



PHILOSOPHICAL AND ETHICAL IDEAS OF THE EARLY RENAISSANCE OF THE EAST IN CENTRAL ASIA AND THEIR REFLECTION IN THE VIEWS OF ZAKARIA ARRAZI

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ABSTRACT

The article analyzes the era when the great thinker Abu Bakr Muhammad Zakaria arRazi lived, during this period in the history of the peoples of Central Asia the era of renaissance, national self-consciousness began, the philosophical and ethical hobby of thinkers led to the development of other branches of science, such as chemistry . medicine, science and more. It also gives an analysis of what Razi forced to do medicine. Ar Raz was well known to the scientific environment of Europe, his books were translated into Latin already in that 11th century, in Europe he was familiar under the name "Galen"

Keywords: *Golden Age, medicine, philosophy, chemistry, self-awareness, religious teachings, ethics, Muslim world, Biruni, Farabi, Zakaria Razi. Philosophers are idealists. Maverannahr Bukhara, Samarkand, Balkh, Nishapur, Herat, Rei. Sharia, Islam, world fame.*

This period is a golden age for the peoples of Central Asia and the whole East, the legacy that has come down to us proves that in this period many works in the field of science, philosophy, ethics and theology were created in Arabic, which was the result of the scientific and cultural influence of the Arab caliphate, but after the Central Asian peoples gained political independence, all scientific, cultural, philosophical, religious and literary works were translated and supplemented into the local language (Tajik and Turkic). [1] As centers of culture of the East, the significance of such cities of Maverannahr as Bukhara, Samarkand, Balkh, Nishapur, Herat, Rei and others began to increase.

It was an era of striving for national and cultural identity, which was manifested in the dawn of culture, the language of understanding history. Tolerance in relation to religions sects ruled out the destabilization of political and social life on the basis of religious inequalities.

The rulers of the Central Asian states and their viziers began to show great interest in various sciences, especially philosophy, astronomy, medicine, alchemy, as a result, these sciences received significant development. So during this period, the famous scholarly encyclopedists Iranshahri, AbubakrRazi, Zakaria Razi, Abu Nasr Farabi, AburaikhanBiruni created works that paved the way for new philosophical schools and had a strong influence on the subsequent development of philosophical and ethical thought in the Muslim world and throughout Europe.

Great interest in philosophy and ethics, further development of other sciences and fields of knowledge, such as chemistry, medicine, literature and others. In this period, the life of society was deeply saturated with philosophical thinking.

It was in such an era, in an era of spiritual and moral upsurge, that the great scientist philosopher, physician and chemist Zakaria arRazi lived and worked, he gained popularity during the life of the thinker, his books were translated into other languages. And arRazi himself was called the Galen of the East.

The great scientist of the East Abubakr Muhammad ibn Zakaria Razi gained worldwide fame as a doctor. His medical works back in the XI century. were translated into the languages of European peoples and which were widely used in medical practice. However, some characteristic features of the philosophy and ethics of Abubakrar-Razi are still inaccessible to scientists, only individual prints of his philosophical and ethical works have been preserved. Analysis, comparison and study of social, political, historical, cultural conditions and prerequisites for the formation of the worldview of the thinker show that ar - Razi in his scientific activities, used all the sources of his era. He lived at that. the time when Islamic - science and civilization reached their highest development and progress. The great Islamic scholars by this time translated thousands of scientific works from Greek, Syriac, Pahlavi and Sanskrit, first into Arabic, and then into Tajik-Turkic, and offered them to many adherents of philosophy and ethics.

Thus, in the works of Zakaria arRazi, one of the pioneer and founder of the new East Muslim philosophy, a significant place is occupied by philosophical - ethical thinking on the essence of life, the dialectic of life, the role of religion in human life, the victory of good over evil, the eternity of life, the role of medicine in life person, and help to the poor and poor. According to arRazi, that a person who practices medicine should also be a good philosopher, should be well versed in fundamental issues regarding existence, being, etc. In his views, the philosopher arRazi, along with matter and forms of being (time, space, movement), also recognizes the soul as an ancient and eternal substance (the soul is the highest ability of a person, and without a human body cannot exist independently. [3]

The Thinker recognizes God as an eternal substance as the creator of all things, but does not recognize the prophets. The ar-Razi worldview clearly shows the influence of such movements as Zoroastrianism, Epicureanism, Manavia, Mutazilism, Cadarism, Neoplatonism, Mazdacism, the datural philosophy of ancient Greece, Asharism, etc. In other words, its philosophical, political, social and ethical views were formed ideas of thinkers of the past. He actively used sources of his era.

When studying the philosophical worldview of Zakaria ar - Razi shows that the issue of matter and being in his philosophical system is solved in line with the philosophers of ancient Greece. In the teachings of Zakaria ar-Razi on the existence of the world, it has a pronounced materialistic character. This is probably why idealistic philosophers such as AbuhathamRazi, Nasir Khusray, KaziSadi Andalusia, Ali Ibn Muhammad Giurjani and others, were against his teachings, and strongly denied his views on religion. The solution of questions of cognition of the world by the philosopher also has some internal disagreements. Thus, the thinker considers

mind and feelings to be two important steps in understanding the world, and here he is a materialist. Recognizing the mind as God's gift, it manifests itself as a thought

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