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SECTION 30. Philosophy.

INTERPRETATION OF HISTORICAL-PHILOSOPHICAL HERITAGE AND ITS INNER PECULIARITIES

Abstract: *In this article some moments of peculiarities of interpretation of historical-philosophical heritage in the Republic of Uzbekistan.*

Key words: *historical-philosophical processes, historical-philosophical heritage, Central Asian thinkers, Muslim Renaissance.*

Language: *English*

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Introduction

Nowadays unabated attention and interest in historical and philosophical heritage of a country, of a people. To strengthen the consciousness of social community is necessary to revive and restore the historical memory and historical and philosophical heritage at an opportune fit the general description of the above-mentioned process.

Talking about the features of a particular era, it is important to understand that such a historical and philosophical heritage.

In general, the history of philosophy is characterized by the existence of a plurality of philosophies, schools, currents and directions. The primary source unit of the history of philosophy is the philosophical doctrine of a thinker.

The philosophical doctrine - a system defined, logically related to each other views. Philosophical school - a collection of philosophies, combined with any ideological basic principles. The set of modifications to the same principles, to develop various, often competing schools, called currents. The largest and most significant in the formation of historical and philosophical process called philosophical trends. The philosophical direction is a collection of philosophical currents (and hence, the teachings and schools), which, when all discrepancies together defend some of the common, of fundamental importance, the position (materialism and idealism, empiricism and rationalism, etc.).

The driving force of the history of philosophy is the clash of philosophical approaches, the battle of ideas, principles and personalities. At the same time, with the development of the history of philosophy is changing the subject of philosophical thinking and way of solving philosophical problems.

Historical and philosophical heritage of the historical and philosophical heritage. Without the past - no future. It's pretty well-known phrase. But a fresh meaning behind it.

Materials and Methods

For our country, the revival of the spiritual heritage of ancestors is an invaluable storehouse of universal significance. Dozens of years of totalitarianism could lead to the neglect of a great past. However, this, fortunately, did not happen. The people, in spite of any adversity, carefully preserved the historical memory and passed to the next generation, having increased it as much as possible.

In Uzbekistan since the first years of independence is carried out systematic work on the restoration of primarily historical memory of the people. Philosophical heritage is an integral part of this heritage. Historical and philosophical studies were conducted as early as 60-70 years. Twentieth century. Invaluable contribution to the study of historical and philosophical heritage of our country has made outstanding scientists I.Muminov, M.Hayrullaev, Yu.Dzhumabaev and others. They are rescued from the memory of the last names of such



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prominent thinkers like al-Razi, Farabi, Avicenna, Beruni, al Khwarizmi and many others.

Their research has shown that the achievements of science, literature, art and philosophy of the early Middle Ages in the East are a necessary link, a bright page in the development of human civilization known as the East Muslim Renaissance logically comparable to the Renaissance in Europe. Moreover, the East Renaissance covers the territory of Central Asia, a significant segment of history than the West; as a result many researchers have divided it into Early (IX-XII centuries) and Late (XIV-XV centuries).

Features of the interpretation of historical and philosophical heritage consist in the fact that domestic authors were able to not only detect, but also to tell the whole world about the originality of works by prominent Central Asian thinkers.

The knowledge of their own history can reveal the ratio of interests of various strata of society; they are the leaders in the concrete examples of social phenomena. Historical knowledge has always been, is and will be an instrument of ideological struggle, means of influence on the political mood of the people. Therefore, the study of their own history, in-depth knowledge of the past of his people inevitably becomes one of the fundamental bases of the national idea. The Uzbek people has a rich historical past, the pages of its history is inextricably linked with the history of Central Asia, the territory which is considered one of the earliest centers of human civilization. Building on our land many centuries ago and still admirable ancient monuments of culture and art show high skills of our people, the glorious history of our country, evoke a sense of pride in the soul of every citizen.

Starting from the VII century, the territory of Central Asia moved center of philosophical and scientific development, which contributed to not only maintain, but further creative development of ancient philosophy and science. Arabic-speaking thinkers credited in active creative assimilation of the Hellenistic heritage and its further development. This annexation has become a source of new scientific Arabic traditions that before the beginning of the scientific revolution of the XVII century Europe dominated the philosophical and scientific culture of many countries of the East and the West.

One of the centers of formation of the Islamic world of new philosophical and scientific knowledge became of Central Asian region, natives of which have made significant contributions to the development of philosophy and science of the Arabic East. It should be noted that the Arab conquest brought with them not only a new religion - Islam, but also created the conditions for the dissemination of scientific knowledge. Therefore, an objective analysis of the development of early medieval Islam "becomes important in light of the urgency of

reasoned criticism and unmasking various Eurocentric concepts, who tried and attempt to characterize the spirituality of the Muslim East and the only religious mysticism."

