

CULTURAL AND EDUCATIONAL DEVELOPMENT OF SOCIETY IN THE SCIENTIFIC HERITAGE OF WORLD PHILOSOPHERS

Bekhruz Sobirovich Turdiyev
Researcher Bukhara State University,
Bukhara, Uzbekistan
bekhruz0302@gmail.com

ABSTRACT

This article is about the scientific and philosophical analysis of the scientific concepts of Eastern and Western thinkers on the cultural and educational development of society. The article highlights the concepts of great philosophers such as Zoroaster, Confucius, Socrates, Plato, Aristotle, Farabi, Avicenna, Nizamulmulk, John Locke, David Hume, Voltaire, Jean-Jacques Rousseau and Montesquieu on the cultural and enlightenment rise in the development of society.

Keywords: legacy, universal values, enlightenment, development, philosophy, traditions, aphorisms, justice, ethics, politics, society, freedom.

INTRODUCTION

We cannot achieve cultural progress today without an in-depth and comprehensive analysis of the various ideas and views on the rise of enlightenment in the development of society, without appropriate lessons from them. Therefore, the great scholars of different periods in the history of humankind to study the information from the scientific and philosophical views of statesmen and public figures, to develop any country in accordance with world trends, to encourage citizens to actively participate in the national uplift of the state and society.

MATERIALS AND METHODS

In writing this article, the methods of generalization, comparison, analysis, synthesis, historical, correlation of knowledge were used. The article also relied on the principles of objectivity. It is expedient to conduct a scientific analysis of the role of spiritual renewal in the development of society on the basis of examples from the works of world famous and great philosophers such as Zoroaster, Confucius, Socrates, Plato, Aristotle, Farabi, Avicenna, Nizamulmulk, John Locke, David Hume, Voltaire, Jean-Jacques Rousseau and Montesquieu.

RESULTS AND DISCUSSION

If we look at the history of socio-philosophical thought, the scientific legacy left by Eastern and Western thinkers testifies to the fact that the process of spiritual renewal has a significant impact on the development of society. Therefore, the great philosophers, thinkers, scholars and just heads of state, in order to bring the nation out of its limitations and develop it, focused primarily on the factor of spiritual renewal, the commitment of society to universal values, patriotism to strive for excellence, the struggle for justice, honest work, teamwork, loyalty to family, respect for friends, to instill in them a sense of national pride and duty.

As the President of the Republic of Uzbekistan Shavkat Mirziyoyev noted, “We have set ourselves a great goal, namely, securing the foundation for a new Renaissance in our country, and for this purpose we must deliver an environment and conditions for nurturing new Khorezmis, Berunis, Ibn Sinos, Ulugbeks, Navois and Baburs. Crucial factors in this historic process, an integral part of our national idea, are the development of education and enlightenment, science and innovation, promotion of healthy lifestyle. Our highest priority should be to empower youth to set and achieve ambitious goals. Only then will our children become a real force that can fulfill the age-old dreams of our people” [1].

Let us make a scientific analysis of the role of cultural and enlightenment in the development of society on the basis of examples from the works of ancient Eastern and Western philosophers.

The philosophical heritage of the peoples of Central Asia has made a significant contribution to the history of world philosophy. The philosophy of these peoples is distinguished not by such antiquity as the philosophy of ancient India, China, Egypt, Greece, but by the evolution of philosophical and religious ideas that have strongly influenced the spirituality of peoples of the world in development[2].

Zoroaster’s philosophical and social views on this subject are especially noteworthy. Zoroastrianism promoted the idea of a society of peace and tranquility, stability, and the ability of people to cooperate and help each other. In Zoroastrian philosophy thoughts such as, “Those who want light for others will have light. In the light of truth, bestow upon us Your enlightenment from Good Intentions, so that we may enjoy every moment, every hour, every day of our lives” or “It is necessary to strive for the prosperity of the world, to preserve it with goodness and to bring it to light” [3] are still relevant today. The values associated with his ideas, which were important in his time to encourage the people to the ideas of goodness and justice, to form living traditions, to develop agriculture and urban culture, are still alive today.

