah is also stronger than yesterday”[3, p.290]. For this reason, in Christianity it is understood as the original, possessing such power, the first basis - God, in Islam – Allah, Taoism-Tao, etc. Similarly, “modern physics has an original idea, which is the first basis of all types, which is expressed in quantum theories as follows: the initial and final states of a quantum system, as well as the probability amplitude of the wave function”[14, p.21].

The reaction of the scientific community to these opinions, as expected, requires extreme caution. It is not surprising that modern scientists do not want to recognize the correspondence of religious ideas about the structure of the universe, mystical ideas, albeit accidental, to their private scientific results, since mystical science in Islam, especially in the West, has always been interpreted as a mystical and unscientific (supernatural) factor for anyone, and it has had its effect on scientific people.

Taking into account that the universe is infinite and extremely complex, we should seriously think about the existence of some unknown matter (field or vacuum, particle) that regulates certain relationships between existing bodies, ensures their movement, transmits interactions and the force that controls them, as well as about the nature of the universe. Because the desire to get accurate data about the mechanism and speed of propagation of effects is what changes our perception of the universe, directing it in a new direction.

Under these conditions, modern scientists who adhere to integrative thinking based on interdisciplinary integration tend to gradually change attitudes to religious beliefs in a positive way, seeking to expand the scope of application of the results of physics of the XX century. One of the main reasons for this is that modern physics (especially microcosm physics) has always offered us a type of worldview that is very similar in many ways on the traditional religious worldview.

It is known that the unnatural views on which it is based are present in all religions, and many schools of Western philosophy contain elements of mysticism characteristic of Islam. In fact, the same applies to the similarity of religious beliefs with current beliefs not only in the Hindu Vedas, it can also be found in the I Ching or Buddhist sutras, as well as in the passages (fragments) of Heraclitus and in the mysticism of Ibn Arabi or in the teachings of Don Juan.

It is clear to everyone that both scientific knowledge and religious knowledge are formed in the process of studying and cognizing the same calculable world around us: scientific knowledge studies the real world, and religion studies the same world, that is, the world created by God. As a result,

the creator himself becomes the object of knowledge. Thus, while science studies the scientific essence of nature and the universe as a whole, religion studies its moral aspects through the knowledge accumulated in people. In other words, although science studies the system of hidden phenomena, events, processes in the Universe and interactions and relationships between them, its first cause, the absolute basis, the problems arising in it, cannot come to a final conclusion within its framework. From this it can be seen that science can study only the core of an integral being, a certain part of its internal structure, which is an intermediate layer. Religion, on the other hand, explores, linking the beginning and the end of this core, the whole being and its relation to the first foundation. That is why modern philosophers, as well as scientists conducting research in different directions, talk about the convergence of science and religion, which is mentioned in the arguments of outstanding theologians, about strengthening their relationship between representatives of scientific and religious knowledge. This is written in particular by the American theologian H. Rolston, one should pay attention to the following analogy: “Just as an electron can be considered as a wave and a particle at the same time, the relationship between science and religion can also be considered in this way, in the sense that they can both exclude and complement each other”[14, p.191].

### Conclusion

The phenomena and processes discovered in modern quantum physics give rise to amazing and extraordinary difficulties in the microcosm. Many scientists were not satisfied with positivist philosophy, which misinterpreted the theory of knowledge, denying religion and “metaphysics”, rejecting old philosophical ideas, excluding problems directly related to the worldview in science.

Therefore, starting in the 1930s, physicists began to look for philosophical directions that could answer the complexity of the problems of the microcosm and the megastore. The solutions to the problems were answered by the famous physicist N. Bohr, who says, “If scientists need “unthinkable ideas,” then they can only be offered a new worldview. Such a new worldview can give Europeans Eastern religions and philosophical teachings, since religion and religious philosophy can participate in the study of the Universe in close alliance with science” [14, p.19]. Indeed, the unity of philosophy and science can satisfy the material and spiritual needs of a person in his attitude to the environment, at the same time determining his place in the Universe, creating a holistic scientific worldview, which is a set of views on the world around him.

We believe that it is necessary to effectively use the possibilities of philosophy to ensure the

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relationship between scientific and religious worldviews, as well as the harmony of scientific and religious methods in the process of cognition, since it recognizes the boundlessness of both knowledge and faith. Only then will science be able to be enlightened by the light of religious faith and reflect its spiritual content, as well as its humanistic essence.

Therefore, in order to create a unified scientific worldview that serves the well-being of all mankind and allows us to adequately represent the universe - the modern interrelation of religion, science and philosophy, it is necessary that ensuring harmony becomes the main task of researchers working in all fields.

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