

THE FORMATION OF THE PHILOSOPHY OF UZBEKISTAN, UZBEK PHILOSOPHERS OF THE XXI CENTURY AND THEIR SCIENTIFIC HERITAGE

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ANNOTATION

The article pays special attention to the study of Uzbek philosophers of the XXI century and their scientific heritage, in particular its role in the education of young people. In addition, it highlights the formation, goals and activities of Uzbek philosophy, its significance and development. The process of formation of Uzbek philosophy, the history of its directions, the role and significance of Uzbek philosophy in the social life of the XXI century are analyzed.

Keywords: Uzbek philosophy, philosophical worldview, philosophical thinking, the idea of national independence, philosophical roots.

The path of independence has created wide opportunities for the development of Science in our country. As in all fields of science, fundamental changes have occurred in philosophy. After all, philosophy, which has the most ancient history of development, embodies the socio-political views of different eras and forms an understanding of the essence of events and phenomena, not only understanding, but also reacting to them. As long as it is so, today it is important to further develop philosophy, arm the younger generation with a philosophical worldview, philosophical knowledge based on the achievements of modern science. At this point, it is our direct success to determine which periods have developed Uzbek philosophy, its activity and improvement in today's New Uzbekistan. The socio-political foundations of philosophical thought are aimed at changing the social consciousness of the people of any society, serving its ultimate goals.

The emergence of Uzbek philosophy today is the renewal of philosophical thinking not only of the general spiritual environment, but also of a change in the social image, spiritual world, goals and needs of each member of society. As the first president of the Republic of Uzbekistan Islam Karimov [1] noted: "philosophy is the father of all sciences. A person who does not know philosophy - regardless of whether he is a medic or a representative of the field of education, art or culture – does not understand well the meaning of life, his profession. For example, in order to analyze history, it is necessary to have a philosophical view of each event and process, to be able to draw the necessary conclusions, summarizing them. Therefore, to be a representative of each sphere, having the ability to think philosophically will be able to make a worthy contribution to the formation and improvement of the perfect qualities of noble people dreamed of by scientists. The science of " philosophy " has been and remains one of the fundamental disciplines that in all times and countries are considered mandatory for study in all universities and other higher educational institutions. In the process of studying the essence of this science, we begin to identify its peculiarities and understand what role philosophy plays in the realization of a person's self and the world surrounded by himself. After all, as the first president Islam Karimov stated: "self-awareness is manifested through the expression of national consciousness and thinking, the spiritual and spiritual connection between generations" Dear President Sh.As Mirziyoyev said[2]:" in a word, arming our youth with philosophical thought " is a requirement of the era. Why say that in order to enter into a dispute with any opponent and opposition in today's time, we need to know more about his views and Idea, philosophy and master it even more than he himself"

There are teran roots of the idea and ideology of national independence, and in the formation of the ideology of independence, together with its historical roots, its philosophical roots also strongly influenced its formation. Simultaneously with the formation of the idea of national independence during Independence, the study and research of its philosophical roots remains one of the most relevant topics in the social sphere. Thanks to our independence, the national consciousness, national pride, national pride and spiritual world of our people are getting richer every day. This serves to further strengthen the philosophical basis of our independent state. Only when our national values, traditions and traditions are restored and further developed can the reforms carried out in society be successfully implemented, because only a person who is spiritually competent, enlightened, spiritually supported, with the ability to think in a new way can pass the path of independence and development with honor. Therefore, studying the Cultural Heritage, High spiritual values of our people in depth and in detail, instilling them in the minds of every person living in our republic, and especially educating the younger generation as spiritually mature, selfless perfect people is one of the most pressing problems of the present day. The national revival in Uzbekistan is taking place on the one hand as a result of the awareness of the national identity, on the other hand, the creation of the ideological and ideological foundations of society, and on the other hand, the transition to the relations of a market economy. During the independence period, great work was done on this. However, there are still many tasks that need to be completed. The implementation of economic reforms in our country requires, first of all, the strengthening of its philosophical foundations. At present, the deep assimilation of our national spiritual heritage in cultural development, the enjoyment of the achievements of the science, philosophy of the culture of other peoples, countries and, on this basis, the achievements of the universal culture of our national culture have been suppressed. In 1950, he defended his doctoral dissertation on the topic "from the history of the development of socio-philosophical thought in Uzbekistan in the late XIX and early XX centuries." He headed the social Department in Samsu in the early 50s. This department remains one of the main centers in the training of specialists in the field of philosophy in the Republic. Ibrahim Muminov is appointed to the Directorate of the Institute of history and archeology of the Academy of Sciences of Uzbekistan in 1955. In 1956, Ibrahim Muminov was elected academician and vice-President of the Academy of Sciences of Uzbekistan. Until the end of his life, he served as vice - President for 18 years. Baratov Mubin was born on September 9, 1933 in the Nurota district, a philosopher scientist. FA academician of Uzbekistan (2000), doctor of philosophy (1972), professor (1973). He graduated from the Faculty of Oriental Studies at Central Asian State University (1956). In 1959-1975 he worked at the Institute of Philosophy and law of the FA of Uzbekistan in 1970-1975, director, in the last years of his life, head of the Department of philosophy of the foreign East, Editor - In - Chief of the Uzbek encyclopedia (1975-1976), director of the Institute of Oriental Studies of the FA of Uzbekistan (1976-1980), director of the Institute. His scientific activity is devoted to the history of the philosophy of the peoples of Central Asia and the foreign East. His essays on the progressive socio-philosophical thought of the peoples of the Foreign East (monograph), - T., 1971; and "Social Thought in India" (co-authored), - T., 1973. his works are popular and serve greatly to enrich philosophical knowledge. Teacher Mubinjon Baratov died in Tashkent in 2003. A well-known philosopher scientist, academician Muzaffar Khairullaev [3] was a bright representative of the National Uzbek School of philosophy, founded in the 20th century by academician Ibrahim Muminov. Its scientific heritage is diverse and multifaceted and plays a special role and significance in the history of our national philosophy. The penetration of Muzaffar Muhiddinovich into the "river of philosophy" is also characteristic, and this process was carried out with the support and Maslag of the teacher Ibrahim

Muminov.Muzaffar Khairullaev entered the science of philosophy through the science of logic, which was his most painstaking field. At the age of 24, he defended his dissertation on the topic "on the objective nature of the logical laws of dialectical materialism." This direction later made him one of the first logic scientists in Uzbekistan. 1986 M.Co-authorship with hagberdiev led to the publication of the educational manual "logic" in the publishing house "teacher". It is extremely important to achieve that during the years of independence, a reprint under the name "Logic" will always be rich. The purpose of teaching the history of philosophy to doctoral students and researchers is to form in them deep scientific concepts about the origin, evolution, current state of philosophy, its role in the life of mankind, as well as scientific conclusions about the origin, development and directions of various mythological, religious philosophical currents in them

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