

## UNIVERSAL VALUES AND MORAL ISSUES IN EASTERN PHILOSOPHY

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**Abstract.** The study of the peculiarities of the development of socio-philosophical thought of the peoples of the East has been in the constant attention of scholars and philosophers. It is the same in the present era. As philosophical thought of the Orient has gained particular importance in the development of universal values, the views on spiritual and moral values have reached their perfection in the teachings of Oriental thinkers. In this article are made theoretical observations about the spiritual and moral values in Eastern philosophy and their influence on human perfection, analyzed the philosophical views of oriental scientists, presented some conclusions and points of view on this topic.

**Key words:** Oriental philosophy, Oriental thinkers, Peripatetics, Islamic culture, morality, spiritual values, spiritual heritage, continuity in philosophical development.

All peoples of the world are inclined and capable of philosophical observation and philosophical culture. They are to some extent philosophers in their way of life and way of thinking. The inclination towards philosophy is a gift from God. People are "doomed" to philosophical observation regardless of their desire. Man is by birth a socio-philosophical being, so he strives to live in cooperation with others. In this sense the very notion of man is a philosophical term.

In the present era, when one-sided Eurocentric or Asian-centric viewpoints in the philosophy of humanity, there is perhaps no need to prove it. Our contemporary, Cambridge University scholar Timothy J. Winter explains that blaming each other for the problems encountered in Western and Eastern societies is really nothing more than a mutual misunderstanding, and believes that "such an accusation is laughable in the age of mass communication. [6.291.]". In fact, people around the world are becoming increasingly aware that looking from the outside for the root causes of problems that have arisen in a given society is not consistent with the principles of tolerance.

The ancient East is the centre of philosophical and theological teachings. It is not without reason that prophets, saints, great scholars and wise thinkers emerged from this land. Like other nations, the socio-philosophical thought of the Orient developed as a new form of worldview, in harmony with the needs and demands of the development of society. The Orient is the birthplace of great thinkers and wise philosophers. It is a divine gift to humanity.

Islamic culture was created by Arabs, Iranians, Marwas, Egyptians, Turks and others. The socio-political and scientific-philosophical thought of the peoples of the Orient existed in interaction with the

philosophy and science of the period, in this connection the Arabic language was a kind of unifying factor.

It is known that Baghdad became the centre of many schools and libraries during the Caliphate of al-Ma'mun in the early 9th century. Many caliphs sponsored the development of scientific knowledge. "*Knowledge is the ornament of man*", "*The ink of the wise is better than the blood of the foolish*" and proverbs they said have survived to this day. In the 10th century the establishment of a second Muslim centre of learning on the Iberian Peninsula, notably in Cordoba, was of particular importance in the development of science and culture.

Thus, Muslim science and philosophy evolved along eastern and western lines. Islamic philosophy is based on experience and differs sharply from European philosophy in the level of natural scientific knowledge. This can be seen in the development of special sciences such as geography, which is the basis of Islamic teachings. The Muslim scholar Abulfed (1273-1331) proved that if two people travel around the globe at the same time and meet at a starting point, one of them will be one day ahead of the calendar and the other one day behind. In 1522, when Ferdinand Magellan circumnavigated the globe by ship, he saw this situation with his own eyes, and it is reasonable to admit that it surprised Europeans.

The ancient East became a land of worldly discoveries in astronomy (catastrophe), a science close to geography. It is known that the works of scientists of the ancient world, including Ptolemy, on the science of catastrophes have survived and reached us thanks to the enthusiasm of Muslim scientists. It is known from history that an astronomical observatory was established in the state of Al-Mamun. In 879, the great scientist Al-Botani corrected errors in Hippocrates' astronomical calculations. The astronomer Al-Zufi identified the positions and sizes of the stars in the 10th century.