The views of Confucius (551-479) also have a special place in the history of socio-philosophical thought in ancient China. He was a major contributor to the development of socio-philosophical thought in ancient China. The aphorisms of the thinker are famous for their deep philosophical meanings.

Ethical issues are central to Confucius' philosophical views. Confucius, who relied on the customs, rituals, and teachings of ancient ancestors, said that the fame of the ancients would elevate their descendants, and that the true foundations of society needed to be revived and followed in order to further strengthen its foundations [4].

One of the countries where philosophical thought developed in the ancient world was Greece. In ancient Greece, philosophy, as a reflection of social life, was associated with the knowledge of nature and embodied a whole worldview. In ancient Greece, the philosophical currents founded by Socrates, Plato, and Aristotle served to develop an idealistic worldview.

Socrates (469-399 BC) was one of the philosophers who drastically changed the development of philosophy, despite the fact that he was an irrational man in Greek philosophy and did not write any work during his lifetime.

The entity called human, is somehow not what it is but what it should be, not a completion but volition, not a success reached but a promise, an attempt. This desire for self-realization and self-completion is the essence of human being. However, in order to release this potential power he needs to be enlightened by the instructive light of knowledge. In this context, according to Socrates, education helps the seeds of good will grow inside human.

Socrates tells that: "If to me as I am the son of a midwife and that I understand the art of midwifery, and try to give the best answer possible to my questions. My art of midwifery is in general like theirs; the only difference is that my patients are men, not women, and my concern is not with the body but with the soul that is in travail of birth" [5].

In this context, the task of the educator according to Socrates is not conveying knowledge to the learner but disclosing the existing internal knowledge. According to Socrates knowledge is attained not through conveying knowledge but through research and this research lasts for the life. Keeping in our minds that Socrates calls himself not a wise man but a philosopher, it should be noted that the pursuit of knowledge and the search for knowledge is a lifelong process.

The great scientist, philosopher, and art historian who left an indelible mark on the history of world philosophy was Plato (428/427 or 424/423 BC - 348/347 BC). Plato's book "The Republic", where he offers a theory about how art affects the soul

and forms character in ways that people are often not aware of. If you are designing an ideal society, as Plato does in the Republic, and contrasting it with the corruptions of existing societies, as he also does in the Republic, then you need to think about much more than political institutions in a narrow sense. You need to think about all the influences, all the ideas, images, and practices, that make up the culture of a society[6].

Aristotle (384–322 BC) was a great philosopher who amazed the world with his encyclopedic heritage and was recognized in the East as the “First mentor” for his scientific and philosophical ideas.

The philosopher writes in “A Treatise on Government”: Since in every art and science the end aimed at is always good, so particularly in this, which is the most excellent of all, the founding of civil society, the good wherein aimed at is justice; for it is this which is for the benefit of all. Now, it is the common opinion, that justice is a certain equality; and in this point all the philosophers are agreed when they treat of morals: for they say what is just, and to whom; and that equals ought to receive equal: but we should know how we are to determine what things are equal and what unequal; and in this there is some difficulty, which calls for the philosophy of the politician [7].

For Aristotle, the state is the most perfect form of life. In this form, social life achieves the highest prosperity. The state serves general justice. But justice is a relative concept, yet it sees justice as a common happiness: “ It may be said that every individual man and all men in common aim at a certain end which determines what they choose and what they avoid. This end, to sum it up briefly, is happiness and its constituents. Let us, then, by way of illustration only, ascertain what is in general the nature of happiness, and what are the elements of its constituent parts. For all advice to do things or not to do them is concerned with happiness and with the things that make for or against it; whatever creates or increases happiness or some part of happiness, we ought to do; whatever destroys or hampers happiness, or gives rise to its opposite, we ought not to do. We may define happiness as prosperity combined with virtue; or as independence of life; or as the secure enjoyment of the maximum of pleasure; or as a good condition of property and body, together with the power of guarding one’s property and body and making use of them. That happiness is one or more of these things, pretty well everybody agrees. From this definition of happiness it follows that its constituent parts are:-good birth, plenty of friends, good friends, wealth, good children, plenty of children, a happy old age, also such bodily excellences as health, beauty, strength, large stature, athletic powers, together with fame, honor, good luck, and virtue. A man cannot fail to be completely independent

