



SCIENTIFIC-PHILOSOPHICAL HERITAGE AND SOCIAL DEVELOPMENT

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Article history:	Abstract:
Received: August 20 th 2023	This article analyzes the contribution of the world-renowned great scientists from our ancient and blessed land to the development of world science and culture with their discoveries and scientific works. Also, attention is paid to the fact that they discovered new directions in science, a new way of thinking, created new doctrines that no one said and could not do before them and that they were scientifically substantiated, as well as their theoretical and practical importance in the social development of Uzbekistan today.
Accepted: September 20 th 2023	
Published: October 24 th 2023	
Keywords: science, science, doctrine, thinking, style, social development, culture, morality, law, religion, superstition and others.	

"It always makes us think
Another important issue is our youth
manners, behavior, in a word
in other words, it is related to the worldview....
Who are we?
the call of our generation is in their hearts
to always resonate and stay true to who he is
let him stand. At what cost?
can we get Education, education and only
at the expense of education".
Sh.M. Mirziyoev.

It is known that the development of world science is based on the researches of medieval Eastern Renaissance thinkers and their rich scientific heritage, along with the scientific creations of scholars of antiquity. Also, Abu Nasr Farabi, Abu Ali ibn Sina, Abu Raikhan Beruni, Muhammad Musa al-Khorazmi, Al-Ghazali, Farghani, Ahmed Yassavi, Najmuddin Kubro, Yusuf Khos Khajib, Ahmad ibn It is necessary to pay attention to the scientific-philosophical, legal, religious-ethical views of Umar, Mahmud Yugnaki, Pakhlavon Mahmud, Amur Temur, Ulug'bek, Alisher Navoi, Zakhiriddin Muhammad Babur, Bahavuddin Naqshband and other great encyclopedic scholars who are famous in the world. From this point of view, in this article, we devoted a place to the analysis of the philosophical and moral heritage of our famous scholars mentioned above and the role they played in the foundations and development of the third renaissance period.

Let's turn to the bold ones: Mazdak was a Tustian theologian and political figure who died in 529 AD. He created a social movement with the intention of implementing his doctrine of building a society that would neither get too rich nor too poor. Mazdakism served as an ideological weapon for the population in Central Asia in the struggle against Arab invaders.

Studying the work of Abu Bakr al-Razi (864-925) shows that his views played an extraordinary role in the creation of scientific and philosophical traditions in Central Asia, and at the same time, they made an invaluable contribution to the development of superstition.

We know well from historical and philosophical sources that Abu Nasir al-Farabi (873-950) was a scholar and a master translator who was known as "The First Teacher" in the East after Aristotle. He expressed his opinion from the point of view of unity. According to Farabi, matter is the basis of things and events in the universe, and the bodies of Earth and Heaven consist of matter and form. He believes that motion is an objective property of matter, and the material world is the source of motion. Farabi thinks about society and people, and puts forward ideas about how humanity will one day be able to live peacefully together. Farabi, who made a great contribution to the theory of knowledge, says that nature is the object of knowledge, and man is the possessor of knowledge. Knowledge is infinite, proving that man moves from ignorance to knowledge, from cause to effect. Emphasizes that there are emotional and mental stages in cognition. Next, we consider it important to note that the reader who pays attention to the life and work of Abu Muhammad ibn Ahmad Raykhan al-Beruni (973-1048) must be a witness to the fact that he is the author of more than 150 works on history, philosophy, mathematics, geography, cultural studies, and linguistics. Beruni

thinks about the world and man from the point of view of *Vahdat ul-majud*. According to him, God is the first cause, but matter has its own internal laws. It is in constant motion, change and dissolution. According to Beruni, when a person has a feeling of concern for others, he shows the qualities of bravery and courage. A person is embodied as a truly moral person only when he endures hardships in the pain of others and is selfless.

In its place, it is appropriate to pay special attention to the great scholar Omar Khayyam (1048-1123), who made an invaluable contribution to the science of mathematics, astronomy and philosophy, and who occupied a deep place in the hearts of Western and Eastern readers with the philosophical depth and vitality of his *riba*. According to him, at the base of things lies "common sense". The material world, which created the common mind, is in the process of movement, birth, development, transition from one state to another. All things in nature are made of air, water, fire and earth. He said that living nature and non-living nature develop harmoniously and showed that it is a mistake to put them against each other. According to his theory of knowledge, human intelligence is capable of knowing the secrets of the universe. Omar Khayyam rejects the ideas that were widespread in his time about the transience of the world, infidelity, the immortality of the soul, heaven and hell, fate and eternity. He explains that they are the source of hopes and fears.

