

Ontological and Epistemological Views of Tabatabai

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Annotation: Interest in science and its achievement give a person strength in the struggle of life and help in dominating nature. Historically, on the way to gaining knowledge, sages and scientists have been subjected to numerous sufferings, hardships and limitations, and patiently endured them all, renouncing the material aspects of life. A person, whether he manages or not, cannot refrain from mental and mental activity in relation to the beginning and end of the world, the beginning and end of being, thought and action, unity and plurality, particularity and generality, cause and effect, important and possible etc. It was this desire and desire that gave birth to “philosophy” in man.

Key words: Philosophy places being from head to toe on the shelf of human thought, put the mind, the mind of man on his wings and makes him fly to worlds free from human desires.

Looking at the history of philosophy, in the worldview of the vast majority of philosophers, the epistemological question, such as understanding and knowing the universe, is central. In his studies of epistemological problems, Muhammad Hussein, in contrast to the philosophers of the naturalistic East, paid attention to this issue with traditional ordering. In fact, in some places we see that the religious worldview prevails in their thoughts on this matter, but we also have to take into account this aspect, that Alloma grew up in a natural religious environment, was brought up in a religious family and also came from a religious clergy. He also received his education in religious madrasahs, but his views on education are dominated by scientific aspects, and we must pay attention to this.

In Islamic philosophy, when it comes to enlightenment or knowledge, it is mainly seen as a science that discusses the definition of the criterion of human knowledge, the value of its species, their errors and truths.² Perhaps this is the peculiarity of Islamic philosophy.

In the natural science theory of knowledge, such issues as the definition of science, parts of science, methods of cognition, the relationship between being and the Universe, the manifestation of understanding, the criterion for the falsity or truthfulness of events, as well as errors and truths are discussed. The styles of knowledge were called by the theorists of knowledge the ancient enlightenment, or the enlightenment of the first level (stage), and took their place in early philosophy, the chapters of metaphysics.

In his theory of knowledge of alloma, Tabatabai speaks about the emergence of human knowledge, including what is science itself?, how does it happen?, what is the essence of human knowledge, what should truth in science consist of? he tries to find answers to them by asking himself questions such as,,.

Natural science defines it as follows: “Enlightenment is a branch of science that concentrates in the subject’s cognition of an object not a single understanding, not individual ideas, but imaginary concepts of such sciences as philosophy, medicine, geometry and other subjects. There is such an educational science that is aware of the emergence of various branches of science, focuses on knowledge of fundamental importance in other subjects, is constantly aware of the perfection of our birth and development, is aware of the history of science, constantly compares its past and present. Other scientists enrich the scope of their research, seeking benefits in ancient enlightenment,

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2 ۱۳۵ ص ، ۶۸ ، سازمان تبلیغات اسلامی، مصباح یزدی، استاد آموزش فلسفه، (omuzeshe falsafe, o’stod Masboh Yazdiy, sozmone tableg’ote eslomiy, sol-e 1348(h,q,), sahive-e 135)



psychology, logic and history, ignoring the collective opinion of each other and current science. This theory of knowledge depends on the actions, attitudes and morals of a group of scientists. " ³From the point of view of natural science, some of the problems of modern theory of knowledge are: what does the progress of science mean? Knowledge of mankind expand, strengthen and improve or not? What is the reason for this improvement? ' What is the standard for improving knowledge? When are different knowledge related? Why do various scientific theories arise and are refuted? What is the team of scientists interested in in the essence of the sciences? How does the form of knowledge manifest itself in the ocean of the mind? What is the advantage of non-philosophical explanation over philosophical explanation? The advantage of meaningful and meaningless understanding? Various influences of knowledge on one upon another, the influence of language on science, reductionism, the question of the first and second manifestations, the basis of explanations, memory, faith and arguments in favor of science, realism, anti-realism, instrumentalism. Among the above issues, the concept of "science" Alloma Tabatabai defines it as follows: "despite the abstract nature of science, it cannot be considered as an abstract substance as a whole, since it undoubtedly has forms and parts, but depending on its nature and nature, it can be defined as: "science consists of a derivative activity, separate from materiality in relation to another abstract being." ⁴He also believes that the argument about whether the ways (methods) of the emergence of science are material or not is one of the arguments related to the ontology of understanding and cognition of being. We can also find similar questions in the teachings of another Eastern philosopher, Shahabiddin Suhrawardi.

