



## THE IMPORTANCE OF PHILOSOPHICAL EDUCATION IN THE CONTEXT OF THE COVID-19 PANDEMY

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<p><b>Received:</b> 3<sup>rd</sup> August 2022 <b>Accepted:</b> 3<sup>rd</sup> September 2022 <b>Published:</b> 6<sup>th</sup> October 2022</p>	<p>The COVID-19 pandemic, which is worrying humanity today, calls on each of us to fight it with unanimity and prevent the spread of the disease. This, in turn, has led to the derailment of the economies of many developed and developing countries around the world. In the COVID-19 pandemic, further strengthening of people's philosophical knowledge played an important role. The development of philosophical education is a process that is inextricably linked with the development of mankind. In the further development of philosophical education, it is important to pay special attention to the comprehensive study of the scientific and philosophical heritage of Eastern thinkers, in particular, the scholars of the Islamic world, who have made a worthy contribution to the development of our society.</p> <p>Therefore, this article highlights the importance of philosophical education in the context of the COVID-19 pandemic and analyzes the views of Eastern Renaissance scholars on the study of scientific and philosophical heritage.</p>
<p><b>Keywords:</b> COVID-19, pandemic, Eastern renaissance, Eastern peripateticism, philosophy, Eastern and Western philosophy, philosophical education, philosophical thinking, scientific-philosophical heritage.</p>	

### INTRODUCTION

World experts acknowledge that the strict quarantine rules introduced due to the pandemic have created new opportunities for education, including higher education. The coronavirus pandemic can radically change people's lifestyles in many areas. Even the education system, which is a conservative field, has been forced to adapt quickly to new conditions and to work on special procedures. International organizations, including UNESCO, the Organization for Economic Co-operation and Development (OECD), and the World Bank, are assessing the pandemic as a test of the readiness of secondary, special and higher education for force majeure. This is because all educational institutions around the world have been forced to move to a new format and adopt the experience of distance learning en masse. In turn, this has caused a number of problems. First, there is a lack of digital literacy in teachers and students to use Internet technology, second, low internet speed, third, lack of Internet access in some countries or almost no for the majority of the population, and fourth, most students do not have access to distance learning technology (computer, laptops, gadgets). Undoubtedly, such a situation did not negatively affect the quality of education, technical failures and other factors led to interruptions in the learning process. In this regard, there is a need to solve the problem of teaching philosophy and the development of philosophical thinking in young people on the basis of new paradigms. Therefore, the introduction of the system of continuing education in the formation of philosophical observation and thinking skills in young people on the basis of world philosophy, especially national philosophical values, for centuries, in our view, serves to further enhance our national mentality on the basis of national ideas. In the development of philosophical education today, the scientific study of the fundamental works of Eastern scholars is of great importance. In this regard, President Sh.M.Mirziyoev said, "Today it is clear that the issue of further development of fundamental research has been neglected. Because fundamental research shows that fast-growing countries are significantly ahead of other countries in terms of economic development. It is no coincidence that the world's scientific advances have been made in the field of fundamental research. Therefore, now one of the important tasks of our state is to support the fundamental sciences, to provide the field with talented young people "[Mirziyoev Sh.M, 2017. B. 171].

From this point of view, in the context of a pandemic, the philosophical way of thinking, by its content and power of influence, can divide or unite members of society into opposing parties, increase or decrease the state's position and prestige in the world, bring nations to progress or decline. .

There are a number of reasons why there is a strong need for philosophy in general. The process of globalization and integration, which covers all aspects of life in all countries of the world, is the first and foremost of

these reasons. Because in the context of globalization, without a broad philosophical observation, it is impossible to conduct dialogues between different countries, to find ways to resolve conflicts that arise between them.