We see that the teachings of the great thinkers who made an invaluable contribution to the development of world civilization, calling for spiritual and moral maturity, are the golden foundation of our current development, the foundation of our culture and spirituality. It is necessary to comprehensively study the scientific heritage and philosophical views of scientists who contributed to our national history and the world. Despite the fact that it was written about a thousand years ago, even today's readers can find important ideas and guidance in solving the complex problems of modern life from these works. Philosophical-ethical values are extremely deep in terms of their essence. Their great humanitarianism, boundless love for science, people, humanity, justice, noble goals are remarkable, and it is appropriate to implement these ideas in the social development of today's New Uzbekistan and in the improvement of the foundations of the third renaissance.

The philosophical-ethical heritage of Uzbekistan is content to be based only on the treasures of scientific knowledge, rich historical experiences, customs and traditions, which are a symbol and excellent example of the wisdom of the people, created in the process of the long historical development of the Uzbek people, and wrapped in a national shell. and when limited, it would never be able to fully respond to the progress and prospects of our society. The main reason for its easy response to the demands and cultures of our people and nation, and its popularity in our time, is that our ideology is based on national and universal values at the same time, drawing strength from both of them.

Scientific-philosophical values are two equally important sources, two supporting points, two axis roots in the national and social development of Uzbekistan. To convey the feeling of confidence in the future to people's hearts and especially to the minds of young people, as our president emphasized above, and to educate them in the spirit of love for the Motherland, humanity, honesty, bravery and it should help to bring them closer to each other by cultivating patience, a sense of justice, and the desire for knowledge and enlightenment. It should be emphasized that no people and nations in the world can live in isolation from other peoples and nations, universal civilizations, so its ideology does not arise and develop without using the achievements of other peoples and nations on a creative and critical basis.

Our scientific-philosophical heritage is an ideology embodying the universal, universal values tested in history. It also relies on the historical experience of the most developed and developed countries.

Therefore, it contains universal ideas such as equality, freedom, brotherhood, friendship between peoples and nations, stability of the country and the world. As you can see, every society, every nation and its ideology is not limited in its own sphere, but develops while enjoying the achievements of the peoples of the world.

From the creation of scientific-philosophical-ethical ideas, the appropriate use of the ideas of Islam and other religions, which encourage people to have faith and not betray the rights of others, is also of great educational importance.

All of the above ideas are not in a place where scientific-philosophical-ethical talents are empty, but first of all, they are based on the national values, cultural-spiritual traditions and principles that have been formed and developed in the land of Turan since ancient times. It shows that it is based on traditions, and therefore its roots are extremely strong.

So, the following conclusions can be drawn from the above considerations:

1. The great scientists and scholars who came from our ancient and blessed land, recognized by the whole world, creatively enriched world science and culture with their discoveries and scientific works. They raised it to the highest level, effectively influenced its development for several centuries. Many of them discovered new directions in science, a new way of thinking, created and scientifically substantiated new doctrines that no one had said or been able to do before.

2. It is not only a mirror for the eras based on deep scientific knowledge about culture, spirituality, enlightenment, justice, goodness, human dignity, rights, and legislation by our wise grandfathers, but also invaluable for the future centuries, times, countries and peoples of all eras and distant perspective.

3. One of the great qualities of the thinkers of the Eastern Renaissance period, which still amazes mankind, is the extremely broad scope of their spirituality and enlightenment, and the fact that they considered service to their goals as the essence and main goal of their lives for all mankind, the present and future generations, young people. is the greatest lesson, education and school of life for posterity.

4. The great geniuses in their rare works and immortal teachings always glorified man, raised his status to the sky, protected his rights, were sincere towards people, and those who cared for them promoted peaceful and prosperous life.

5. In world history, including the past of our nation, the role and importance of moral ideals in human life are very important philosophical issues, reflected in the views of our great sages.

6. In particular, it is important to emphasize that the foundations of the third renaissance period and its development replace scientific and philosophical skills.

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