Life without science is meaningless. The disappearance of science is a sign of the approach of the apocalypse. The Bukhara and Muslim narratives about this say that the Prophet (peace and blessings of Allah be upon him) said: "the rise of knowledge, the spread of ignorance, the use of intoxicating drinks, the outbreak of adultery are signs of the Day of Judgment." The rise of science does not occur with the disappearance from the hearts, but with the "death" of the scribes. Abdullah ibn Amr ibn OS narrates from Allah anhumo: The Messenger of Allah (peace and blessings of Allah be upon him) heard him say: "Allah does not take away knowledge from his slaves, but takes them, taking away scholars. After there are no scientists left, people take the head of the ignorant, without knowledge. When asked, the ignorant deceive themselves and others by giving fatwas." ⁵In fact, the death of scientists is even a greater catastrophe than an earthquake, a flood. After all, once scientists die, facade fisq - u increases, life loses its value.

Knowledge means knowing what benefits or harms oneself in the world and in the afterlife. Science is a quality inherent in people. Other adjectives from science, such as courage, compassion, are sometimes found in other animals. The study of science is the great duty of slaves. Allah commanded: "Learn from those who know that which you do not know." Another verse says: "Say: Are those who know and those who do not know equal?! Verily, only those who have understanding have admonition". In ⁶Islam, when it is said that the learned and the ignorant cannot be equal, the implication is that the educated are always superior and considered virtuous, while the ignorant cannot have these things.. Science is also necessary to understand the issues and follow their example. Life without science is like a dark night.

The Islamic awakening, the preservation of Sharia life became noticeable. The love of science seems to be strong among the youth. The good news is that Muslims often remember their Lord sh. But, as a result of Muslim indifference to secular sciences, today's scientific environment seems unsatisfactory. There are several considerations in this regard. "When the environment in Islamic institutions in several Muslim countries is studied, the result shows that the number of students acquiring higher

3 ۳۳ تهران ۱۳۸۲ ص، مسعود امید، سرش، "Nazariy be zendegi va barxi oro-e Allome Tabotaboiy", Mas'ud O'mid, so'rush, Tehron 1382, sahf-e 33.)

4 ۶ ص ۴۲، مؤسسه النشر الاسلامی، سال ۴۲، "Nehoyat-ul hekma, Alloma Tabotaboiy, muassase-e nashr-e eslomiy, sol 42, sahf-e 6)

5 Sarjoni, Doktor Rog'ib. Islam va olam. –Toshkent.: Imom Buxoriy xalqaro markazi. 2018.-P. 8.

6 Jamolov S. Ilmning o'n to'rt qanoti. –Toshkent.: G'ofur G'ulom. 2018.-P. 8.



education is very small. There is activity in the study of Islamic sciences, but it lags behind the secular sciences. Because many students believe that they should give up secular subjects in favor of religion. He attends classes in the Koran, tafsir, hadith, fiqh, but does not master such subjects as chemistry, physics, biology, botany. He goes to the meeting of Qari and sheikhs, but does not even come close to the fields of experiments. This problem has become a habit for Muslim students.”⁷ Therefore, we also need to increase students' interest in secular sciences.