This was the second factor that created a strong need for philosophy, a significant change in the development of the fundamental sciences. After all, in the past, physics, physiology, psychology, in general, all the main branches of science in their research worked independently of philosophy, but now it is impossible to avoid it. This was first observed in quantum mechanics, general relativity, neurophysiology, and other fields, when the complex and multifaceted problems they faced could not be solved within the narrow specialization of science, when thinking in the field of broad philosophical horizons was required. These two factors alone have shown that no further knowledge and activity can replace a profound philosophical culture. After all, philosophy as a true wisdom is a spiritual value that expresses man's direct attitude to the world, nature, existence, the way of existence.

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

In his address to the Oliy Majlis of Uzbekistan, President Shavkat Mirziyoyev paid special attention to the following issues as the main tasks for further development of the social sphere in 2019 - the Year of Active Investments and Social Development: "In particular, understanding our national identity, studying the ancient and rich history of our Motherland. We must strengthen research and support the activities of scientists in the humanities.

The assessment of the past must be objective, and most importantly, free from various ideological views "[Mirziyoyev Sh.M. lex.uz]. To do this, first of all, it is necessary to create well-covered research, new generation textbooks, books, software manuals. Because during the Soviet era, the socio-philosophical heritage of our people related to Islam was abolished, materialist and atheistic tendencies were artificially suggested against it, ignoring certain historical conditions, and dissident scholars were condemned as bourgeois.

Therefore, the study of the scientific and philosophical heritage of the scholars of the Eastern Renaissance during this period was dominated by the spirit of materialism, distorting historical facts. In this sense, the restoration of historical justice, an objective study of the impact of our scientists on the development of world scientific and philosophical knowledge is a requirement of the times.

In this regard, the following words of the First President Islam Karimov are appropriate: "Thousands of manuscripts, including the oldest manuscripts and inscriptions created by the thinking and genius of our ancestors, samples of folklore, are preserved in the treasury of our libraries today, their history, literature, art, politics, ethics. , valuable works in philosophy, medicine, mathematics, mineralogy, chemistry, astronomy, architecture, agriculture and other fields are our great spiritual wealth. A nation with such a great heritage is rare in the world "[Karimov IA, 2008. B. 30]. A comprehensive study of the high spiritual heritage left by our ancestors is an important factor in the development of philosophical education in Uzbekistan.

The importance of the issues raised in this article is also noted in the resolution of President Shavkat Mirziyoyev on June 23, 2017 "On measures to establish the Center of Islamic Culture in Uzbekistan under the Cabinet of Ministers of the Republic of Uzbekistan." ancient manuscripts and lithographs, historical evidence and documents, archeological finds, relics, modern research works in this field, books about the great scholars and thinkers, saints, scientific and religious schools founded by them, preserved in our country and abroad. and the formation of collections, video and photo documents, our great compatriots who made a great contribution to the development of Islam - Imam Bukhari, Imam Termezi, Hakim Termezi, Abu Mansur Moturudi, Abu Muin Nasafi, Qaffol Shoshi, Abdulkhaliq Gijduvani, Najmiddin Kubro, Burhoniddin Marginani, Bahoudi , Hodja A In-depth study of the unique heritage of scholars such as Hror Vali on a scientific basis, their scientific and spiritual courage, the widespread promotion of great human qualities "[Mirziyoyev Sh.M., president.uz].

### THE MAIN PART

At the same time, the whole world is deeply concerned about the invisible catastrophe. Coronavirus has not been reported in only a few countries that have not been deeply integrated with the international community. In recent years, Uzbekistan, which has opened up to the world and is developing rapidly, could not stay away from the pandemic. In general, philosophical, religious, secular teachings and ideas in society can be achieved only if they are harmonious, enriching and complementing each other, and even great discoveries can be achieved in the activities and scientific heritage of scientists from the East in the IX-XII centuries. The ideology of each epoch is based on philosophical, religious and secular roots. But whichever of the philosophical, religious, and secular roots is "grown up," he tries to subjugate the rest to his own ideas. This leads to various conflicts and negative consequences. It should be noted that it is no secret that in the pre-independence research in this area, there was a view that the dominant ideology in society is reflected in any area, to one degree or another. It is known that some studies conducted at that time were one-sided, atheistic. Therefore, the article refers to these sources from a scientific, critical point of view. The results of the analysis show that the scientific and philosophical heritage left by the scholars of the Eastern Renaissance, with its rich and meaningful ideas, has aroused great interest not only in the scientific development of our country, but also in world science.

