

THE DEVELOPMENT AND DIVERSITY OF PHILOSOPHICAL VIEWS

Amanov Atabek Abdumalik o'g'li

Student of TDTr.U.

Salimov Bakhridin Lutfullaevich

Scientific leader

Annotation; Civilization in human activity has developed since the emergence of personal society. Civilization is also pronounced as a synonym of culture. Therefore, it is appropriate to connect civilization with material production.

Key words: Civilization, culture, attitude, humanity, activity.

Civilization in human activity has developed since the emergence of personal society. Civilization is also pronounced as a synonym of culture. Therefore, it is appropriate to connect civilization with material production.

Various changes in the countries of the world, relations between peoples form the world civilization. All peoples of the world contribute to the development of world civilization.

It is known that humanity discovered many innovations at the end of the 20th century. It is wrong to understand these discoveries in a narrow sense, associating them with the activities of any nation. Every discovery has thousands of aspects that are related to the activities of one or another nation. The peoples of Europe, Asia, Africa and America have contributed to raising the common culture. Different religions have contributed to the world civilization. Since human activity is multifaceted, the aspects of culture are also incomparable. These aspects do not develop simultaneously in one country. It develops gradually over long periods. On this basis, people's views of the world develop and change. The development of civilization also depends on the level of development of regions. Each region has its own history, and when this history is studied, it is possible to determine how much

the region has contributed to world culture. Although the cultures of the regions differ from each other, they cannot be completely separated. Civilization makes a great contribution to the development of societies.

—In Western Europe, science and technology are more advanced and have a great impact on the production process. As a result, scientists began to conclude that society can be raised to a higher level and changed only by human intellect. Therefore, when it came time to seriously pay attention to enlightenment, progressive thinkers of that time strongly promoted enlightenment. Therefore, the word "Enlightenment" itself is a new expression for Western Europe, and Voltaire, Herder and others introduced it to the scientific dialogue for the first time. After that I. Kant's "What is Enlightenment?" (1784) article was published and this word began to spread. It is known that the science of nature, society, and thought developed in Western Europe during those times. During this period, Thomas Hobbes, Descartes, Leibniz, Newton, Spinoza and other great European naturalists and philosophers developed and made discoveries in various sciences, especially in the fields of physics, chemistry, mathematics, geometry, mechanics, and astronomy, and as a result, these discoveries led to the expansion of enlightenment. . Enlightenment, on the other hand, was inextricably linked with the Renaissance period in Europe. It is known that representatives of the renaissance period put forward humanitarian ideas. In their opinion, capitalist development is superior to feudalism, and only capitalism would raise human activity to a new level. For this reason, there were some differences between the promoters of the Renaissance and the Enlightenment, and the Enlightenment were more critical of the proponents of the Renaissance. This would lead to a revision of the structures of society and the state and a more serious solution to them. They explained enlightenment in connection with the economic sphere, private ownership, worldview, aesthetic views, artistic processes, and personal activities. At this point, it is enough to mention the writings of Locke, Helvétius, Diderot, Jean-Jacques Rousseau and other philosophers.

These scientists developed new principles in this field along with expressing universal ideas about education and training. At the same time, they turned out to be

enlighteners promoting more social spheres. The conditions of that time led to the manifestation of enlightenment in different forms and content in different countries. Therefore, if we look at the enlightenment in Russia, we will witness this process. Because Russian enlighteners were supporters of spiritual preparation and implementation of bourgeois revolutions. In particular, the Russian Enlightenment (1760-1861) lasted a long time, and its founders were N.I. Novikov, D.I. Fonvizin, A. Ya. Polenov, and others. They advocated the abolition of serfdom in Russia. Based on these facts, many scientists suggest that the homeland of the renaissance is the countries of Western Europe.

They give a one-sided assessment of the activity of the so-called "Europacentrism" movement and support it. According to them, the center of development is Europe. The movement of "Eurocentrism" arose as a result of opposition to Catholic ideas, which were considered to be the spiritual, central "papacy" in the Roman-Greek development, and more so the German philosopher Georg Hegel (1770-1831) is clearly visible in his teaching. As a matter of fact, the roots of enlightenment, in our opinion (as in other fields) go back to the activities of the wise men of the Eastern countries, namely the countries of Central Asia. The emergence of "Eurocentrism" gave rise to "Asiacentrism". Supporters of "Asiacentrism" opposed "Eurocentrism" and exposed the negative aspects of "Eurocentrism". Even the European scientists themselves, including Montesquieu, Gottfried, and Voltaire, said that the renaissance belongs to every nation and every nation is capable of developing it. They preached that universal values apply to everyone. In the countries of the ancient East, in Asia, the movement to develop production began in prehistoric times, and then there were incomparable changes in all spheres, including economy, politics, and culture. It is no coincidence that the Great Silk Road began in Asian countries. There is no doubt that the development of universal spirituality and culture was influenced by Asian peoples. Changes in the field of science, culture, and enlightenment in ancient India and China did not fail to have a serious impact on the development of Central Asia. As a result, great scholars grew up in Central Asia, who took the leading positions in the world in the field of

enlightenment, religious faith and spirituality. For example, our compatriot Zamakhshari was awarded the honorable name "Jorullah" (neighbor of God). Before him, Allama Abu Nasr Farabi received the honorary title of "Second teacher" after Aristotle. Now it is known that in the Middle Ages, those who propagated philosophical ideas and enlightenment numbered many thousands in Central Asia. Unfortunately, we were not aware of them until recent years. Examples of these are: Yusuf Hamadani, Zamakhshari, Abdukhaliq / Ijduvani, Imam al-Bukhari, Hakim al-Tirmizi, Ahmed Yassavi, Najmuddin Kubro, Bahavuddin Naqshband, Khoja Ahrar Vali, Yusuf Khos Hajib, Ahmed Yugnaki, Abu Mansur Moturudi, Burkhaniddin Marg. 'inoni and others. Each of these great people not only mastered endless processes of knowledge, but also advanced ideas and went to the forefront of high spirituality and enlightenment.

