



ACTUAL PROBLEMS OF MODERN SCIENCE, EDUCATION AND TRAINING

KHOREZMSCIENCE.UZ





Section 3. ACTUAL PROBLEMS OF HISTORY, PHILOSOPHY AND SOCIOLOGY.....51

ISAKOVA ZAMIRAKHON RUKHITDINOVNA /// PHILOSOPHICAL-EPISTEMOLOGICAL INTERPRETATION OF TIME.....51

PARDABOEVA DILFUZA /// THE ROLE OF NATIONAL AND RELIGIOUS VALUES IN THE SYSTEM OF SOCIAL DEVELOPMENT.....55

MIRZARAHIMOV BAKHTIYOR HOSHIMOVICH /// PHILOSOPHICAL ANALYSIS OF THOUGHTS ON TOURISM CULTURE IN THE WORKS OF MEDIEVAL SCIENTISTS.....60

SIDDIKOV ILYOSJON BAKHROMOVICH /// THE PHENOMENON OF SCIENTIFIC AND INTELLECTUAL ACTIVITY IN ISLAMIC PHILOSOPHY.....64

SIDDIKOV ILYOSJON BAKHROMOVICH /// CRITERIA OF SCIENTIFIC AND INTELLECTUAL ACTIVITY IN ISLAMIC PHILOSOPHY AND THE FACTORS INFLUENCING IT.....70

KOSIMOV FAYZULLAJON /// THE ROLE OF THE EDUCATION SYSTEM IN THE DEVELOPMENT OF HUMAN CAPITAL.....75

KOSIMOV FAYZULLAJON /// NECESSARY FACTORS OF HUMAN CAPITAL DEVELOPMENT AT A NEW STAGE OF UZBEKISTAN.....81

KHAMAYEV NODIRBEK MOMUNOVICH /// ESSENCE ABOUT THE ARMED MOVEMENT AGAINST THE SOVIET REGIME IN TURKESTAN.....86

Section 4. ACTUAL PROBLEMS OF NATURAL SCIENCES.....91

POLVONOV KHUDAYBERGAN KUZIYEVICH, ATANIYAZOV OTANIYOZ NURULLAYEVICH, SOBIROV QODIR, YULDASHEV SHOKIR URINOVICH /// BIOLOGICAL ACTIVITY OF 5-EXCHANGED AMINO-1,3,4-THIADIAZOL-2-TIONS AND THEIR DERIVATES.....91

NIYAZMETOV AZAMAT RAXMATJONOVICH, VINOGRADOVA VALENTINA IVANOVNA, ARIPOVA SALIMA FAZILOVNA /// SYNTHESIS OF NEW 2-ARYLQUINOLINE AMIDES.....98

Section 5. ACTUAL PROBLEMS IN MODERN ART AND ARCHITECTURE.....103

YUSUPOV AZAT AMATOVICH /// STANDARDS OF BEAUTY IN MODERN PAINTING.....103



UDC: 1:28(093)

PHILOSOPHICAL-EPISTEMOLOGICAL INTERPRETATION OF TIME

Isakova Zamirakhon Rukhitdinovna
Candidate of Philosophy,
Associate Professor
Namangan State University
ms.outstanding@mail.ru

Annotasiya. Maqolada borliqda sodir bo'ladigan hodisa va jarayonlarning ketma-ket ro'y berishi va davomiyligini ifodalaydigan vaqt tushunchasining tabiati, vaqtning makon va zamondagi o'rni, vaqtning inson ongi, tafakkuri va ruhiyatiga ta'siri, shuningdek, vaqtning mohiyati Qur'on, hadis va tasavvuf ilmiga doir adabiyotlar asosida tadqiq etilib, falsafiy-irfoniy tahlil qilingan.

Kalit so'zlar: borliq, Qur'on, vaqt, nisbiylik nazariyasi, o'tkinchilik, abadiylik, orif, makon, zamon, o'tmish, kelajak, bugun, fursat, lahza, g'aflat, ogohlik.

Аннотация. В статье исследуется природа понятия времени, место времени в пространстве и времени, влияние времени на разум, мышление и психику человека, а также сделана философско-эпистемологический анализ сущность времени на основе Корану, хадисы и литературы по суфизму.

Ключевые слова: бытие, Коран, время, теория относительности, быстротечность, вечность, ариф, пространство, время, прошлое, будущее, сегодня, возможность, момент, незнание, осознание.

Abstract. The article examines the nature of the concept of time, the place of time in space and time, the influence of time on the mind, thinking and psyche of a person, as well as a philosophical and epistemological analysis of the essence of time based on the Koran, hadith and literature on Sufism.

Key words: being, the Koran, time, theory of relativity, transience, eternity, arif, space, time, past, future, today, opportunity, moment, ignorance, awareness.