Muslim scientists also made great contributions to the field of mathematics. They introduced Arabic numerals into arithmetic and geometry and translated Euclid's work into Arabic. In the 13th century the thinker Allama Nasir-id-Din dealt with Euclid's postulates about parallel lines. The Islamic world developed not only geography, astronomy, mathematics, geometry, but also physics. In the 12th century, Muslim physicists determined the specific gravity of about 50 bodies. These figures are very precise. Al-Ghazin (965-1038), who dealt with optics, discovered the laws of reflection and refraction of light, studied the anatomy of the eye and the physiology of vision. In the field of chemistry, Muslim alchemists advocated the theory of the rotation of elements, which was the most important scientific innovation. Many alchemists proved incomparable in preparing all kinds of aromatic and sweet-tasting substances - potions, elixirs, juices.

Unprecedented progress was made in the development of humanities. The scientific and philosophical legacy of Ibn Khaldun (born in Tunisia in 1332 and died in Cairo in 1406) deserves special mention. He worked in the fields of philosophy, history, geography, ethnography and jurisprudence. Some scholars call Ibn Khaldun the first sociologist. Ibn Khaldun, scholar-encyclopaedist of his time, suggested that the development of society is ascendant and represents a development of production. The work *Al-Muqaddima*, which made him famous, "*had a great influence on the formation of socio-political thought in the East and West, both in his time and in modern times*". [3.428.] and is a philosophical work that has retained its significance to this day. Many of the philosopher's rules and conclusions are consistent with those of modern philosophy and sociology.

Ibn Khaldun was the first economist to discover the mysteries of value and to recognise that its essence is in labour. He put forward his views on the essence of labour four centuries before Marx. In 1370, he wrote a 4-volume work on the history of the Arabs called *The Book of Lessons and Lives of the Arabs, Persians, Barbarians and their Contemporaries*. It shows the periodicity of development of Muslim countries and describes the geography, ethnography, history, economy and sociology of the Islamic world.

In his works, Ibn Khaldun developed the idea of evolutionary development of the organic and inorganic world. Allomah spoke out against discrimination against black people. He explained that blackness of the body was not the result of "predestination", but a condition resulting from the formation of anthropological species under the influence of climate (modern ethnic anthropology is also from this point of view). Ibn Khaldun could see the consequences of racial discrimination as early as the 13th century.

The thinker dreamt of building a just society in his works *History of the Whole World, Introduction to the Philosophy of History*. *"Ibn Khaldun stated that Imams, apart from guiding the worship of the faithful, have a unique role in world affairs and in fully revealing the essence of cultural and social society. This is especially important for people to achieve the happiness of the two worlds"* [7.264.]

Ibn Khaldun was a scholar and thinker, who had a significant impact on the spiritual development of the peoples of the East and West. His works have been translated into different languages by Arabic, Asian, and European scholars and have not lost their importance to this day. For the clarity of his philosophical observations Ibn Khaldun has a special place in classical philosophy of the Middle Ages. He shone like a star in the life of Muslim social thought. Sadly, the thinker failed to establish a school of his own and his ideas were not widely disseminated. Because during this period mysticism began to attack rationalism en masse.

Muslim theology did not turn to philosophy as it had in its earlier stages of development, but from the 14th century onwards distanced itself entirely from philosophy. At this time, when the great representatives of the Renaissance were in search of scientific ideas, conditions were favourable for Europeans to become acquainted with the works of Ibn Khaldun. In addition, North Africa was very close to southern Europe and economically very close to Italy. Social relations were rapidly developing in Italy with a flourishing philosophy, literature, art, socio-political ideas. The Pisans, Genoese and Venetians began to settle in the port cities of the Maghreb. Thus, the scientific and philosophical writings of Muslim scholars such as Ibn Khaldun were widely disseminated among Europeans.

