

The Power that Makes a State Powerful and a Nation Great

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Abstract: The article scientifically and philosophically analyzes the valuable ideas of our great ancestors, Al-Farabi, Al-Biruni, and Ibn Sina, about science, education, and upbringing, and their importance as an important source for today's reform process.

Keywords: human, society, spirituality, enlightenment, morality, science, education, upbringing, spiritual and moral environment, spiritual and intellectual potential.

Introduction

A deep study and analysis of world experience shows that the cornerstone of development, the force that makes a country powerful and a nation great, is science, education and upbringing. The future and bright prospects of the homeland are closely related, first of all, to the education system and the upbringing given to children. In this regard, the great Greek scientist Aristotle expressed the idea that "The fate of the homeland is decided by the upbringing of its youth." So, since the time when humanity began to live a conscious life, the issue of education and upbringing has been of great importance. "If we look at history," emphasizes our esteemed President Shavkat Mirziyoyev, "our country, located at the crossroads of the Great Silk Road, has long been one of the centers of high civilization and culture. The rich scientific and cultural heritage of our people, ancient inscriptions engraved on stone, priceless architectural monuments, rare manuscripts, and various artifacts testify to the three-thousand-year-old deep roots of our statehood" [1].

It is recognized by world scientists that the Ancient East was the cradle of world culture and civilization, and that the first scientific knowledge arose in the countries of the East. The emergence of scientific knowledge in astronomy, mathematics, medicine, and philosophy in the countries of the Ancient East was directly related to the needs of daily life, the development of agriculture, and the protection of human health. The need to know the change of seasons led to the development of scientific knowledge in astronomy.

With the formation and development of scientific knowledge in the Ancient East and Central Asia, a conscious attitude to nature and existence, a sense of appreciation for nature and man were formed. Scientific and philosophical thinking allowed man to be freed from one-sided dependence on nature and society, and to actively relate to existence through labor. Philosophical views on the universe, man, and nature were first expressed in myths, wisdom, proverbs, and legends, and then in systematized religious and philosophical teachings, in particular, in the Avesta, the sacred book of Zoroastrianism, and in the scientific heritage of the encyclopedic thinkers of the Central Asian Renaissance.

Methods

It is known that the development of scientific knowledge in the East was based on the further development of man, on the knowledge of the essence of existence through reason and thought, without denying religious beliefs. Eastern scientists continued the advanced traditions of ancient Greek scientists and proposed new methods of scientific knowledge. Eastern scientific thinking was aimed at the formation of a harmonious person, the further improvement of social relations, the knowledge of the secrets of nature and its rational use. A. Metz expresses such interesting thoughts about this: "The 9th century is distinguished by the development of science, the tendency to discover its new facets. The authority of an educated person (adib) was highly respected, and such individuals were seen as thinkers about everything. Whoever wants to be a scientist (alim), let him study separate branches of knowledge (fann), whoever wants to be a literary critic, let him think only about science, let him spread it. ... Until this period, only theology and philosophy had their own methods and research. Various secular sciences began to separate from the old literary literature (adab). During these periods, the sciences of literary criticism, history, and geography also began to have their own methods and scope of research. Scholars began to divide into specialties, to classify across disciplines, and to draw conclusions. In 987, the following introduction was written to the Fiqhrist: "O Allah, do not withhold Your mercy! Our hearts desire conclusions, not conjectures, they are aimed at the goal, and there is no need for long, argumentative explanations. Therefore, we will conclude the introduction with these words alone, because the grace of Allah shows us what we intend to say in this book. O Allah, not withhold Your mercy, and grant us help and blessing" [2].

The great thinkers of mankind have tried to understand the fundamental essence of society, which is constantly changing and developing, to determine the place and role of man in society, and to understand the logic of development. In different historical periods, the essence of society was explained through mythological and religious teachings. Scientific and philosophical knowledge of the essence of society, the creation of a holistic scientific picture of society was a great achievement of the spiritual development of mankind. With the development of scientific knowledge and philosophical thinking, the opportunity to study the essence of society on a scientific basis has arisen.