According to another approach, "the greatest achievement of the Muslim ummah over the past millennium has undoubtedly been the achievement of intellectual cohesion. From the fifth century AH to the present day, apart from conflicts between dynasties aimed at breaking their shell, representatives of the Sunni Mashab managed to maintain almost unflinching respect for religion and mutual brotherhood. It is amazing how neither great religious upheavals, nor rebellions, nor persecutions, could break them during a long period that was so difficult for others.⁸ Of course, there is a purely religious reason for this. Islam is the last religion, it is the “last bus home”, and perhaps that is why division is sometimes caused by the unifying function of religion. Consequently, it is possible to revive and promote scientific and intellectual activity in them, bringing to the Islamic world calls for acquiring knowledge, striving for truth. The main reason that prompted Tabatabai to preserve philosophy and logic in the madrasah was also the realization that the scientific circle in the Islamic Iranian society should look not only at religious sciences, but also at secular ones, think in the spirit of secular sciences.

In his theory of knowledge, Alloma justifies the unusualness of science in man as follows: “First of all, discussing the main features and specific properties of matter in the world, while comparing it with human science and perception, he considered it to be devoid of the properties of matter and, thus, doomed to extraordinary perception”⁹. So, with regard to perception, by which the thinker is meant, the features of the fact that he concludes that perception and science are supernatural are as follows :

- " the fact that something large cannot fit in a material small object, in contrast to the fact that there is no perception ;
- the presence of divisions in materiality, its absence in perception ;
- in materiality there are changes and updates, in perception, no ;
- lack of precision in materiality, not in perception ;
- the presence of elements in materiality, not in perception ;
- the presence of force and matter in materiality, and not in perception ;
- lack of connection in materiality and the presence of dissociation, in perception, no ;
- the presence of modernity in materiality, and not in perception¹⁰.

The method of natural knowledge in proving abstractness is identical to the method of traditional Islamic philosophy in proving the bias of cognition. Traditionally, however, Alloma used a different method to prove the abstractness of natural perception. He discusses this method in the Marxist form of a question. In particular, he explains: “Marxists deny idealism, believing that the reality of the external world and the creation of our perception come from the external world. On the other hand, skepticism denies the relativity of science and perception. However, with the acceptance that human perception and science become material while explaining the process, they unconsciously plunge into a whirlpool of skepticism, relativism and idealism. In other words, Marxists consider the emergence of

7 Sarjoniy, Doktor Rog'ib. Islam va olam. –Toshkent.: Imom Buxoriy xalqaro markazi. 2018.-P. 18.

8 Timoti J.Uinter(Abdulhakim M urod) XXI asrda islom: postmodern dunyoda qiblani topish. –Toshkent.: Sharq. 2005. -P. 335.

9 اصول فلسفه و روش رئالیسم، علامه طباطبائی، دفتر انتشارات اسلامی، سال؟، ص ۵۷، (O'sul-e falsafe va ravesh-e realism, Allome Tabotaboiy, daftar-e enteshorot-e eslomiy, sol-e ?, sahife-e 57.)

10 نهاية الحكمة، علامه طباطبائی، مؤسسه النشر الاسلامی، سال ۴۲ ص ۲۳۷-۲۳۹، (Nehoyat-o'l hikma, Allome Tabotaboiy, muassase-e nashr-e eslomiy, sol-e 42, sahife-e 237-239)



science and perception in man as the result of a combination of the interaction of external subject, movement, brain and nervous reaction. And it is believed that perception is not a nervous reaction, the action or any of the effects of the object, but the product of the Union, mixtures and sums of both. By the way, the Marxist formula in expressing perception is in the following order: the influence of an external subject + action + brain or nervous reaction = perception, or science. In other words, thesis + antithesis = synthesis. Incidentally, they believe that the idea is born from one part of matter and brain, and not from both. Therefore, the fact that the relation thesis + antithesis = synthesis simply does not exist in the critique of the thinker's materialistic theory underscores that there is something else in the process.