Introduction. Since the phenomenon of time in existence it is directly related to each process, studied as a necessary ingredient in various aspects within the sciences. From the transcendental attribute of time its relation to space and motion of matter, length in the material system, asymmetry, irreversibility, nocyclicity, unity of continuity, connection, dependence on structural relations, progress, that is, forward. The continuity of time is relative, and absolute. In the twentieth century, the theory of relativity and the universal idea of quantum mechanics about space and time led to a great discovery, that instead of three-dimensional space, the category of four – imensional space (the fourth dimension – time) rose to the forefront: now only their delicate “accumulation” needs to maintain its independence” [1.4.].

The theory of relativity strengthened the connection between space and time. The simplest element of the universe is the “event”, which is like a momentary flash of a light, that is, space-time is a set of all events in the universe, in which the ratio of one event to another is given special attention. Events occur in sequence, time moves



forward relentlessly [2.120., 133.]. Physics works on the basis of a clear scientific basis and evidence. This is understandable: “Time goes beyond the boundaries of three-dimensional space. The time a person feels is the fourth dimension” [3.239.].

All the scientists who created the new foundations of physics in terms of eternity, that is, the fifth dimension, have inwardly acknowledged the Creator of all the worlds. Time travels out of space, affecting space in isolation from it. Space lives in time, in the body of time through time: “If time is imagined as a line, it intersects with the line of eternity (vertical) at each point of this line. Eternity is more than a dimension of time. Therefore, if time is the fourth dimension, then eternity is the fifth dimension” [4.6-7.]. Eternity is the footsteps of Almighty Allah and the mystery in His presence.

The one-sided direction of time shows that it only moves from the past to the future, that is, time does not return, but rather always moves forward. Time is antinomic, meaning it is impossible to look back. The infinity of time is an indication that the existence and development of the material world has no beginning and no end, and the mystery of time necessitates an understanding of its true nature and a mystical analysis.

Literature review. In mystical sources, time is considered to be “the time between the present and the future”, and the question of time is analyzed in terms of the “state”. In particular, Sheikh Najmiddin Kubro described time as a time of divine arrival and merciful manifestation, a spiritual state, which enters the heart of the servant [5.215.]. Sheikh Kolobodi acknowledged that “cases” do not leave a legacy, that there is knowledge for every status, that there is a sign for every case, that there is time for every sign [6.72.]. In al-Hujwiri’s interpretation, time is a state that frees man from the past and the future, that is, when the heart is bound by a divine bond, there is no memory of the past, and no thoughts of the future [7.368.]. Abu Abdullah al-Maghribi considered the most virtuous work to be the proper use of time [8.85.]. Abu Said Kharroz says that one should not spend precious time on anything other than something that is priceless for a person, being between the past and the future that possesses it [7.369.]. For Junaid Baghdadi, mysticism is about saving time [6.75.].

Research Methodology. Objectivity (scientific objectivity), historical, logical, systematic, comparative analysis, inheritance, hermeneutics, methods of interpretation of scientific knowledge.

Analysis and results. The Qur’an says, “Indeed, Allah has set a measure for all things” [9.17.]. Time is a unit of time between the past (future) and the future, and the difference between the time of Allah and the time of man is great [9.47.]. The thousand years in man’s reckoning are one day with God’s time, that is, the fifty thousand days in the verse are not according to man’s time, but according to God’s time: “The angels and the Spirit ascend to Him in fifty thousand years” [9.4.]. It is clear from the verse that if a person lives for fifty thousand years, his life will be one day in the sight of Allah. If a person lives a hundred years, his life will be one and a half seconds before Allah. If one-third of the average hundred-year life is spent in sleep, infancy, childhood, the rest of life will be half a second in the sight of Allah.

In cognitive cognition, the concept of time represents interdependence, interaction. The term “time” does not mean the passage of time, but the time has come for the seeker (murid): “The times of the people of Tawheed are two. One is only in



the state of faqâ (need) and the other is in the state of vajd. One of them is the time of Wasl, and the other is the time of Firaq and Hijran” [7.66.]

Through the spiritual movement and enlightenment activity of time, “opportunity”, “time”, “moment” and “rest”. The meaning of “moment” is deeply understood. “Time” means a measured, fixed time, while “opportunity” indicates a set time for an action. “Time” defines the time interval associated with an event. “Moment”, “rest” reflect the shortest level of time, at which point the goal is manifested in the rank of the manifestation of Truth, the name of Allah “Zahir”.

In order to discover the secret, meaning, and power of the “rest” and the “moment”, Arif ponders the essence of the “state”: human life is transitory, man is born, lives, and leaves this world, and every human being is on the verge of eternity at every second. .

While Irfan claims to be the “real” source of knowledge, the present part of time cannot accept the truth that is now considered “logical” if it is looked at from within. In this regard, Sheikh Najmiddin Kubro emphasized the point of time that corresponds to the “breath”, “moment”: “Time is a sharp sword. If it weren’t for the sharpness, it would have been waiting for you until you passed the case. However, “time” moves like a sharp sword and executes its judgment. The Sufi “ibn ul-waqt”, the son of time, walks with him and does not look at the past or the future. Because to look at the past or the future means to waste time in the present moment, thinking of the past or the future. And repeating this will waste a lot of time. A prerequisite for a healthy relationship is a safe time” [5.157-158.].