It is known from history that an important place in spiritual development is occupied by Islamic philosophy - the "Word". Kalam is the teachings of Prophet Muhammad (peace be upon him) and its supporters were called mutakallim [8.289]. The Qalam emerged in the early eighth century, affirming the divine rules of Islam, and acted as an ideological pillar of that religion. As a doctrine, the Word reflects on the nature of God, attributes and possible conditions of things according to Islamic rules. This was a sign that the mutakallim were against rhetorical wisdom. In this sense, the word emerged as a religious philosophy.

The sceptical mutakallim who doubted certain tenets of Islam were called 'mutazilites', that is, those who deviated from the traditional rules of Islam. Later the Mu'tazilis became free-thinking Muslims, "Muhammadan rationalists". They fought against the orthodox and put forward the idea that man is free of will, he is responsible for his own destiny, and God accepts man's freedom in terms of justice.

Thus, human freedom is opposed to the need for God to be just. While purging the concept of God from anthropomorphism (representing Gods in human guise) and recognizing its absolute unity, the

Mu'tazilians also denied the concept of the manifold attributes (attributes) of God. In their view, one could eventually conclude that "God exists". A *similar "ideological superficiality"* was also expressed against orthodox views. The Mu'tazilians, however, rejected the idea of the eternity of the world and the immutability of its laws. They insisted that their ideas were immutable and absolute. They put forward the rigid slogan *"He who is not a Mutazilite is a Dakhri"*. Especially during the rule of the three Abbasid rulers, the position of the Mu'tazilites was greatly strengthened, and this rule was reinforced by coercive measures. At that time *"the caliphs felt the need for an ideological weapon to fight the religious and political opposition movement (foreigners, Shi'ites, etc.). That is why the caliph Mamun (813-833) declared the Mu'tazilite doctrine a state religion"*. [2.333].

In the tenth century, the scholar **Abul Hasan al-Ashari** (873-935) tried to support the orthodox faith by adding some rational elements. But the news he added was not important. For example, he persisted in defending the ideas of magic, witchcraft and belief in divine miracles, which had already been denied by the Mu'tazili, concluded that the beliefs of the Mu'tazili were incompatible with the foundations of Islam and changed his views completely.

Al-Ashari's supporters also denied the idea of the eternity of the world and its laws. Free divine will not only creates the world but also directly influences its events. Every event takes place by the will of God. The properties of things do not appear by themselves; they appear by the grace of God.

Al-Ashari divides events into positive and negative (e.g. life and death, motion and stillness, etc.). Shadow does not exist because of lack of light, but because of the grace of God. If we dip a piece of cloth in black dye, it will not turn black because of the dye, but because God has given the black colour in this case. There is no connection between cause and effect. The law means a simple custom established by God. Allah can abolish the habit when He wills or work a miracle.

Al-Ashari has written about a hundred works. In particular, his works such as *Ibana* (Explanation), *Risola il-ahlis sagr* (Letters to those in remote areas), *Maqalat ul-Islamiyyin* (Words of Muslims) and *Luma* (Shu 'la) became famous.

Orthodox believers were at first sceptical about giving the religious structure a rational impetus. *"The word should be avoided like a lion,"* they said. Subsequently, however, religious organisations came to appreciate the mutakallim for their courageous efforts to defend orthodoxy against all sorts of 'dahri'. Gradually, two currents emerged in Muslim philosophy: the Eastern (Al-Qindi, Abu Nasr Farabi, Ibn Sina, etc.) in the X-XI centuries and the Western (Ibn Tufail, Ibn Rushd, etc.) in the XII century.

The worldview of the Middle Ages consisted mainly of theological content. Undoubtedly, the influence of Platonism and Aristotelianism was strong. It is known that the New Platonists (Neoplatonists) argued that God cannot be known. God is unity beyond all contradiction. The world is created by him beyond time. The material world is mystically illuminated and polished from a first spiritual beginning. Just as light dims with distance from the source, emanation becomes fuller with distance from the original source. According to Neo-Platonism, there are five stages of emanation: 1) the 'One and Only', i.e. the Creator; 2) spirit; 3) soul; 4) matter; 5) the phenomena of nature.