Tikay gives the following example of the interpretation of the views of the Aryan Marxists on the perception of perception: "thus, the food that enters the stomach is still mixed with medicinal elements and is quickly digested, and the digested food is the product of the composition of food with gastric substances, perception is also the product of a mixture of external influences with the physiology (movement) of a person and the nervous system. There can be no difficulty in this." ¹¹ In criticizing this point of view, Alloma cites the following points: "in the human mind, the necessity of this hypothesis is that for us there is neither an external subject, which is all generated by science, nor something with perfect new, and that the outer event' won't be anything that is consistent with something exactly the same and in sync. This is where it can be argued that the Marxists opposed the method they adopted because:

First, from this point of view, the connection of our data with the outside world is completely interrupted, and we know that the zinkhor has no connection with the outside world and does not indicate (does not imply) an external object. In other words, the thought that exists in our mind does not exist in external reality, and this word is exactly what the idealists say ;

Secondly, these words indicate skepticism, since each person has his own brain and nervous system, so that each person gets his own understanding of reality, where the perception of which of the people correctly reflects reality and which reflects incorrectly cannot be known . (unknown), and this is precisely skepticism ;

Thirdly, on this basis, the conclusion of science will be relative, since science and perception refer to a certain time, space, brain and nervous system, are specific and will refer to another form, another member and another image. And also under different conditions forms similar (proportional) and different (disproportionate) sides with these conditions. Therefore, it must be said that Marxists cannot abandon their theory about the materiality of perception by denying relativism and doubt (skepticism) in their main methods such as realism ."¹² Thus, Alloma criticizes the Marxist theory and tries to prove his point by trying to clarify the ideas of Alloma with examples, and also gives in the form of an application one general comparison, based on this, leading to the inability to fully accept that perception is material, that is, "if perception is material, then what he needs will be idealism, skepticism and relativity, but idealism, skepticism and relativism are unacceptable and futile. ¹³Therefore, perception is something material and not supernatural.

Questions of understanding and explanation are also the most important aspects of philosophy. In the philosophy of knowledge, speaking of science, objectivity is also considered an important process in the formation of science. In his work "method of philosophy and style of realism", Tabotabai emphasizes the need for the researcher, when studying other folk art, to also thoroughly understand the expressions and concepts of the same language. Let us pay attention to the following thoughts of a

11 61 ص ، ؟ ، دفتر انتشارات اسلامی، سال؟ ، ص 61.) (O'sul-e falsafe va ravesh-e realism, Allome Tabotaboiy, daftar-e enteshorot-e eslomiy, sol-e ?, sahf-e 61.)

12 70 تا 79 ص ؟ ، دفتر انتشارات اسلامی، سال؟ ، ص 70 تا 79.) (O'sul-e falsafe va ravesh-e realism, Allome Tabotaboiy, bo povaraqi o'stod Mo'taharriy, daftar-e enteshorot-e eslomiy, sol-e ?, sahf-e 70 to 79.)

13. (O'sul-e falsafe va ravesh-e realism, Allome Tabotaboiy, daftar-e enteshorot-e eslomiy, sol-e ?, sahf-e 141, 143 povaraqi).



thinker on this matter: “ We ask Orientalists on to pay attention to the following situation as an example for people who look at what they are doing with excessive work on CH . Kant Gobineau, who lived in Iran during the time of Nasiruddin Shah and spoke Persian well, commenting on the questions of the Iranians in his book “Three Years in Iran”, published in French and translated into Persian, says : “ after you , the host and all participants will sit down, you will turn to face the host and say: “Do you have a fat nose?”, you say. And the host said to you: “by the grace of the Almighty, my nose is thick, like your nose?”... At some meetings I witnessed one person ask this question five times and he answered. Even in a footnote... (One of the Iranian scholars) said that his great qualities lay in the fact that when he came to one of the greats, he asked not only about his nose and other accessories, but also about all the servants, navarre and even about the nose of the watchman who stood at the gate”. Now think to yourself, what is a poor understanding of Persian words and expressions and what is a “stupid? what mistakes did understanding the word “smoke” in the sentence “nose” and the word “eel” in the sentence “fat” lead to, and how ironically to express it. Kant Gobineau made such a mistake in presenting this sentence and because of a misunderstanding of the true meaning and content of Persian words and expressions . If such errors are made in the chapter on official customs and etiquette, then what can be expected in the presentation of philosophical ideas? The thinker speaks bitterly about this: “We know that in Iran itself, people like Abu Ali ibn Sina and Mullah Sadr devoted several years of their lives to this in order to fully understand their views in all times and ages, and as a result, thousands of Taliban from science, the number of people who can and can handle this work the fingers on one hand did not exceed the population. Accordingly, how can we be sure that the Islamic philosophy of ten centuries ago and the views of Ibn Sina are reflected, for example, in the translations made from them, in the understanding of their students?¹⁴ Alloma has a soul in his thoughts, we must pay great attention to national cadres in such matters.