In order to study the scientific and philosophical heritage of Eastern Renaissance scholars in the development of philosophical education in Uzbekistan, it is difficult to achieve a certain result without getting acquainted with the achievements of foreign scholars, especially Western scholars. But the experience, research, and evaluation of the

achievements of Western researchers show that the study of the scientific and philosophical heritage of the scholars of the Eastern Renaissance was sometimes not approached objectively.

Western culture and science have studied the spiritual heritage of our ancestors and sought to assimilate aspects that are necessary for their own interests and development, in keeping with their social spirit. Considered unnecessary for the development of Western culture, incomprehensible to them, aspects alien to their spirit are interpreted as heresy, religious superstition, backwardness, ignorance. There are even cases when some European scholars do not understand the essence of the culture of the peoples of the East and their socio-philosophical ideas, or deliberately distort them. For example, according to V. Solovev, a Russian philosopher: "In the Muslim world, there is no positive science (meaning secular sciences), no real theology, but some poor dogmas of the Qur'an and scattered philosophical concepts and empirical data from the Greeks" [Mukhtarov O'M, 2015. B. 46]. In the thoughts of this philosopher, we can observe that the attitude towards the peoples of the East sees them in some sense as poor peoples. Also noteworthy are the following words of G. Vamberi: "Apart from the Japanese, none of the Asian peoples can embark on the path of development and renewal on their own. Asians can only achieve a culture that is directly or indirectly influenced by Europe" [Vamberi G, 1913. p. 707]. We can observe that in the views of this philosopher there is also a contempt for the peoples of the East. Moreover, another Western philosopher, the German philosopher Karl Forlender, concludes that Eastern thought is "painted with so many religious colors that it is so alien to our European thought that we do not have to dwell on the worldviews of these peoples" [Karl F, 1922. p. 8].

Many of the above-mentioned aspects of the scientific and philosophical heritage of the scholars of the Eastern Renaissance are no stranger to us. It can be said that these aspects, which seem to be "backward" and "deficient" from the European point of view, are likely to be a solid foundation for the growth of our spiritual worldview.

If we take into account the fact that the ideology of totalitarian socialism has kept the national philosophy of the people in the "cage" (isolation) for the past seventy years and the need to re-examine the scale of changes in world philosophical thought during this period, and our forgotten spiritual values? It must be acknowledged that much remains to be done to restore the original status of philosophy in the CIS. In this work, we must take into account that in modern Western culture, ancient philosophy has begun to be recognized as having a much higher status than science, and now it is understood that philosophy must restore this forgotten position.

Therefore, subjective opinions can be found in the study of this problem as a whole. For example, the work of some Uzbek and Russian scholars in this field shows only factual information, the influence of ideological views on their translation and publication. It should be noted that the translation and publication of several major works by Uzbek and Russian scholars was first carried out in the mid and late twentieth century. Such scholars or philosophers include, E.A. Scientific works of Frolova, M.T. Stepanyants, A.A. Ignatenko, N.A. Ivanov, G.B. Shaymukhambetova and others can be included. The research conducted by these scientists has tried to provide information, albeit in general, about the work done in this area in the world, especially in the East and the West. Each of the authors of that period focused on analyzing only the problems of the philosophical content that were necessary for them.