Matter is only the lowest rung of the cosmic ladder, the emanation of the "world spirit". Above it is the soul, and above it is the "first being" (the One and Only). According to the Neoplatonists, the highest stage of philosophy is attained not through experience and reason, but through mystical ecstasy.

Neoplatonism and Aristotelianism had a strong influence on the development of religious-philosophical views in the East. Along with theology, the Islamic philosophy of the Mu'tazilians also developed in this region. As mentioned above, the two schools of Islamic philosophy - Eastern and Western - actually belonged to the Mu'tazilis. The first mutazilite philosopher who promoted Aristotelianism in the East was al-Kindi (died 873). Educated in Basra and Baghdad, this philosopher wrote dozens of works on geometry, optics, meteorology, medicine, psychology and music, and composed poetry. Almost none of his works has reached us. The works of the first Mutazilite philosopher were destroyed.

According to some extant information about al-Kindī, his work is based on Aristotle's commentaries and is mainly concerned with logic and the theory of knowledge. The philosopher emphasized in every possible way the existence of cause and effect in the universe against the supporters of Kalam. Especially his ideas about three levels of scientific knowledge were of great interest. At the first level he studied logic and mathematics, at the second - natural science, and at the end - metaphysics. Mathematics and the natural sciences are of particular importance in philosophy and scientific knowledge.

*"Al-Kindi shows four types of mind: 'active mind' in constant motion, 'passive mind', 'perfect mind', 'unobtrusive mind'. Instead of the dozens of categories in Aristotle, Al-Kindi puts forward 5 essences: matter, form, motion, time, space" [9.74-75]. In the eyes of orthodoxy Al-Kindi seemed to be a genius and that is why his writings have been lost. His views and philosophical traditions were continued by Abu Nasr Farabi.*

In the 12th century, Islamic philosophy made unprecedented progress in the west of the Caliphate (Iberian Peninsula and southern Africa). In 711 AD, the population of the Iberian Peninsula consisted of Muslims and barbarians. Independent from Baghdad since the tenth century, Spain unofficially proclaimed itself a caliphate. Its capital, Cordoba, was one of the largest cities with more than 200,000 houses, wide streets, water mains and strong bridges. Andalusia (southern and central Spain, which the Arabs called al-Andalus) was home to a wealth of books from all over the world. In the 11th century, the Caliphate of Cordoba was divided into several independent principalities as a result of mutual strife, and many books were burned in internecine wars. *"In 1109, for example, a library in Tarablus, famous throughout the Orient, was burnt by crusaders. 100,000, some say 3 million manuscript books were burned to the ground. The defeat of Muslim countries in Spain was a great loss to the Islamic world" [5.163].*

Of course, it is inappropriate to contrast the Eastern and Western Islamic worlds: both are places of eminent scientists, philosophers and poets. A major representative of the Western Islamic milieu, the philosopher, mathematician, astronomer, physician and poet **Abu Bakr Muhammad ibn Boja** (Abempas in Europe) was born in Zaragoza at the end of the 11th century, lived in a palace, was accused of heresy and imprisoned. He was sent to Morocco by court order and was poisoned by his enemies in 1138.

Ibn Boja wrote commentaries on the natural scientific works of Aristotle. He followed in Pharaoh's footsteps in philosophy, contrasting philosophers with cities-states of unkind people based on ignorance and tyranny. The happiness of men, he said, depended on their union with an "active mind". Emanation (radiation from God) is of great importance in this process. Human activity is guided by the intellect. This activity is free

activity and is directed towards good purposes [8.138.].

