



Contributions to science by Central Asian scholars

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Abstract: *The son of Shohrukh Mirza, a descendant of the Timurids, Muhammad Taragay-Mirza Ulugbek (1394-1449) made an invaluable contribution to the development of philosophy and science. From a young age, he was interested in the science of his time. He was in the circle of scientists, poets, artists, religious scholars, and scholars, participated in scientific debates and was inspired.*

Keywords: *philosophy, science development, history, logic, astronomy, mathematics, natural science.*

Ulugbek, who lived in difficult and complex, conflicting conditions, was engaged in scientific work along with managing the political and economic life of the country. He led scientists. He worked tirelessly on himself. He developed scientific and philosophical thinking. In his work, he was engaged in philosophy, history, logic, astronomy, mathematics, natural science and law and wrote works. He became acquainted with the works of Greek scientists Plato, Aristotle, Ptolemy. Ulugbek effectively used the cultural heritage and philosophical views left by his ancestors, in particular, Central Asian scientists. In his philosophy, the central place is not to use intelligence for wars, land acquisition, and wealth accumulation, but to rule with justice, to develop the country, and to develop literature and science. Ulugbek gathered around him the famous mathematician and astronomer Qazizoda Rumi, who was called the "Plato" of his time, and famous scientists such as Ali Kushchi, Mansur Koshi, Ali ibn Muhammad Birjandi, Miram Chalabi, /yasiddin Jamshid, Muhammad ibn Umar Chagnini. Ulugbek held councils with the participation of these scientists and conducted research on mathematics, astronomy, and geometry. He built an observatory on the banks of the Obi Rahmat stream. It is clear that, while solving natural problems, he did not abandon religious beliefs. His philosophy embodied materialism and spirituality. Ulugbek completed the treatise "Zichi Kuragani" in 1437. His work is still in the hands of scientists. Working in his observatory, he determined the balance of 1018 stars.

In addition to conducting scientific observations and preaching astronomy in the madrasah, Mirzo Ulugbek also paid serious attention to cultural and domestic affairs. He built dozens of madrasahs, inns, mosques, and caravanserais. He completed the Bibi Khanum Mosque, the Guri Emir Mausoleum, and the Shahi Zinda ensemble, which had been started earlier. There are hundreds of works about Ulugbek, in which he is praised as a wise philosopher, a just sultan, and a teacher. Alisher Navoi's epic poem "Farhod and Shirin" contains a special chapter called



"Ulugbek's Hymn". It describes Ulugbek as a scientist who created the sky on earth:

The beauty of the world that he has bound,
The world is another sky inside.
Knowing this, this kind of science is heavenly,
And he wrote "Zichi Kuragani".
As for the Day of Judgment, the people of the world,
The writers are the judges.

The work "Zichi Kuragani" consists of a theoretical introductory part and four large chapters. In the first chapter, the author gets acquainted with the calendars of the Chinese, Indians, Greeks, Iranians and other peoples and expresses his thoughts. In the second chapter, he expresses his thoughts on practical astronomy, in the third chapter on planetary theory, and in the fourth chapter on astrology. As a result of many years of observation and scientific research, Ulugbek achieved great success in studying the secrets of space, determining the year, week, and day and night. He left behind the achievements of his predecessors, such as Eratosthenes, Hipparchus, Ptolemy, al-Battoni, Ibn Yunus, Nasir al-Din Tusi and other astronomers in this field.

In addition to the work "Zichi Kuragoniy", Ulugbek also wrote the works "Treatise on Determining the Sine of a Degree" and "Treatise on the Science of Music". Ulugbek's philosophy is a secular philosophy and is an important contribution to the development of world natural science and social sciences.

The thinker Alisher Navoi (1441-1501), who left a huge mark in the history of world culture, contributed to the development of philosophy in his time. His activity was noticeable in the Central Asian region in the 15th century. This activity was socio-political, artistic, scientific, philosophical. Navoi's activity in the field of science and enlightenment began from a very young age. He contributed to the development of the science of mysticism. His philosophy has a strong place in the areas of "Word", "Sharia", "Orientalism", "Morals", "Politics", "Perfection", "State", "Virtuous Society", "Holy Family". Navoi's worldview is connected with the role and philosophy of the Turkic peoples in world development. In Navoi's works, the ideas about the just king and the virtuous society differ from the ideas of the scholars who preceded him. Navoi in his philosophy recognizes that the entire world, existence, and universe were created by God. The entire world, including nature and society, is a manifestation and manifestation of God. This idea of his is fully based on the general principle in the teachings of Sufism that God is the creator of all existence, being, and all other things and phenomena, including man, are its particles. It is known that, according to the principles of Sufi philosophy, man was created by God and, unlike other creatures, possesses divine intelligence.

Navoi achieved great success with his epic works. He created his "Khamisa" in 1482-1485, and in 1499 - the philosophical epic "Lisonut - tayr". His work "Lisonut - tayr" became the artistic embodiment of the progressive philosophical

thoughts of the 15th century. Navoi's creation of "Khamsa" was a great and responsible test for Uzbek classical literature and its prospects.

As we have noted, three types of issues can be recognized from Navoi's epics. These are: 1. Philosophical issues; 2. Socio-political issues; 3. Moral and educational issues.

When Navoi dwells on philosophical issues, in his thoughts objective existence and theology, man and his identity, religion, mysticism, etc. form the basis of philosophical views. These issues are especially reflected in "Hayratul-abror". Navoi's philosophical views are diverse. Although there are materialistic elements in it, he observes the phenomena of nature and society from a theological perspective. With his humanism, rational observation, and nationalist tendency, he raises the level of philosophical views. According to Navoi, theology, God, is the only beginning - substance of all existence. In the beginning, there was no one and nothing except God alone. God had unlimited power and possibilities. As a result, God, demonstrating his power and possibilities, created all existence. Thus, Alisher Navoi recognizes objective existence. At the same time, he deifies it. He recommends recognizing existence, expressing his opinion against those who deny objective existence and against those who reject it. He even encourages them to love, improve, and respect for the happiness of man.

In Navoi's philosophy, man is the beauty and honor of all existence:

You have made him such a wonderful example,

You have made everything a beauty.

Ganjing was prosperous,

But he was a selfish man.

Horses and animals, even if they were plants,

Each of them is a gem of the highest quality.

Although you have made everything gentle,

You have made man honorable—

He praised man. Navoi, while recognizing religion, respects and respects the scholars who praised it. In particular, he praised scholars such as Bahovuddin Naqshband and Khoja Ahrar Vali, major representatives of Sufism, in his works. He strongly condemns ideas that oppress and rob people, lead them into a vortex of ignorance and stupidity, and that beckon with promises of paradise and terrify with the tortures of hell.

In addition to the above-mentioned thinkers, many scholars emerged during the Timurid era, who contributed to the development of Central Asian philosophy. In particular, Turdi Faroghi, Bobrahim Mashrab, Mujrim Obid, Shermuhammad Munis, Muhammad Sharif Gulkhani, Muhammad Riza Ogahiy, Mirzo Abdulkadir Bedil and others are vivid evidence of our idea. These scholars introduced the philosophical views of the Uzbek people to the world in their time. Therefore, studying the philosophy of Amir Timur and the Timurid era is an urgent problem today. Their philosophy extolled the ideas of patriotism and humanity, and following their example is in line with the goals and tasks of today's youth. The

activities of our great ancestors can serve as an example for instilling national ideas.

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