Considering the mind, soul and Sharia as factors for achieving understanding and cognition, Allama Tabatabai says that in every person there are two sources of understanding and cognition, one of which is the soul and the other is the mind. When a person separates good and evil, benefit and harm, right and wrong with his mind, he finds with his heart a way to establish a connection between himself and being, as well as between himself and the creator. Of course, although each of these two important factors present in man has a separate function, there can be no factor of understanding and knowing without each other. He believes that if not one of them, the door to the world of evidence for a person will remain closed.

Alloma believes that understanding and cognition can only be achieved when the factors of soul and mind, as well as the Sharia factor that contributes to them, coexist . The scholar's views on these three factors, namely mind, heart and sharia, are as follows:

In mental contemplation. In soul observation or through soul observation, feedback makes a person believe that his existence depends on the Creator. Any mental or philosophical thinking cannot completely convince a person of something definite without spiritual observation. That is, the correctness of any conclusion made mentally must be felt and recognized by the heart.

mental thinking. The naturalist highly valued reason in his views on both religious and secular sciences. In particular, mental contemplation is what brings inner emotions into order and into a certain balance, serves to prevent unprocessed fantasies, unfounded emotions, and also prevents and correctly directs mental observation in different directions. Because without mental contemplation, the soul deviates from the right path in observation, which leads to belief in abstract things. Something fleeting about it can capture the soul. Alloma defines mental thinking as such and emphasizes the importance of its role in the process of cognition.

Sharia. Sharia is a reality that reinforces both of the above factors, and either one contributes to weakening. For the mind, the soul and the Shari'ah are the factors testifying to the one truth, and are

14 ۱۵ - ۱۶ ص ؟ سال؟ دفتر انتشارات اسلامی، دفتري پاورقي استاد مطهری، علامه طباطبایي با پاورقي استاد مطهری، دفتر انتشارات اسلامی، سال؟ ص ۱۶ - ۱۵ (O'sul-e falsafe va ravesh-e realism, Allome Tabotaboiy, bo povaraqi o'stod Mo'taharriy , daftar-e enteshorot-e eslomiy, sol-e ?, sahive-e 15-16.)



considered three separate interpreters of the one meaning. And in their Jamuljami we can see the truth. These three factors are linked together like a chain and protect each other and serve stability . ”

Of course, one can understand here that Tabatabai adds a Sharia factor, because he was a priest. But we cannot agree with the opinion of Allama in this place, namely in the chapter "Shari'a factor", because, in our opinion, scientific truths cannot negate soul and mental observation. At the same time, Sharia does not feel the need for observation, it is natural that subjectivism goes to a higher level if it is perceived.

Alloma Tabotaboiy V their natural philosophical views alloma qarashlarida g'arb faylasuflarining nuqtai also analyzes the views of Western philosophers. According to his analysis, “it should be mentioned that similar points of view can be found in philosophical works and the works of Western thinkers. For example , the 20th century German philosopher Edmund Husserl believes : “knowledge is always the awareness of something.” Knowledge can be a science only then, when it understands something Perception is always the understanding of something Perception appears to be in such a way that it directs itself beyond itself (toward reality), towards information and an object Perception has a lot of content In perception we imagine the essence of what "Either. This perception is not enough. We find the meaning of this world and can really perceive it. Another Western philosopher , Jean Paul Sartre, also says: " Perception is continuously unfolding in the Universe ".¹⁵ Although Alloma's attitude towards modern Western philosophy and its directions is positive, in of them he disapproves of the methods of materialism as well as of Marxism.