So, the renaissance period appeared in Central Asia in the 9th - 12th centuries. The teachings of Al-Khwarizmi, Farabi, Ibn Sina, Beruni, Omar Khayyam also testify to this.

Some "sharp" propagandists of the former Soviet state criticized these great personalities and their work in the field of science and development only on the basis of religion and did not allow them to study their work (in the original). In the dictionaries and encyclopedias of the Soviet era, only French, English, and Russian scientists were discussed. True, the contribution of European scholars to the development of world civilization, culture, and science is incomparable. However, each time and place has its own characteristics and position. For this reason, there is a good reason to say that the opinion of the supporters of Asiacentrism that the renaissance period appeared earlier in Central Asia is correct.

REFERENCES

1. Salimov, B.L. (2023). Negative consequences of science and technology development. International Conference Law, Economics and Tourism sciences in the modern world. 5(1), p. 5-10.

2. Salimov B.L. (2022). Ijtimoiy munosabatlarning kommunikatsiya va transport tizimi bilan deterministik bog'liqligining gnoseologik tahlili. Falsafa fanlari doktori dissertatsiyasi. O'zbekiston Milliy universiteti. Toshkent. 224 b.
3. Salimov, B., Madalimov, T. (2023). Transport falsafasi. Globe Edit.
4. Salimov. B.L., Abdimurodov, N.Sh., Savriddinov, S.S. (2023). The Development of Automotive and Road Engineering Industries in a Deterministic Relationship. (2023). WEB OF SYNERGY: International Interdisciplinary Research Journal. 2(2), Page 338-341.
5. Salimov, B.L., Abdullaev, U.K., Makhkamov, M.R. (2023). The Development of the Automotive Industry and Road Construction are Interdependent. International Journal of Trend in Scientific Research and Development (IJTSRD). 1(2), Page 330-332.
6. Salimov, B.L., Allamurodov, K.B., Toshkhojaev, K.K. (2023). Prospects of Development of Communication and Transport System in Uzbekistan. WEB OF SYNERGY: International Interdisciplinary Research Journal. 2(2), Page 342-346.
7. Salimov, B.L., Narzullaev, J.A., Sodikov, T.I. (2023). The Social Significance of Roads and Ongoing Road Construction Work. International Journal of Trend in Scientific Research and Development (IJTSRD). 1(2), Page 311-313.
8. Salimov, B.L. (2024). The social and philosophical importance of engineering thinking in engineering personnel training. Международная научно-практическая конференция «Устойчивое развитие транспорта: экономика, трансформация, логистика, ESG повестка». p. 100-112.
9. Salimov, B.L. (2023). The Importance of Sea Transport in the Communication System. Web of synergy: International Interdisciplinary Research Journal. 2(1), p. 272-275.
10. Salimov, B.L. (2023). The Influence of the Transport and Communication System on Social Relations. Web of Semantic: Universal Journal on Ie Education. 2(2), p. 209-212.

11. Telebaev, G.T., Salimov, B.L. (2024). FORMATION AND DEVELOPMENT OF THE PHILOSOPHY OF POSITIVISM. INTERNATIONAL JOURNAL OF SCIENCE & TECHNOLOGY (4), p. 111-114.
12. Telebaev, G.T., Salimov, B.L. (2024). REPRESENTATION OF DIALECTIC CATEGORIES IN THE PHILOSOPHY OF AL-FARABI. European science international conference: STUDYING THE PROGRESS OF SCIENCE AND ITS SHORTCOMINGS. p. 64-66.
13. Salimov, B.L. (2023). Reforms in the Fields of Communication and Transport and their Social Impact. Web of Semantic: Universal Journal on Ie Education. 2(2), p. 227-230.
14. Salimov, B.L., Odilov, N.O., Odilov Sh.K. (2023). The Social Importance of Roads and the Great Creative Works Being Carried Out in the Field of Road Construction in Uzbekistan. Web of Semantic: Universal Journal on Ie Education. 2(2), p. 205-208.
15. Salimov, B.L. (2021). The philosophical role of dialectical categories in human life. Oriental Renaissance: Innovative, educational, natural and social sciences. 1(6), p. 406-410.
16. Salimov, B.L., Tursunov, Sh.R., Haydarov M.N. (2023). Synergetic approach in the analysis of social relations. Oriental renaissance: Innovative, educational, natural and social sciences. 3(3), p. 1001-1007.
17. Salimov, B.L., Tursunboeva, D.N. (2023). Development of communication and transport in Uzbekistan. International scientific and practical conference “The time of scientific progress”. 2(9), p. 5-11.
18. Salimov, B.L., Sharipov, Q.E. (2023). The role of social and moral values in the countrys development. Innovative Technologies in Construction Scientific Journal. 1(1), p. 229-235.