Modern civilization requires a reassessment of the criteria for determining the level of historical development of mankind and the development of scientific knowledge in Islam. According to this demand, Thomas P. Flint, Michael K. Ray, Ali Akbar Province, Ardakani Rizo Dovari, Burns, Birindjkar Rida, Vundt V., Oldenberg G., Gold, Limen Oliver, A. Korben, Seyyed Hussein Nasr, M.A. Special attention has been paid to this issue in the works of Mutakhkhari, A.R. Ubudiyat, Chittik William and other similar scholars [4]. There are also centers in many regions that conduct research in this area. In particular, the Center for Islamic and Middle Eastern Studies was established in Birmingham, England, which specializes in the study of the philosophical foundations of Islam. The center is located in the Department of Philosophy and Religious Studies at the University of Birmingham in the United Kingdom, which also has a Department of Oriental Manuscripts. Here is preserved the oldest manuscript of the holy book of Islam, the Holy Quran. To determine the age of the manuscript, scientists who studied it in the Oxford laboratory using the radiocarbon method were able to determine that the manuscript was written between 568-645. This indicates that one of the oldest manuscripts of the Qur'an has survived to this day. The center has a master's degree in research, which provides ample opportunities for researchers who want to conduct research in this area. In these curricula, along with the study and research of Islamic knowledge, Islamic history and philosophical teachings are studied in depth. In this regard, it can be felt that the philosophical teachings of medieval Eastern scholars had a positive impact on the development of Western science.

Also, the formation of Eastern philosophy in the X-XI centuries was directly influenced by the philosophy of the ancient world, primarily the socio-philosophical views of Aristotle and Plato. That is why the term "Eastern peripateticism" is given special attention in the philosophical literature. Representatives of Eastern peripateticism include such philosophers as Ibn Sina, Abu Nasr al-Farabi, Abu Rayhan al-Biruni, Ibn Tufayl, and Ibn Rushd. It was through the writings of these great philosophers that Western philosophical thought began its development in the Middle Ages. Based on this evidence, it cannot be concluded that the roots of Eastern and Western philosophy are the same. Because in both the East and Europe, philosophical teachings differed significantly from each other in their world of concepts, in the analysis of problems, in the whole aspect and features of philosophical thinking in finding ways to solve them. This allowed more representatives of Eastern philosophy to critically examine Western philosophical views.

The philosophical views of such Eastern thinkers as Farabi, Ibn Rushd, Ibn Sina, Abu Hamid al-Ghazali have been studied in great detail in the research work of Uzbek scholars on the basis of original sources. Uzbek philosophers and a number of other researchers have rightly pointed out that great scholars have made a worthy contribution to the history of the development of philosophical knowledge [5]. In our view, it is impossible to develop a philosophical

education that is consistent with the changes taking place in the life of society, in the minds of people, simply by repeating the views of the ancestors of the past. This requires awareness of innovations in the world space and independent thinking, as well as special attention to a particular approach.

A. L. Orientalists such as Kaziberdiev, S, Serebryakov, Azkul Karim, Alber Nasri have done serious scientific work on translating the treatises of these philosophers, giving a separate interpretation of each concept, and also compiled a translation dictionary of their works. At the same time, the study of the scientific and philosophical heritage of the scholars of the Eastern Renaissance in terms of the ideas of tolerance to identify and demonstrate through new scientific evidence, Z. Munavvarov, A. Hasanov, M. Imomnazarov, Z. M. Husnidinov, R. M. Bahodirov It is also worthwhile to highlight their research [6]. However, so far the work of Uzbek, Russian and Western scholars and philosophers on the study of the scientific and philosophical heritage of Eastern Renaissance scholars has not been analyzed as a whole.

Also, in the Arab-Islamic countries, great work has been done and is being done to study the philosophy of Islam. For example, the Faculty of Islamic Philosophy at Cairo University in the Arab Republic of Egypt holds annual international conferences on various topical issues of Islamic philosophy, and conference proceedings are regularly published as a collection. One of the most important research works in Islamic philosophy, M. Fakhri's "History of Islamic Philosophy" was published in 1983 in Tehran in Persian, translated by Nasrullo Pur Javadi. Scientific research on Islamic philosophy has been conducted in the Republic of Turkey, among which the monographs of professors M. Bayrakdar and I. Abdulhamid have a special place [7].

