

Actuality of Studying the Heritage of Scientists of the East and Values in Modern Civilization

Mukhitdinova Firyuza Abdurashidovna*

Doctor of Law, Professor of Tashkent State Law University, Uzbekistan

Abstract

Aim of inquiry: To investigate political-legal viewpoints on state, law and state administration in the doctrines of Eastern Renaissance Epoch: Farabi, Biruni, Avicenna.

The article examines the life and scientific heritage of the scientists of the East as Biruni, which contains many ideas about the ideal state, about justice. In his works "Chronology", "India", "Geodesy" the scientist repeatedly mentions the scientific rigor and accuracy of information. The author analyzed the significance of the works of Biruni who attached such issues as honor and dignity, friendship and partnership, kindness, justice and conscience. The scientific school of Biruni had a great influence on the development of science and enlightenment of the medieval East. Many of them, including legal policies, retain their importance in the modern world.

Keywords: Political-legal doctrines; Farabi; Biruni; Avicenna; Society; State; Statehood; Government; Law; Education; Justice; State administration

Introduction

It is known from history that outstanding thinkers of the Uzbek people made a huge contribution to the development of human civilization. The unique works created by them today form the basis of our spiritual life and serve as a source for fundamental research and scientific research. On the initiative of the President of our country, Shavkat Mirziyoyev, large-scale work is being carried out on the careful preservation and study of the scientific and spiritual heritage of our great thinkers. In this case, the guideline for action is the resolution of the head of our state "On measures to further improve the system of storage, research and promotion of ancient written sources" dated May 24, 2017.

Great contribution to the development of world culture was made by the peoples of Central Asia. Among the prominent figures of the centuries-old Central Asian culture, a worthy place is occupied by such enlightening scholars as Al-Fergani, Al-Khorezmi, Al-Farabi, Ibn Sina, Omar Khayyam, Mirza Ulugbek, Navoi, etc. - Abu Rayhan Beruni, who made an invaluable contribution to the treasury of the entire cultural heritage, despite the feudal oppression and opposition of the reactionary clergy. Great thinkers and progressive teachers put forward many ideas, the critical study of which contribute to the development of the policy of legal science and the enrichment of the history of statehood [1].

The study of the scientific work of Abu Rayhan Biruni, who is rightfully recognized by the historians of world science as the largest mind of his time, testifies that his views formed in their time a solid foundation of scientific education and upbringing based on the achievements of progressive thought. The scientific heritage of Biruni in the field of astronomy, mathematics, geodesy, physics, philosophy, history, mineralogy has been the subject of a comprehensive study of many Soviet and foreign scientists.

A systematic study of the scientific heritage of Biruni, the translation of his works into European languages and commenting begins in the second half of the last century. The recognition of the genius of Biruni all over the world speaks of how great his contribution to universal human science and culture is. His name stands in the same row with

the names of such scholars as Ptolemy, Leonardo da Vinci, Copernicus, Lomonosov and others. The famous American historian of science J. Sarton throughout the first half of the eleventh century. in the history of world science calls the era Biruni.

Many works are devoted to the consideration of various aspects of the scientific heritage of Biruni. At present, a large number of books, scientific and critical articles, special studies, authors are written, in which Biruni's contribution to various branches of the natural sciences is analyzed. Semenov, I. Yu. Krachkovsky, A.M. Belenitsky, V.V. Barthold.

In 1948, conferences and meetings were held in many countries of the world in connection with the 900th anniversary of the death of Abu Rayhan Biruni. In 1972, a scientific session was held in Tashkent on the 998th anniversary of the birth of Abu Rayhan Biruni and his work in the humanities. According to the materials of this session, a collection of "Biruni and the humanities." In the same year, the books of A. Sharipov "The Great Thinker Raykhan Biruni" and PG G. were published. Bulgakov "Life and works of Beruni" [2].

The study of legal culture is currently relevant both in theoretical and in practical terms. Theoretically, the peculiarities of the current state of the legal culture of society suggest a comprehensive study of the historical, spiritual, socio-political and economic prerequisites of its formation, functioning and development to identify their trends and patterns in the evolution of state and law, to evaluate them in terms of continuity in the structure of legal culture in political and economic relations.