The study of natural science and philosophy of the peoples of the East, the development of a rich cultural and scientific heritage of Uzbekistan is important for the formation of national ideas in modern conditions. The scientific, philosophical, artistic works and studies of thinkers, scholars and poets of the era of the treasury of the world civilization.

In the development of medieval science and culture of the Middle East a big role belonged to the ancient scientific and philosophical traditions of the peoples that were part of the Arab Caliphate: some ideas of Indian mathematical and medical schools, as well as Indian philosophy, had spontaneously materialistic tendencies, ancient astronomic teachings, teachings of Sufis, "brothers of purity" of the peoples of the Central Asia, Arab countries, dualistic Zoroastrianism idea of struggle between the two began - Good and evil, light and darkness, etc.

Overall, the achievements of science, literature and art, the whole secular culture of early medieval countries of the Middle East, including Central Asia, are a necessary link, bright and rich chapter in the development of human civilization.

At the birth of the philosophy and science of the period in the life of Central Asian peoples were great scholars and thinkers, creative and rich scientific and philosophical heritage which is most fully reflected the early Eastern Renaissance.

Abu Rayhan Beruni (973-1048) - entered the history of science as a scholar and lexicographer. He created more than 150 works devoted to almost all branches of knowledge at the time. His most famous works, "The science of the stars", "India", "Monuments of the past generations," "Chronology of ancient peoples" and others.

Beruni Proceedings in mathematics, geography and astronomy have not lost their significance to this day. He also studied physics, mineralogy and history.

Abu Nasr al-Farabi (870-950) - an outstanding philosopher and scientist, one of the most prominent figures in the history of world culture. He has created more than one hundred works, among which are of particular importance, "Sources of Philosophy", "Treatise on the mind", "Treatise on the state" and other widely known Farabi acquired in connection with the promotion of their ancient Greek philosophy - the teachings of Aristotle, Plato, Euclid.

Farabi, nicknamed as the "Aristotle of the East", "Second teacher", he was one of the founders of the advanced culture of Central Asia and the Middle East. Under the influence of his teachings formed such figures of medieval culture as Nizami, Rustaveli, Nosir Khisrav, Ulugbek, Jami, Navoi, and many others.

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Farabi one of the first thinkers of the medieval East, developed the doctrine of the features and the structure of society.

He shared city-state on the virtuous, or ideal, and non-virtuous, or ignorant. According to Farabi, in societies that have achieved excellence should prevail true freedom and equality. Residents of the city itself elect the head, which can always shift. The head of the city comes into its activities on the principles of justice, equality and the common good.

The whole doctrine of Farabi, being a synthesis of cultural and scientific achievements of the IX-X centuries., Reflected the strengths and weaknesses of his time and played a huge role in the further development of the scientific and philosophical thought, not only in the East but in the West.

Another no less eminent thinker of the early Renaissance period, the East stands Abu Ali Ibn Sina (980-1037).

Scientific activities of Ibn Sina has covered all areas of medieval knowledge. He created a huge number of works in various areas of contemporary science, and his works have gained wide popularity in the East, and then in the West.

The second stage of the Eastern Renaissance (XIV-XV cc.), Which is manifested only in Central Asia, was the period associated with the name of an outstanding statesman Amir Temur.

Muhammad Taragay Ulugbek (1394-1449) -. An outstanding scholar and lexicographer XV century, the grandson of Amir Temur, the ruler of Maurannahr, paid much attention to science and culture.

His research interests lie in the fields of mathematics, astronomy, geometry, chemistry, history and other sciences. In the formation of views thinker played the role of works of Plato, Aristotle,

Ptolemy, Khorezmi, Ferghani, Farabi, Biruni, Ibn Sina and others.

Alisher Navoi (1441-1501) - the great Uzbek poet, thinker and statesman. In his social and political views Navoi attached great importance to the appointment of the state, governance issues, cases and actions of the ruler, his relation to the subject. In the opinion of Navoi, the head of state must be an enlightened ruler who holds true to his subjects and cares about their well-being, thinking about the country's prosperity. Navoi glorified the true friendship between people, contrasting it with hatred, deceit, ignorance, hypocrisy, and other moral vices.

The great thinker and humanist Abdurrahman Jami (1414-1492) was also a versatile, encyclopedic educated scientist. In the center of the humanistic concept Jami was the man.

Jami emphasizes the human cognitive abilities, spoke in favor of individual freedom, justice, he highly appreciated the qualities of people like hard work, honesty, humility, generosity, and others.

Noting the important role and significance of the philosophical, historical and political thought in Central Asia in the period under review, it should be noted that in the context of colonialism and the Soviet unitary historical consciousness of the people deformed.

Conclusion

Features of formation of national idea historically not developed, and the potential of scientific research have been significantly narrowed due to the domination of class, highly ideologized approaches. And only with the acquisition of state independence in Uzbekistan there is a real possibility of developing a national idea using both the achievements of universal human thought and theoretical research of the Central Asian scientists.

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