

The Philosophical Problem of Creating the Foundations of the "Third Renaissance" in New Uzbekistan

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Annotation: The idea of the "Third Renaissance" is a logical continuation of this process. This concept is considered as the successor of the great intellectual and cultural developments that took place in Central Asia during the first and second renaissance periods.

Key words: From the point of view of the current social, economic and political conditions of Uzbekistan, the philosophical problems of this process also emerge.

Since the independence of Uzbekistan, great progress has been made in restoring our national identity, historical heritage, culture and scientific traditions. The idea of "Third Renaissance" put forward by President Shavkat Mirziyoyev in recent years is a logical continuation of this process. This concept is considered as the successor of the great intellectual and cultural developments that took place in Central Asia during the first and second renaissance periods. In this article, we will evaluate the development of new Uzbekistan from a philosophical point of view, analyze the problems and opportunities of creating the foundations of the "Third Renaissance".

Renaissance (French "renaitre" - rebirth) means a historical process associated with the rise of human thought and culture to a new level. The main philosophical principles of the Renaissance are based on the center of man, science, culture and thought. The idea of the third renaissance involves restoring these values and developing them in new conditions. However, from the point of view of current social, economic and political conditions of Uzbekistan, philosophical problems of this process also arise.

Necessary philosophical foundations for the "Third Renaissance".

1. **Humanity and individual freedom.** One of the main principles of renaissance in the Islamic world in the Middle Ages was the appreciation of man and his intellectual capabilities. In order to create the foundations of the "Third Renaissance" in New Uzbekistan, it is important to have free thinking, the right to self-expression, and the freedom to learn. However, some constraints and challenges to ensure social justice, equality and freedom may slow down this process.

Harmony of religion and secular science. During the Second Renaissance, Muslim scholars combined religious and secular knowledge and achieved great achievements in the fields of science and philosophy. There is a need to restore this harmony in the new era. This issue is related to the contradictions that sometimes arise between religion and modern thinking. For example, in some cases, a religious point of view can be against scientific progress. Therefore, philosophically, this problem should be solved carefully.

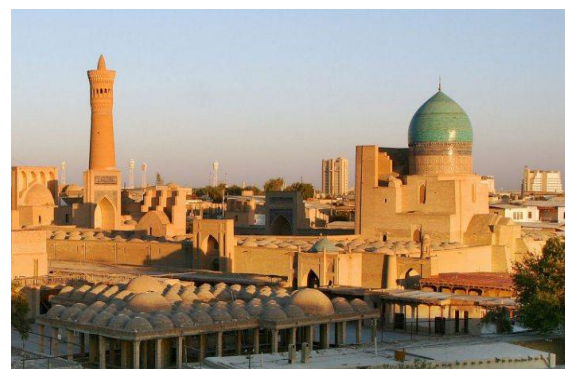
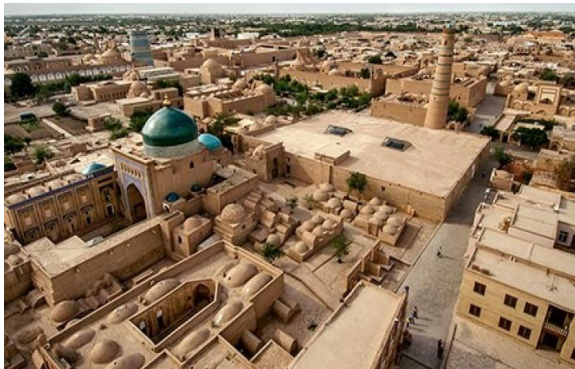
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Fig. 1 Oriental symbols

1. Balance of historical heritage and modern development. Uzbekistan has a rich historical and cultural heritage. But in the era of modern globalization, it is important to preserve this heritage and to combine it with modern technologies



is important. 2. The Third Renaissance cannot develop only based on the past, modern knowledge and technologies should also be accepted. The main problem here is historical 1. Finding a balance between values and new technologies can be difficult. **(Box 2) Material and spiritual heritage**
Philosophical problems of the Third Renaissance

1. **Modernization and conflict of national values.** In the process of modernization, the influence of globalization can weaken national culture and traditions. As a result of developing technologies and increasing external influences in Uzbekistan, there is a risk of loss of Uzbek national identity. In this process, protecting national values and at the same time not lagging behind modern development emerges as a philosophical problem.
2. **Compatibility of science and technology with social justice.** The importance of science and technology as the basis of development cannot be denied, but this development may collide with issues of social justice and equality. Failure to create equal opportunities for all strata may weaken the foundation of the new renaissance. Therefore, it is very important to maintain social equality and justice in this philosophical matter.
3. **Conflict between scientific thinking and religious traditions.** Religion has played an important role in the historical development of Uzbekistan. However, the relationship between modern scientific progress and religion can sometimes lead to problems. Conflicts between religious thinking and scientific thinking should be deeply analyzed philosophically. The idea of the "Third Renaissance" in New Uzbekistan has great goals and opportunities, and the philosophical basis of this process is the development of human thought, science and culture. However, issues such as national values, the harmony of religion and science, and social justice appear as important philosophical problems. By solving these problems, the foundations of the new renaissance will be strengthened, and Uzbekistan can take a worthy place among the developed countries in the world.