The analysis of these studies shows that Islamic philosophers have tried to prove that philosophical education is not a field of knowledge that is difficult to understand, not only through their scientific views but also on the basis of their practical activities. That is why our great compatriot Abu Nasr al-Farabi described philosophy in the tenth century as follows: "If knowledge of a being is acquired, taught about it, the essence of a thing is known, the meaning of a thing is understood, based on reliable evidence, When there is confidence and imagination, we call the science of this knowledge philosophy "[Farabi A.N, 1993. B. 183-184].

In his Al-Huruf (Letters), al-Farabi said: "If religion obeys a philosophy that is perfected in all its general aspects, then it is true and correct. But if religion does not yet form a correct analytical philosophy, but emerges at a time when the people are preoccupied with rhetoric (rhetoric, rhetoric), dialectics (debate) and sophistry (to amaze the opponent verbally by any means), such a philosophy the subjugated religion is also free from lies and errors. In many cases, it turns out to be wrong from start to finish. "Philosophy has a primary place in relation to religion, because philosophy is the core, religion is the shell, or more precisely, it is the weapon of philosophy."

Also, according to Ibn Sina, all philosophical sciences are divided into two parts: theoretical and practical. The purpose of the theoretical part is to know the truth; the goal of the practical part is to achieve happiness. The philosophical sciences, according to Ibn Sina, are divided into two types: the first introduces us to our personal behavior, and it is called the "applied sciences." Because the benefit of this knowledge is that we need to hope that we will be saved in this world, that our work in it will be orderly. The second signifies to us the state of the world of things so that our psyche may be formed and we may be happy in this world. This science, which is explained in its place, is called theoretical.

## CONCLUSION

In short, first of all, philosophical education is a specific form of general culture, a method of self-description, the logic of the image in the world and a specific phenomenon that manifests itself in a particular culture and a way to assess the place of man in society. Philosophy pays special attention not only to the study of the essence of man, his attitude to being, a methodological path for the development of other sciences, but also to the study of the inner possibilities and aspects of human thought. Science, on the other hand, makes extensive use of the scientific and theoretical teachings that have emerged over thousands of years in shaping the human worldview. The study of the history of society, the determination of its future, also depends on the essence of the philosophical worldview.

Second, philosophy is the manifestation of human thinking potential in the form of the most general concepts, knowledge, conclusions, and worldviews in general. The ability to understand oneself, to analyze one's essence, to direct all one's goals and activities in relation to history lessons, modern requirements and opportunities, future problems and new needs, scientific conclusions and values, to be fair to other people. For this reason, man's understanding of himself and others, and on this basis his attitude to being, is also part of the system of philosophical problems and constitutes its most complex area.

Third, there are perceptions that play a certain ideological-theoretical role in influencing the style and direction of philosophical thinking, which are embodied in methodological principles. Indeed, philosophy generalizes, approximates, and consolidates the knowledge, the results of experiences, accumulated from different countries of the world in different eras. On this basis, the convergence of sciences, the commonality of problems creates new opportunities for the expansion of scientific and practical activities of mankind.

Fourth, the practical activity of man, the development of science, has never weakened the need for philosophical thinking, but rather strengthened it. Through this thinking, man seeks not only to develop the ability of systematic knowledge about his essence, society, nature, thinking, but also to draw general conclusions based on them, which are important for the development of scientific thinking and practical activity. As a result, new discoveries for science will see the face of the world. This is a unique achievement of science. It is no secret that attitudes towards the science of philosophy are changing dramatically in modern times. The formation of the thinking of the younger

generation, the education of their worldview, the improvement of their attitude to themselves and the world are among the most pressing issues of today. Because the younger generation is the successor of our future.

Fifth, the peculiarity of philosophical thinking is that such thinking is subject to the students of rationality, inner conformity, non-contradiction, proof. It can be said in advance that these characteristics are consistent with people's emotional, volitional, value-based arguments. Every renewal work carried out in our society is directly or indirectly aimed at strengthening the national idea and ideological immunity. This is important in an intensively evolving and changing social life.

That is why today the perfect study of the scientific and philosophical heritage of the thinkers of the Eastern Renaissance remains an important basis for the development of philosophical education in our country.

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