When studying legal culture, it is necessary to take into account the multidimensionality of this complex social phenomenon and its

*Corresponding author: Mukhitdinova Firyuza Abdurashidovna, Doctor of Law, Professor of Tashkent State Law University, Uzbekistan, Tel: (+998)935098701; E-mail: feruza.mukhitdinova@gmail.com

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relationship with political culture - the structural components of which: legal psychology and legal ideology, politics and political consciousness, political system and culture are categories of the theory of state and law, philosophy, psychology, political science, sociology.

Obviously, the solution of the problems of legal and political culture cannot be limited to the strict framework of one or another special discipline. Here, an integrated approach is acceptable and necessary, allowing to solve the problems of legal and political culture within the framework of the theory of state and law, the history of political legal doctrines, and achievements of these related areas. Thus, it can be argued that the study of legal and political culture is due to the needs of the development of legal sciences in general, and, in particular, in the framework of modern problems of the theory of state and law, the history of the state and law of Uzbekistan and Karakalpakstan, the history of political and legal doctrines. More than four thousand years of history consists of the history of people's political and legal thought. During this time, successive generations of people have experienced a lot, have thought a lot and rethought it.

The forms of the political organization of society, the ideas of people about the norms of their relations with the authorities, about the law have changed. Nevertheless, there are sociopolitical problems that people tried to solve two and a half millennia ago and are looking for ways to solve them today.

Take, for example, the question of the "ideal" state. In ancient times, he was mentally designed by Confucius in China and Plato in Greece. The search for the "ideal" state goes through the entire history of political and legal doctrines, has developed into a policy of legal doctrines of Farabi, Biruni and Ibn Sina up to our days. And the search is not over, they will continue - maybe as long as there is a human society [3].

Often, old concepts or statements are filled with new content corresponding to the changed conditions of social life. So, Aristotle talked about the existence of the idea that all people are by nature equal. This idea was well ahead of its time and clearly did not come "to the court" in slave-owning Greece. The great idea that all people are equal not only by nature, but by virtue of universal legal equality, gained recognition only in the Eastern Renaissance during the 9th - 12th centuries, especially in the speeches of theorists and political leaders, as well as in documents later universal legal equality of people formed the basis for understanding human rights and freedoms.

The huge number of high schools in Islamic countries (in the heyday of Islamic civilization) is surprising and in our time, in the age of rapid development of engineering and technology, and also speaks of unparalleled enthusiasm. Many wealthy people, under the influence of Islam's interest in science and as a result of its call for charity, showed a special interest in schools. As a result, in the heyday of Islamic states, many Muslim cities had such famous high schools as Nizamiya, Mustansiriya, Halaviya, Jawziya, Al-Azhar, etc. Each of them was famous in its own way. All of these schools, in which the leading figures of Islamic science were educated, were supported entirely or mostly by waqfs. They were not controlled by the caliphs and sultans. According to today's concepts, these were public schools. Contrary to popular belief, Nizamia in Baghdad was not the first Islamic madrasa. Undoubtedly, in many respects it was a role model for many of the most important schools of Islam and the whole world.

The vizier of the Seljuk sultans of Khoja Nizam ul-Mulk spent about 60 thousand dinars (gold coins) for the construction of the Nizamiya madrasa. The same madrasah were built in Isfahan, Nishapur, Balkh

and Herat. Subsequently, they served as a model for creating universities in Europe. The oldest university in Europe, the University of Salerno in Italy, was established and operated not without the influence of Islamic madrasahs. Other major high schools in Europe, such as universities in Bologna, Paris, Montpellier and Oxford, appeared after the XII century, that is, many centuries after the Islamic.

Some traditions and terminology used in European universities, such as reading (reading), hearing, license, and even such a "strange" term as baccalarius (from the Arabic "Bihakka") to the law of tradition, were borrowed from the Islamic tradition and the terms common in the Islamic schools of Egypt, Syria and Andalusia.

Unfortunately, despite the glorious past of Islamic universities, modern universities in the East are created under the influence of Western universities, they were provided with housing and scholarships. In addition, they had the opportunity to use libraries, hospitals, mosques, listen to sermons. Teachers in Islamic universities had academic degrees and wore the appropriate form, they began to imitate all this in European universities.

Some time later, following the Baghdad, Nizamiya's madrasahs were built in many other cities of the Islamic world. In Baghdad, a Mustansiriya madrasa was created, exceeding even Nizamiya in level of development and significance.

