

## Materials on the Study of the History of Central Asian Philosophy

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**Abstract.** The article analyses the problems of the history of philosophy in Central Asia, as well as the scientific and creative activities of the great geniuses of philosophy of Central Asia of the twentieth century - I. Muminov and A. Bahauddinov, the role and significance of the legacy of philosophical thought of scientists in the development of modern civilization.

**Key words:** Central Asia, Samarkand, school of philosophy, I. Muminov, A. Bahauddinov, enlightener, academician.

The root of the reliable and fruitful cooperation of the great geniuses of Central Asian philosophy of the XX century - I.Muminov and A. Bahauddinov in the revival of the former glory of science and spirituality of the peoples of the region is Samarkand State University.

Samarkand State University, whose historical roots go back to the early Middle Ages, is one of the most prestigious universities not only in Uzbekistan, but also in Central Asia. Ulugbek Madrasah in Samarkand was known throughout the world. The scientific work started in this subsequently migrated to other countries. Samarkand has long nurtured and educated thousands of scholars, scholars, poets, and great thinkers. About 80 Samarkand thinkers who received worldwide recognition grew up on this border.

In this sense, the owners of mature human qualities - academicians Ibrohim Muminovich Muminov (1908-1974) and Alauddin Mahmudovich Bahauddinov, who shared scientific educational growth on the way to the philosophical science of Central Asia, received scientific knowledge about the socio-economic, ideological, spiritual and moral foundations of development socio-philosophical knowledge in the region, historical and cultural heritage. - Through the study and analysis of philosophical sources, we must especially recognize that the leading experts in the development of science in Central Asia in the field of creating new information, books, and manuals are philosophical scientists.

The founder of the modern Uzbek philosophical school, a famous public figure and a famous scientist, Ibrohim Muminov graduated with honours from the socio-economic faculty of the then Higher Pedagogical Academy (now Samarkand State University) in 1928. After the transformation of the pedagogical academy into the Uzbek State University, he worked as the dean of the philological and then the history faculty, and the head of the

department (1933-55).

The founder of the modern Tajik philosophical school, statesman and public figure, scientist-philosopher Alauddin Mahmudovich Bahauddinov was born in 1911 in the city of Samarkand. In 1931 he graduated from the Higher Pedagogical Academy (now Samarkand State University). In 1931-1934 he studied at the Academy's graduate school. During 1928-1930, he also carried out his scientific work while teaching at the academy. In 1931-1934 he worked as an assistant professor at the Faculty of Psychology of this academy. Later, Academician A.M. Bahauddinov is considered the founder of the modern philosophical school in Tajikistan in the modern history of the development of Tajik social sciences [1;3].

It should be noted that the study of the development of Central Asian historical and philosophical thought, namely the history of the formation of modern philosophical thought in Central Asia in the 20th century, is relevant and has great scientific and practical significance, especially worth noting the merits of academicians Ibrohim Muminovich Muminov and Alauddin Mahmudovich Bahauddinov in the scientific study of the topic of this period.

After all, each historical era will have its own classification and originality, directly related to the feat of the people, the activities of great scientists, figures of science, theology, state and politics. Although the scientific and creative activities of academic philosophers of their time were influenced by the despotic regime of the former harsh, however, as a result of the fact that the problems of socio-philosophical and scientific-natural thought of the peoples of the East and, in particular, Central Asia were at the centre of their research, the opportunity to bypass the extreme politicization of philosophy, to completely subordinate it to the service of the dominant ideology. received. We see commonality in their research. In particular, Farabi and Ibn Sina analysed the work of major thinkers, from Jami and Navoi to Siddiqi Ajzi and Ahmad Donish [2].

In particular, Bedil's philosophy, his social and philosophical views in the former Soviet Union were first presented by academician Muminov, who wrote a number of articles and brochures, as well as through his doctoral dissertation [3; 113]. The scientist analyses Bedil's doctrine of spirit, matter and form, the theory of knowledge, as well as his socio-political views. The author briefly touches on Bedil's influence on Tajik and Uzbek literature, notes that Bedil was able to rise to the level of advanced thinkers in Europe, and calls for an explanation of natural phenomena through the study of nature itself. This also indicates the presence of dialectical theories in Bedil's ideas.

As for the philosophical study of Bedil's work in Tajikistan, it should be said that at the initial stage, Academician Bahauddinov in "Essays on the History of Tajik Philosophy" devoted several pages to Bedil [4;331], pointing out the pantheistic nature of his philosophy and criticizing the social vices of the society of his time.

Ibrohim Muminov notes that in different periods there were different interpreters of Bedil's work and names them. Of these, Ahmad Donish, understanding Bedil well, explains each element of the "four elements" work in its own way. According to researcher Temur Muminov, "Ibrohim Muminov first became acquainted with the work of Bedil through Ahmad Donish, and later, with the help of Sadridin Aini, Gafur Gulam, Shoislam Samuhamedov, he began to study the work of Bedil in full. His work on Bedil is still considered one of the mature, rare works of philosophy of Uzbekistan" [5;442].

For example, academician Ibrohim Muminov, based on the study and analysis of the socio-philosophical views of Ahmad Donish, came to the following conclusion: he initially saw the path to liberation of his homeland and people from backwardness in the implementation of the following vital measures: the establishment of a fair government that would ensure the independence of the country; development of agriculture based on expansion of irrigation; comprehensive assistance to crafts; development of science. the desire to achieve one's achievements; it is necessary to train scientists and doctors so that the population can use their services” [6;183-184].

Analysing the philosophical and socio-political views of Tajik educators, the life and work of educators, Academician Bahauddinov writes about Ahmad the Sage as the greatest thinker and outstanding educator of the Tajik people of the 2nd half of the 19th and early 20th centuries [7; 126-132]. A.M. Bahauddinov writes that if the enlightened predecessors of Ahmad the wise spoke only about the need for enlightenment, then Ahmad the wise was able to present a specific project to the Emir of Bukhara Muzaffar, indicating specific ways to implement the Enlightenment reform [1;9].

Also, academician Alauddin Bahauddinov translated into Russian the complex philosophical terms of Abu Ali ibn Sina from the legacy of the thinker; he created a dictionary for his future translators, which, in turn, helped to understand complex philosophical and scientific texts [1; 19].

An outstanding scientist-philosopher, Professor Amonullo Faizullaev puts forward an important initiative; "our great scientists who lived in Central Asia are the children of the Great Turanian land, once very powerful. Therefore, we must unite and together explore their history with the peoples living in Central Asia, spread throughout the world the masterpiece ideas created by our ancestors, transform these ideas "into the spiritual heritage of all humanity," said the teacher. Indeed, the quality of wisdom lives in the hearts of our people, in their genes" [8].

To summarize, we can say that the great geniuses of Central Asian philosophy of the twentieth century, academicians Muminov and Bahauddinov, considered the heritage of social philosophical thought to be the place and significance in the development of modern civilization of the formation of thinking of independence, a new approach to the world, the ability to evaluate events and phenomena with the power of deep reason and thinking, a deep understanding of the sense of responsibility, indifference and indifference. young people who are able to resist apathy can be explained by the fact that education is one of the most important factors.

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