Ibn Bodja had such works as *"On the Heart"* and *"On the Integration of Man with the Active Mind"*. Especially interesting is his work *A Guide to Solitude (or The Hermit's Way)*, which has come down to us through a Jewish philosopher who lived in the fourteenth century. *"The Guide"* shows how the soul can free itself from animalistic instinctive-emotional behaviour and ascend to a higher level - a level of knowledge that reason can trust. The ascent to such a height does not take place in a mystical way, but through the intellectual development of man, through the acquisition of scientific knowledge. The Handbook contains utopian visions of an ideal state. In such a country there would be no doctors or judges. Because its citizens are properly nourished, people are always healthy naturally. In this country there will be no court because the citizens will treat each other sincerely, ignorance will have no place. In an imperfect state the people, i.e. the prototypes of an ideal state, live alone in their society, as if they were strangers. Thus, Ibn Boja tried to point out ways of moral and intellectual self-education of the individual. Thus, social utopia was founded in Islamic philosophy in the twelfth century, five centuries before Thomas More and Thomas Campanella.

Ibn Bodji's views were continued by Ibn Tufail (Abu Batser in Europe), one of the greatest exponents of Islamic philosophy of the time. He was born in Andalusia in 1100 and died in Morocco in 1185. While working as a physician at the court of the Andalusian ruler Abu Yakud Yusuf, Ibn Tufayl displayed a great interest in Eastern Neoplatonism. Among his contemporaries he earned a reputation as a dakhri, that is, a *"teacher not of this world"*.

Ibn Tufail wrote many works, but his work *Hai Ibn Yaqzan* has come down to us. This classic socio-psychological novel is about the natural development of a man living on a desert island, cut off from society. The man in question is Hay, and he was born without parents as a result of the mixing of the natural elements. A deer feeds him with his own milk. He uses his natural abilities to make sophisticated tools and hunting equipment, learns how to use fire, and creates the necessary conditions for life.

The work places particular emphasis on the formation of Hay's worldview. He achieves higher levels of knowledge through self-care beyond social conventions and divine help. The hero first begins to learn about his surroundings through his senses. He then penetrates into the essence of things and learns about physics. He then discovers the common ground that unites all the different things. Work observes man's intellectual capacity and knowledge and makes sure that he is alive forever.

All things are different and the same: they are different in their properties (accidents) and the same in their essence. Alloma itself is at the same time 'different and the same': "As the members are different, so they are related to each other, so they must be seen as a whole". [1.53.].

The real essence is the soul, and the other organs must be weapons. Breeds of animal species are so similar in appearance, senses, instincts and other biological characteristics that their differences seem insignificant. Ibn Tufail put forward the idea that humanity is a single, coherent form of diversity. The whole sky is like one living organism. Alloma came to the conclusion that the entire universe is one whole. According to Ibn Tufayl, there is a beginning that preserves this world and gives it movement, it is GOD! It is not a corporeal entity, but the form of the universe.

In reflecting on his knowledge, Ibn Tufail realizes his intellect, becomes convinced of its immortality and is not satisfied with theoretical knowledge of GOD, but knows that his true, ultimate goal is direct mystical union with GOD. It turns out that the goal set by Allama through philosophical observation coincides with the

real goal of the Holy Qur'an. The philosopher prefers to reach divine truth in a philosophical way, while religion calls people to the goal in a figurative and symbolic form. That is why he has been called the "teacher of wickedness".

One of the great philosophers of the Muslim world is Abdulwaleed Muhammad ibn Rushd (Averroes in Europe). He put an end to Islamic philosophy of the past. The philosophical writings of Ibn Rushd, born in Córdoba in 1126, were boldly promoted at the court of Emir Yusuf, the scholar himself serving as court physician. By the time of Amir al-Mansur, the influence of the orthodox group in the palace had grown, and the group succeeded in expelling Ibn Rushd from the palace. An edict was also issued by the Emir and word spread around that his teachings had been condemned. At the end of his life, Allomah was returned to the palace, but he did not live long, and died in Morocco in 1198 at the age of 72.

