

CULTURAL AND EDUCATIONAL SIGNIFICANCE OF HISTORICAL AND PHILOSOPHICAL TRADITIONS IN THE WORKS OF CENTRAL ASIAN THINKERS IN THE CONSTRUCTION OF CIVIL SOCIETY

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Abstract: This article shows the historical roots of the formation of civil society, the works of thinkers of our compatriots and the ways to achieve a just society, which our ancestors dreamed of today.

Keywords: civil society, community of virtuous people, Eastern philosophical thought, cultural and philosophical heritage, history of philosophy

Духовно-просветительское значение исторических и философских традиций в трудах Центральноазиатских мыслителей в построении гражданского общества

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Аннотация: В данной статье показаны исторические корни формирования гражданского общества, труды мыслителей наших соотечественников и пути достижения справедливого общества, о котором мечтали наши предки.

Ключевые слова: гражданское общество, сообщество добродетельных людей, восточная философская мысль, культурно-философское наследие, история философии

President Shavkat Mirziyoyev has repeatedly noted that the construction of civil society in our republic, its spiritual and educational formation, the study of the history of world and Eastern philosophy is of particular importance. To fulfill this important and great task, should be used along with our rich socio-philosophical architecture and deep modern philosophical thought which is recognized in our country, historical and philosophical traditions that have developed in our region. In the early Middle Ages, thinkers from the near and Middle East, especially Central Asia, began to study the socio-philosophical heritage of other peoples and created special works dedicated to it. The importance of this process in that time and in the present time lies in the fact that they, on the one hand, provide an opportunity to study the specific aspects of each of these inheritances, and on the other, to realize that they are inextricably linked, that they have acquired a certain commonality. From this point of view, several aspects and components of the significance of our historical and philosophical heritage in the spiritual formation of civil society can be identified.

Our historical and philosophical heritage is organized by the works of our thinkers Farabi, Beruni, Ibn Sina and other scientific people dedicated to the special study of the philosophical

process, sections and parts of this content in their books, translations, reviews of philosophical works. Historical and philosophical works, which are an integral and important part of our social philosophical architecture, with unique traditions, have their own significance and characteristics. This problem can be earned by analysis on the example of the historical and philosophical works of Farabi and Beruni. In them, the views of ancient Indian and Greek philosophies, their large exponents who entered World Philosophy are illuminated by one or another aspect, structural component of the socio-philosophical norm of their people.

First of all, the importance of historical and philosophical traditions is determined by the fact that they contribute to the elimination of discord and hostility between peoples, among other important factors, having studied the theoretical concept of socio-philosophical thoughts, philosophical views, ideologies of different peoples aimed at the understanding of society and man. Beruni argues that "there is a lot of attraction and strife between peoples" [1], because there is little information to introduce among themselves, ignorance about their spirituality, ideologies can lead to interethnic conflicts, even wars. Of course, with this we do not seek to overestimate the importance of the historical and philosophical norm, but try to reveal its real place in the category of other factors. As Hegel showed, the history of Philosophy, Philosophy is determined by the expression of the core of the spiritual essence of a certain period.

A special study of the history of the philosophy of other peoples, an analysis of the spiritual philosophical process that generalizes universal philosophical achievements, making them one-of-a-kind whole can be used as one of the important measures for understanding and practical implementation of the penetration of our republic into the Universal civilizational process, its progressive-democratic characteristics.

This means that a large-scale special study of the history of philosophy and a possible full-fledged acquaintance of the population with it can help to more productively assimilate universal, social, economic, political, moral values, even more deeply harmonize universal and national values. Therefore, the relevance of the problem of the active use of the past, historical and philosophical traditions in modern times increases even more. For example, Farabi developed his doctrine of the noble community on the basis of a comprehensive harmonization of universal and Oriental, and in particular Islamic values, and determined in which ways the tools and methods associated with this should be implemented, how they can be used in the formation of noble people. Farabi comes to the following important conclusion: "Genesis, which unites them in relation to people, is humanity. Because of this, since people belong to the genus of human beings, they must also live in mutual peace" [2]

Farabi believes that political values and parties are in turn closely related to the moral values of the individual and society: "a city that aims to make people live as a community, mutual assistance in affairs, to achieve true happiness in their lives, is a noble society; a society in which people mutually help each other so that happiness can be achieved. If the cities of some people help each other in order to achieve happiness, then this people is a noble people. Thus

the whole earth itself can also be noble, when nations are to assist each other with the aim of achieving happiness”[3].

Thus, one of the main achievements of our thinkers of the early Middle Ages, who laid the foundation for our historical and philosophical traditions and successfully developed them, was that they created another solid foundation for the process of formation and development of new universal, spiritual and social values, opened another way to allow them to be optimally combined with national regional values, These can also be used in modern times in the construction of a civil society, its spiritual-marigfi formation in the directions indicated above.

Of course, in order for historical and philosophical sources that have come down to us from the past to be used in the socio-spiritual process of the present, one must closely connect with the science of the history of modern philosophy.

References:

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