if he possesses these internal and these external goods; for besides these there are no others to have. (Goods of the soul and of the body are internal. Good birth, friends, money, and honor are external.) Further, we think that he should possess resources and luck, in order to make his life really secure. As we have already ascertained what happiness in general is, so now let us try to ascertain what of these parts of it is” [8].

In general, the social problem of ancient Eastern and Western philosophy is dominated by the subject of morality. The wise sayings and phrases of that time still make people think today. Islam has also been one of the important sources for the emergence and development of political thought in Central Asia.

In the 9th century, special Islamic sciences were formed. In addition to philosophy, mathematics, physics, and a number of other sciences that passed from the Greeks, Islamic sciences such as kalam, hadith, and jurisprudence emerged. Islam has played an important role in the East not only as a religion, but also in the formation of a unified culture and spirituality. It also had a positive impact on the development of culture, science, art, ethics and politics.

Imam Bukhari, Imam Termezi, Nizamulmulk, who made the region famous in the field of religious sciences during this period, and in the field of secular sciences, Farabi, Beruni, Ibn Sino, and in the field of Sufism the views of Ahmad Yassavi, Ahmad Yugnaki, Yusuf Khas Hajib, Najmiddin Kubro, Bahauddin Naqshband and other great scholars and thinkers on the unique role of the phenomenon of enlightenment and culture in the development of society contributed to the development of scientific and philosophical thought throughout the world.

Abu Nasr al-Farabi (873-950) was a famous encyclopedic scholar in the history of world socio-philosophical thought, who was awarded the title of “Aristotle of the East” (“The Second mentor”).

In his socio-philosophical views, Farabi tried to scientifically substantiate the causes of society, the formation of morality, the relationship between man and society, humanity, justice, development, a great society, a perfect man. According to Farabi, “a city that unites people who help each other to achieve true happiness is a virtuous city, and a community of people united to achieve happiness is a virtuous community.

People who help each other to achieve happiness are virtuous people. In this way, if all nations help each other to achieve happiness, the whole earth will be virtuous”[9]. Thus, according to Farabi, the principles of mutual assistance, equality and justice of the society and the people serve the spiritual development of the noble state.

Avicenna (980-1037) was a great representative of the socio-philosophical thought of the peoples of the world, an encyclopedic scholar-thinker known in the East as “Sheikh ur-rais” (chief of scholars). He was not only a physician, but also a great thinker of his time, a great figure who had a significant impact on the science, culture and literature of the following centuries. One of the great features of Avicenna’s work was that she was able to reflect in her works many of the most advanced ideas of her time. Avicenna called for the acquisition of knowledge, which is the first criterion for maturity. Because science reveals the laws of nature and society and transmits them to generations. He says that in order to achieve this goal, one should not be afraid of difficulties. “Brethren! People’s heroes are not afraid of trouble. He who refuses to be perfect is the most cowardly of men”[10].

In this regard, the thinker put forward a number of ideas: “ A person, being lonely, cannot independently receive everything that he needs - this he achieves only thanks to society, and in such a way that, for example, someone bakes bread for such and such, such and such weaves fabric for such and such, such and such delivers things for such and such from other countries, and such and such gives him something in return something your own, and for these reasons, as well as for other reasons, more hidden, but more reliable than these, a person needs to have in his nature the ability to cognize in another, who is his partner, what is in him by the conventional featured. The most suitable of what is intended for this turned out to be sound, since it is divided into letters, forming numerous complex formations, without an intermediary joining the body, and these complex formations are such things that are not fixed and do not remain forever”[11].