In the theory of natural knowledge, Alloma specifically recognizes the form and nature of things and believes that human perception is of paramount importance in their perception. Speaking about the fact that these processes form the possibilities of human cognition, as well as science, he says: “What in this case is the enlightenment (cognition) of a person, he finds in his perception, then becomes the essence of external matter. In this order, a kind of enlightenment is formed, which should be called the science of knowledge, or understanding. That is, science is such that it contains the essence, and not the form of external reality. b) in the eyes of the scientist, the study of mental, imaginary and sensory perception belongs to the science of matter, imagination and mind. If the science of matter, imagination and mind are not explored, there will be no change in mental, emotional and fantastic perception. c) it follows from Allomach's reasoning that the presence of unusual elements in a person, that is, the psyche or connections with the soul and its bodily organs, that is, the unusualness of science and cognition, is the reason for solving the difficulties of the theory of knowledge, such as relativity, skepticism and idealism. Man's inability to accept unusual forms of existence and the reasons for this draw us into the realm of the difficulties and difficulties of the theory of knowledge.¹⁶ Thus, in his theory of knowledge q, special attention is paid to unresolved difficulties q, which have an unusual s likka.

Rejecting idealism in the understanding of being, Alloma states: “The first step in the argument of enlightenment (epistemology) is the acceptance of reality, the way of perceiving being, as well as its own reality, existence outside itself and its personality. We exist, and the reality around us exists, we ourselves do the work around ourselves, at our own discretion ” .¹⁷ Consequently, in the philosophy of knowledge of the thinker, the importance of reality and its function as a criterion is high.

Summing up, Mohammed Hussein Tabatabaei chose as the main method of interpreting his theory of knowledge the method of criticizing materialism, posing various problematic questions and, in turn, finding solutions in them from his point of view. He believes that in the theory of knowledge the

15 ۲۴ ، ۲۳ ، ۲۱ ، ص ۷۳ ، انتشارات سمت، سال ۷۳ ، ترجمه دکتر محمود نوالی، انتشارات سمت، سال ۷۳ ، ص ۲۱ ، ۲۳ ، ۲۴ 15 ۲۴ ، ۲۳ ، ۲۱ ، ص ۷۳ ، انتشارات سمت، سال ۷۳ ، ترجمه دکتر محمود نوالی، انتشارات سمت، سال ۷۳ ، ص ۲۱ ، ۲۳ ، ۲۴

16 ۲۳۹- ۳۱۴ ص ۴۲ ، مؤسسه النشر الاسلامی، سال ۴۲ ، ص ۳۱۴- ۲۳۹ 16 ۲۳۹- ۳۱۴ ص ۴۲ ، مؤسسه النشر الاسلامی، سال ۴۲ ، ص ۳۱۴- ۲۳۹

17 ۶ ص ، ۶۴ ، ص ۶ ، مؤسسه النشر الاسلامی، سال ۶۴ ، ص ۶ 17 ۶ ص ، ۶۴ ، ص ۶ ، مؤسسه النشر الاسلامی، سال ۶۴ ، ص ۶



essence of the object or reality under study receives special recognition and that human perception becomes of paramount importance in achieving an understanding of their fundamental content. Asserts that perception does not exist in the state of matter. He also puts forward the theory that error in understanding the essence of things, that is, the occurrence of delusions and their impact on reality, while reality, being infinite in time and space, is also important in relation to the existence of absolute truth.

Emphasizing the importance of objectivity in understanding and explanation, the thinker recognizes the need for serious attention to the scientific aspects when presenting Eastern philosophy to the world, including national values, traditions and aspects on which philosophy is reflected.

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