In the course of their consideration and comparing the political and legal teachings of Farabi, Biruni, Ibn Sina, a number of original and relevant ideas and judgments were formulated, some of which were developed by them to the level of conceptual developments. In particular, they recognized the secular form of government possible in the conditions of the Muslim Middle Ages, developed their own concept of virtuous, wise government based on the principles of the rule of law and law-abiding, justice and justice, reason and knowledge elevated to the level of unshakable attributes of statehood, on the basis of which he advanced the idea and reasonable control theory.

They declared the protection of the people, the rights and interests of members of the society the main tasks of the state. The social purpose of the state and the great mission of the sovereign thinkers saw in the good of the state, especially Farabi put forward the idea of society and all of humanity.

Their decision and, in general, the functioning of the state of Farabi, Biruni, Ibn Sina did not think without law and fair laws. He strongly advocated the idea of the rule of law, formulated the requirement of strict observance of the laws as the basis for the activities of both officials and subjects. Thinkers argued for the rule of law in the state and complete order in society, with which they linked the triumph of justice and justice in public life. They put forward - the concept of "just government", containing a set of rules and recommendations for the reasonable and fair resolution of legal disputes, ensuring the safety of people, protecting their honor and dignity. He was inspired by the idea of a socially homogeneous state, based on equality and unity of people for the purpose of jointly serving the interests of the state. To study and substantiate these ideas, we decided on a landmark to collect the published books and the works of these thinkers like Biruni, Ibn Sina and Farabi. The practical significance of this material, concentrated in the article, complements the theory and history of the state and law, the history of political and legal doctrines, political science. Practical proposals can be used in the development of new bills, in the preparation of new textbooks and special courses on the history of statehood and legal education in Uzbekistan, and can also serve as a basis for further research. President of Uzbekistan Shavkat Mirziyoyev

at the opening ceremony of the 43rd session of the Council of Ministers of Foreign Affairs of the Organization of Islamic Cooperation held in October 2016 in Tashkent offered to organize an international research center for the in-depth study of the works of the great thinkers of the Islamic world, their invaluable contribution to the development of human civilization, bringing to all nations of the world the true essence of the religion of Islam.

At the same time, large-scale work has begun on the organization in Tashkent of the Center for Islamic Culture in Uzbekistan. On May 24, this year, the President of our country signed a decree on measures to further improve the storage, research and promotion of ancient written sources.

All of this will undoubtedly serve to deeply explore the activities and scientific heritage of great thinkers raised by our sacred land, establish interfaith and inter-civilizational dialogue, reveal the humanistic essence of the Islam religion, which is especially important in current alarming times, bringing up young people with high spirituality. "The Great Silk Road played an important role for the Renaissance in Central Asia," said Li Ruo Hong, chairman of the China International Peace Foundation. - This path contributed not only to trade, but also to the promotion of cultures of various peoples, the development of science, the convergence of East and West. And Samarkand, as a crossroad of the Great Silk Road, was the center of science, enlightenment and culture, so holding today's conference in this city is quite understandable."

Practical significance: the article provides conclusions and suggestions that are relevant to the study of the history of political and legal studies of the East and Uzbekistan; revealed relevant to today topics related to public administration and law. The results of the study may be of scientific importance in the study of the historical foundations of the formation of the rule of law and a democratic society.

Conclusion

Unique sources relating to the rich cultural heritage of Uzbekistan are stored in numerous museums, research institutes, galleries and archival funds of the world. As part of the media project "Cultural Heritage of Uzbekistan", large-scale work is being carried out to find and return to their homeland. Within the framework of the international forum, a presentation of the new series of the project "Masterpieces of Written Monuments of the East" was held.

As it is known, today al-Biruni's 31 works have been translated into German, English, Russian and Uzbek, 24 works have been investigated, 3 works have been published in the Arabic original. The Tashkent State Technical University, the Center for Oriental Manuscripts at the Tashkent State Institute of Oriental Studies are named after him, districts, streets, etc. In addition, in accordance with the Decree of the President of our country "On Measures to Encourage Students of Uzbekistan academic performance and participating in creative work, a scholarship named after Beruni was established. Along with this, the name of the greatest genius is perpetuated in the name of the crater on the moon. One of the minor planets of the Solar System, discovered in 1986 and registered at Harvard Center under number 9936, is named after him.

Thus, the immortal scientific works of al-Beruni are invaluable in the development of world scientific thought. His greatness, as one of the encyclopedic scholars of the Middle Ages, is reflected in the immeasurable heritage, its contribution to the development of many sciences not only of that era, but also many thousands of years to come.

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