Great intellectual heritage created by great scientists and thinkers in the field of science, culture and enlightenment occupies an important place in the history of Uzbekistan. The idea of establishing a "Third Renaissance" is mainly due to two great periods of growth in the past - the First and Second Renaissances. These periods brought great scientists and thinkers to the world of science of Uzbekistan and Central Asia. This article talks about the great scientists who contributed to the processes of scientific and cultural development that paved the way for the third renaissance.

The importance of the First and Second Renaissance

The first Renaissance usually coincided with the 9th-10th centuries AD and made a great contribution to the development of science and culture in Central Asia. This period coincided with the golden age of the Islamic world and led to the rise of various scientific disciplines. The second Renaissance corresponds to the period when cities like Samarkand and Bukhara became the scientific and cultural centers of Central Asia in the 13th-15th centuries. Scientists who lived in these two periods and made a great contribution to the development of science are recognized today as important people who created the foundation for the idea of the "Third Renaissance".

Great scientists and their scientific legacy

1. Muhammad ibn Musa al-Khwarizmi (780–850) Figure 3



Al-Khwarizmi, one of the great scientists of the First Renaissance, made an important contribution to the sciences of mathematics, astronomy and geography. His works on algebra have gained great importance for the scientific community of the world. The work "Al-Kitab al-Mukhtasar fi Ritab al-Jabr wal-Muqabala" is the basis of the science of algebra, and this science also influenced Europe. Khorezmi's calculation methods are called algorithms in modern mathematics, and this name comes from the name of the scientist.

2. Abu Nasr al-Farabi (872-950)



Al-Farabi is considered one of the most accomplished scholars in the fields of philosophy, music and logic. He is known in the West as the "Second Teacher" (the second greatest teacher after Aristotle). Al-Farabi's work "The City of Virtuous People" is an important step in the field of philosophical thinking, in which ideas about the structure of an ideal state and society were put forward. He demonstrated the harmony of scientific thinking and religious values by combining philosophy and religion.

Abu Rayhan Beruni (973–1048)



Beruni was recognized not only as a mature scientist of his time, but also as the founder of modern scientific research. He made great discoveries in astronomy, mathematics, physics, geology and history. Beruni's work "India" is distinguished by its deep study of Indian culture, religion, science and geography. He also scientifically proved that the Earth is spherical.

Abu Ali ibn Sina (980–1037)



Ibn Sina (Avicenna) is known as a physician and philosopher, and his work "The Laws of Medicine" is of great importance in the history of world medicine. This work has been used as a textbook in European universities for hundreds of years. Ibn Sina also has many scientific researches in the fields of philosophy, chemistry, physics and music. His scientific legacy is still of great importance today.



Ulugbek Mirzo (1394–1449)



Ulughbek was one of the greatest scientists of the Second Renaissance, and with his researches in the fields of astronomy and mathematics, he left a deep mark in the history of world science. The most advanced scientific researches of that time were conducted in the Ulughbek madrasa and observatory in Samarkand. His work "Zij jadidi Koragoniy" is one of the most important scientific works in the field of astronomy. Ulughbek's discoveries made a great contribution to the development of modern astronomy.

1. The impact of the legacy of scientists on the third Renaissance

2. The **above**-mentioned scientists and their scientific heritage serve as a solid foundation for building the idea of the "Third Renaissance". The scientific heritage left by these scientists can be considered as one of the main directions in the modern development of Uzbekistan. Today, in order not to lag behind global scientific progress, it is necessary to adapt their research to the needs of the new era.
3. Relevance of science and orientation to modernity. The scientific researches of these great scientists were innovative for their time. For the development of science and technology in modern Uzbekistan, these discoveries of the past must be connected with modern requirements.
4. Education system and integration of science. It is important to raise the education system to a new level using the works of great scientists. In particular, the scientific achievements of scientists such as Ibn Sina, Beruni and al-Khwarizmi can serve as an example for the younger generation.
5. The legacy of the great scientists who lived during the First and Second Renaissance is very important for the establishment of the Third Renaissance. Their scientific achievements and philosophical researches play a key role in the modern development of Uzbekistan. The scientific works created by these great scientists are still relevant today, and based on them, there is an opportunity to make new discoveries and further develop science. Creating the foundation of the third renaissance for the future of Uzbekistan depends on a deep study of the heritage of these scientists and its harmonization with modern needs.

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