"Great thinkers from Central Asia, such as Abu Nasr Al-Farabi, Abu Rayhan Al-Biruni, and Abu Ali Ibn Sina, put forward advanced scientific views on the emergence, essence, and prospects of society. Al-Farabi's ideas on building a virtuous society play an important role in the development of social philosophy. Ibn Sina showed that the emergence of society stems from people's natural need for solidarity, that social inequality, the natural state, and the social division of labor are the basis of social development. Al-Biruni was the first to try to substantiate the decisive role of natural and geographical factors in the emergence of civilizations, and showed the importance of family, language, and culture in the life of society" [3].

Result

In each historical period, a method of political governance is formed and implemented in accordance with the spiritual and intellectual potential, political and legal culture of society. A democratic society is governed by economic market relations, state policy helps to improve economic relations. Social competition, self-interest act as an important law of economic development. A democratic state is more concerned with improving the spiritual life of society, developing the intellectual potential of society, and promoting science. At the same time, the state, as the patron of the spirituality of society, carries out fundamental reforms in the field of education.

By the way, for a democratic society, human interests, freedom and dignity are the highest values. Continuity, succession and continuity are inherent in the life of any society. If these laws are violated, losses occur in the natural and historical life of society. This is especially evident in the process of transition from one system to another, the ascent of society to a new stage of

development. In the process of transition from the existing system to a qualitatively new system, the implementation of reforms without social upheavals, changing people's thinking, and developing new laws and norms affect the development of society.

The reforms being carried out in the spiritual sphere in our country in recent years are aimed, first of all, at restoring the values of society and family, as well as the most progressive traditions. In this regard, it is important to deeply study the rich scientific and philosophical heritage of our ancestors and convey it to our people.

The great scholar admits that the highest quality of a person is his attainment of happiness. "Happiness," says the scholar, "can be achieved only by accumulating useful knowledge. Because the highest peak of human happiness is the process of acquiring knowledge" [4].

Al-Farabi, wishing all people to have high happiness, recommends them to constantly acquire knowledge. Because only a person who has a lot of knowledge can choose his goal correctly, - says the scholar. He also emphasizes the need for a person to learn morality and etiquette along with theoretical knowledge. According to Al-Farabi, "truth and goodness are compatible with each other. If a person understands the truth through knowledge, a person with morality and etiquette can know goodness and do it" [5].

Conclusion

It is known that almost all positive qualities of a person are formed and developed under the influence of the external social environment. "Therefore," says Farabi, "in the formation of a person's human qualities, goal-oriented education and upbringing and the free choice of the learner occupy a leading place" [6].

The thinker uses pride in the sense of good character and says: "Pride is truly a good character and a noble act, it is to go ahead, to acquire knowledge and wisdom, and to cleanse oneself of existing impurities as much as possible. Whoever possesses such qualities, the judgment is in his favor, and whoever lacks them, the judgment is against him" [7].

The great thinker of the Middle East, Abu Ali ibn Sina, recognized the acquisition of knowledge as the first criterion for achieving perfection. Because science reveals the laws of nature and society and conveys them to future generations. To achieve this goal, a person must not be afraid of difficulties. "O brothers! The bravest of people is not afraid of difficulties. The one who refuses to achieve perfection is the most cowardly of people" [8]. In his opinion, a knowledgeable person is courageous, not afraid of death, and strives only to know the truth.

Today, it is necessary to clearly define the prospects and priorities for the development of civil society in our country. At the same time, the Knowledge Society is interpreted as a modern stage of the information society and a separate type of society. The difference between the Information Society and the Knowledge Society is the inequality of information and knowledge. That is, "in the information society, not everyone has the opportunity to use, distribute, and process knowledge equally. In the knowledge society, knowledge is recognized as a social asset and every member of society can enjoy it, and is economically and politically provided for. The knowledge society puts on the agenda the expansion of opportunities and rights of all people, integration, cooperation, and the humanization of globalization. As a result of the increasing level of knowledge of society members, informatization and moral unity are achieved. Reading and acquiring knowledge become the main values of the Knowledge Society" [9].

Thus, the valuable ideas of the thinkers of the Eastern Renaissance about science, education and upbringing, the spiritual and moral environment in society, its positive impact on the development of the individual and the main criterion of perfection, the main qualities of a mature person who can meet the requirements of society and serve this society are determined by the stratification of being educated and knowledgeable. Therefore, no one can deny such ideas of our scholars, which are still relevant today.

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