The great philosopher Ibn Rushd did not object to writing commentaries on the works of the Greek philosopher Aristotle, but rather tried to develop them further and rework them himself. According to sources, Ibn Rushd's 38 books consisted of commentaries on the works of Plato, Aristotle, Farabi and Ibn Sina. The Islamic philosopher-theologian sharply criticizes al-Ghazali's mystical views in his work *"Refutation of al-Ghazali's Philosophy"*.

Ibn Rushd contradicts the views of the Islamic religion: the Hayula (substance) is ancient and eternal because there was another existence before the present existence and there will be another existence after it. Since Hayula is ancient, he puts forward the ideas that the universe and the forms of existence - motion, time and space - are also ancient. God did not create the universe out of "Nothing", but to actualise aspects of the "Beast" whenever possible. The universe consists of five bodies - bodies that are neither heavy nor light, that is, spatial bodies that move in a circular shape and appearance, and four other bodies. Of these four bodies, one is the Earth, which is absolutely heavy and is the centre of circular bodies, and the others are fire, water and air [8.139.].

On the question of the relation between science and religion, Ibn Rushd put forward the idea of "double truth", which later became very popular. According to him, science and religion would eventually arrive at a single truth. The dual reality theory expresses the independence of philosophical and theological truths.

Ibn Rushd's doctrine of a single, universal and objective intelligence of the human race also became popular. This common mind is the expression of spiritual life in its continuous and consistent content. The human mind is immortal and eternal. There is no greater reward for man than the attainment of perfection. In his social and political views, he was an advocate of the advancement of women in society and put forward the idea that women are capable of doing many jobs, even managerial ones, along with men.

The main works of Ibn Rushd include *"Refutation of Refutation"*, *"Correspondence on Logic"*, *"Observations on the Motion of Celestial Bodies"*, *"On the Perditioner"*, *"Problems of Time"*, *"Problems of Science of Soul"*, *"Observations on Mind"*, *"Philosophical Questions"*, *"On Compatibility of Religion and Philosophy"*, etc.

In the ninth century, rational theology became widely acquainted with the scientific heritage of the ancient Egyptian, Indian, Chinese, Greek and Roman philosophers, and it was studied and promoted with great interest. The philosophy of Aristotle and his works on natural science and logic were the focus of the philosophy of the word. It would be correct to say, however, that "Neo-Platonic Aristotelianism" was a priority in the philosophy of the word. Human free will, divine attributes, mastery of Aristotelianism were the points

that defined the content of Muslim rational theology.

Among the Oriental Peripatetics (devotees of Aristotle's philosophy) the brilliant philosopher **Al-Kindi** stood out [4.58-59.] Other peripateticists who continued his tradition, Abu Nasr Farabi and Abu Ali Ibn Sina, recognised the eternity of the world. God is essential by virtue of himself, phenomena arising from him by emanation are *"essentially existing by virtue of something else"* or *"self-existing possibilities"*.

A wave of religious beliefs and teachings travelled from the East to the West. Philosophy itself began to take on a religious and, in some cases, mystical connotation. The strengthening of economic ties with the peoples of the ancient East was an important factor in the cultural rise of the peoples of Europe..

Over time, humanity began to realise the powerful power of religious and secular ideas. The great Einstein believed that no true religion could live without knowledge of the world, for religious power is linked to observation of the universe.

Religion and philosophical teachings have inspired many historical movements. The influence of religious faith and philosophy covers a wide range of situations, from major socio-political events to the depths of the human soul. The present reality has made it possible to understand the true essence of religion. Religion is the most personal form of human activity. And man is the highest exemplar of humanity, surrounded by holy feelings.

As a conclusion to the above, it should be noted that above all, Islamic science and philosophy have had a great influence on the socio-philosophical thought and scientific development of the peoples of Europe and other regions. The best traditions of medieval European science and philosophy were formed under the influence of the Muslim world. Secondly, the influence of Neo-Platonism and Aristotelianism in the development of religious-philosophical views in the East became stronger. This trend laid the foundation for the formation of early Renaissance spiritual values in the Central Asian region.

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