Nizamulmulk (1018-1092) said: “... The state, wisdom and good image are like a lighted candle. And people will find their way in this light and come out of the darkness” [12].

John Locke (1632-1704) outlines a new theory of mind, contending that the gentleman’s mind was a *tabula rasa* or “blank slate”; containing no innate ideas. The treatise explains how to educate that mind using three distinct methods: the development of a healthy body; the formation of a virtuous character; and the choice of an appropriate academic curriculum. Locke attempts to popularise several strands of seventeenth century educational reform as well as introduce his own philosophical ideas on education [13].

David Hume: “For when men, from their early education in society, have become sensible of the infinite advantages that result from it, and have besides acquired a new affection to company and conversation; and when they have observed,

that the principal disturbance in society arises from those goods, which we call external, and from their looseness and easy transition from one person to another”[14].

Voltaire found inspiration in their ideals of a free and liberal society, along with freedom of religion and free commerce. It thus becomes clear that luxury is identified with the entirety of Voltaire’s “Enlightenment project”. It is seen as integral to the progress of reason, religious tolerance, moderate government, justice, politeness, increased sociability, and the arts and sciences. It is in fact the visible proof of the ideal of human community: the development of human potential and human happiness or pleasure. Hence Voltaire’s own persona became strongly bound up with luxury [15].

Jan Jack Rousseau admits that in a corrupt society (such as the one in which he lived) only science, and even general enlightenment, can provide man with a measure of relief. In a society where it is no longer necessary or desirable that any prejudices be respected, one may freely discuss the sacred foundations of society and freely seek not merely for remedies of the prevailing abuses, but for what would be simply the best solution to the political problem [16]. Under such conditions the direct and scientific presentation of that solution would at its worst be an innocent pastime; but assuming that there is a prospect of a revolution, the new political science might prepare public opinion not merely for the restoration of a healthy society, but for the establishment of a more perfect society than ever existed before.

Montesquieu: It is in endeavouring to instruct mankind that we are best able to practise that general virtue which comprehends the love of all. Man, that flexible being, conforming in society to the thoughts and impressions of others, is equally capable of knowing his own nature, whenever it is laid open to his view; and of losing the very sense of it, when this idea is banished from his mind [17].

Regarding education, he says: “Most of the book is devoted to moral education in republics. Montesquieu here is no liberal, but adopts instead Aristotle’s teaching that the state ought to ensure that all citizens be inspired by the same passion, that prerequisite for the maintenance of the state. In a republic, this is the love of *patrie* and its laws, the persisting preference for the public over the private good. Because every citizen participates in the government, he must be possessed of the passion that will preserve it”[18].

An analysis of the views of the above philosophers shows that the main purpose of the concepts in the field of culture and enlightenment in society was to increase the prosperity of man and society, to strengthen confidence in the future. To

achieve these goals, it is necessary not only to develop the field of objective conditions (culture, education, health), but also to take into account the values and interests of people, to enrich their spiritual world, to form a sense of self-awareness. This requires reconciling the ideals of each nation, defined by its mentality, historical traditions and customs, with the values of universal cultural values, humanity and peace. The concepts put forward by the great philosophers Zoroaster, Confucius, Socrates, Plato, Aristotle, Farabi, Avicenna, Nizamulmulk, John Locke, David Hume, Voltaire, Jean-Jacques Rousseau and Montesquieu are aimed at this goal.

CONCLUSION

In general, it can be seen that the ideas and views related to the democratic development of society have been the main dream of great thinkers and scholars in the history of mankind. There is no doubt that in today's conditions of independence, special attention is paid to achieving it in loyalty to the cultural heritage and traditions, which will serve human civilization [19].

REFERENCES

1. President Shavkat Mirziyoyev's Address to the Oliy Majlis. //“Xalq suzi” newspaper, №276, December 30, 2020.
2. Turdiyev B. The development of democratic society and spiritual renewal in the views of eastern and western thinkers //Общество и инновации. – 2020. – Т. 1. – №. 1/s. – P. 711.
3. Jorayev N. Avesta: historical and literary monument. –Т., “Ghafur Ghulam Publishing House”, 2015. –P.52-120.
4. Confucius. Proverbs. –Т., “Publishing House of the National Library of Uzbekistan named after Alisher Navoi”, 2010. –P.9.
5. Nazarov Q. Philosophy. –Т., “DITAF”, 2000. –P.37.
6. Burnyeat M.F. Culture and Society in Plato's Republic. Harvard University, 1997. – P.217.
7. Aristotle. A Treatise on Government (Translator: William Ellis, A.M.). London, T. Payne, 1776 and J. M. Dent & Sons Ltd., 2017. –P.127.
8. Aristotle. Rhetoric (Translated by W. Rhys Roberts). USA, Dover Publications, 2012. –P.19-20.
9. Abu Nasr Forobiy. Fozil odamlar shahri. –Т., “Yangi asr avlodi”, 2015. –B.288.
10. Ibn Sino. Philosophical stories. –Т., “Badiiy adabiyot nashriyoti”, 1963. –P.

11. Ibn Sina: Selected Philosophical Works. The book about the soul (Editorial board: E.M. Primakov, M.S. Asimov, E.Yu. Yusupov, G.A. Ashurov, V.E. Eigravov, E.A. Frolova). Moscow, "Science", 1980. P.473.
12. Nizomulmulk. Policy ("Siyar ul-muluk"). –T., "Yangi asr avlodi", 2015. –P.20-21.
13. Complete Works of John Locke. United Kingdom, Delphi Classics, 2017. –P.1408.
14. David Hume. A Treatise of Human Nature. Edited by L.A.Selby-Bigge. London, Oxford, Clarendon Press, 1839. -P.489.
15. Felicia Gottmann. The Eighteenth-Century Luxury Debate: The Case of Voltaire. The Eighteenth-Century Luxury Debate: The Case of Voltaire Thesis submitted for the degree of Doctor of Philosophy. University of Oxford, September 2010. –P.7. // <https://ora.ox.ac.uk/objects/uuid>
16. Jean-Jacques Rousseau: Human nature and history. Edted by John T.Scott. USA, New-York, Routledge Taylor & Francis Group, 2006.-P.16.
17. Montesquieu, The Spirit of Laws (Thomas Nugent). Kitchener, Ontario, 2001. – P.16.
18. Melvyn Richter. The Politcal Theory of Montesquieu. USA, New-York, Cambridge University Press, 1977. –P.79.
19. Turdiev Bekhruz Sobirovich. Evolution of ideas and views on the development of democratic society and spiritual renewals //Scientific Bulletin of Namangan State University. – №. 10. – P. 249.
20. Sobirovich T. B. Strategy of Renewal of National Spirituality of Uzbekistan //International Journal on Integrated Education. – 2020. – T. 3. – C. 122-126.
21. Turdiyev B. S. The role of national harmony in the strategy of spiritual renewal //Scientific Bulletin of Namangan State University. – 2019. – T. 1. – №. 6. – C. 229-233.
22. Sobirovich T. B., Murodogli I. S. The strategy for the implementation of the modern governance system in Uzbekistan //ACADEMICIA: An International Multidisciplinary Research Journal. – 2020. – T. 10. – №. 5. – C. 741-748.
23. Turdiyev B. S. SPIRITUAL RENEWAL AND INTERETHNIC RELATIONS IN THE STRATEGY OF ACTIONS //Теория и практика современной науки. – 2018. – №. 3. – C. 85-89.
24. Turdiyev Bexruz Sobirovich. Strategy of spiritual renewal in Uzbekistan. //International Journal of Psychosocial Rehabilitation, Vol. 24, Issue 06, 2020.
25. Turdiyev Bexruz Sobirovich. The criterion of human indicators in development and renewals in Uzbekistan. //EPRA International Journal of Multidisciplinary Research. – India. Volume: 6 Issue: 8 August 2020. P.508-511.