So, time cuts the roots of the future and the past and removes the grief of yesterday and tomorrow from the heart. A person who wastes his time is completely cut off from his Creator (to measure the value of a moment, there are less scales than gold, less stones than diamonds). In Arif’s view, the most virtuous job is to spend time on purpose.

In mystical-mystical terms, ignorance is the loss and defeat that the world consists of three days: one day has passed (the past), and Allah knows (the future) whether another day will come or not. One should not stop moving (today) knowing that the present is a spoil. What is important for Arif is vigilance, booty. Not to miss the opportunity is to fulfill the requirements of the same time, the same rest, so that the enlightened person who understands the enlightenment of the situation does not suffer in vain, does not spend his life in useless work, appreciates every breath, does not forget the responsibility for every breath. Arif differs from others in that he has an inexhaustible power that purifies the human mind, that is, frees the mind and perception from unnecessary “burdens”. When the time comes, the arif lives in that moment, without thinking about the past or the future, that is, in the case of the state, the meaning of both the past life and the future life disappears for the arif.

If there is a blessing that fills the free time and enters the body as a soul, then time needs a state, that is, the state gives life to time and adorns it. The sage who finds time also finds the “state” and becomes direct and stable [7.67.].

Arif cannot be seen in the same position at two times. Arif does not look at the past or the future, he is looking at the present or the future, as if he is wasting his time. On the contrary, the time of the Arif is darkness [5.117.], which never ceases to be



enlightened: “We always turn to Allah with our hearts and souls, claiming that we have received our knowledge from Allah [10.27.], the Immortal, the Ever-Living” [11.63.].

Just as the soul is important to the body, so is the state of time. Time needs an absolute state, because the purity of time is fixed with the state, and when the state merges into time, the times become time, and it is not permissible for it to collapse [7.67.].

Arif is busy with his time. Therefore, Arif is the owner of time. Time is the attribute of the owner of that time (Allah), and whoever rests with his attribute is not knowledgeable. Time is a space in which the Arif rests from his hardships [6.117.]. A person’s life is prolonged according to the time saved, and Arif is a child of his time.

Conclusion. It is the sages who have risen above the sphere of the individual “I” to the level of the inevitable cosmic “I”, as E. Bertels in his article “Navoi and Attor” stated that the main idea of mysticism is “the intermingling of the individual” I “with the cosmic” I. Hassan al-Basri said, “Avoid procrastination, because you are living with today, not tomorrow. If tomorrow is definitely yours, then be what you are today, otherwise (if you can’t get there tomorrow) you won’t regret what you did today!” His wise words have not lost their value over the centuries. The attitude of the enlightened people to the time, which is a statue for every “moment” of their lives, is important in the education of today’s young generation. They value the taste and use it for enlightenment and profession, morality, good deeds, and prepare the ground for their future.

Conclusion/Recommendations. The people of enlightenment were alert and vigilant in spending their time on useful deeds, attaining good moral and scientific degrees. Their today was better than yesterday, tomorrow will be better than today. In this regard, the exemplary events from the lives of great scientists and thinkers, methodological guidelines expressing the value of time, filmmaking will be the basis for young people to appreciate their time and use it effectively.

The essence of human life is revealed today through how he can live, how he spends his time: whoever wastes his time, time becomes his enemy. Living time, the instantaneous moment, is equal to a hundred years of the past, the elapsed time. The important thing is that the past is now, that is, subject to the “moment”, more precious than the time that has now passed, that has become the past, and at the same time, without control, it cannot be controlled or stopped.

References

- [1]. Minkovskiy G. Space and time. Spb., 1908. p.4.
- [2]. Aleksandrov A.D. On the philosophical content of the theory of relativity. – M.: 1979. Pages 120, 133.
- [3]. Uspenskiy P.D. In search of the miraculous. – St. Petersburg.: Chernysheva Publishing House, 1992. p.239.
- [4]. Uspenskiy P.D. New model of the universe. – St. Petersburg.: 1993. P. 6-7.
- [5]. Sheikh Najmiddin Kubro. Mystical life / Translators and editors: I.Haqqul, A.Bektosh. Responsible editor: S.Sayfulloh. – T.: Movarounnahr, 2004. Pages 117, 157-158, 215.



- [6]. Sheikh al-Kalabadi. Source of Sufism / Translation from Arabic by Otaqul Mavlonqul ogli and Mavluda Otaqul qizi. – T.: Ghafur Ghulam Publishing House of Literature and Art, 2002. 72, 75, 117 pages.
- [7]. Ali ibn Usman al-Jullabi al-Khudjviri. (Kashf al-maxjub li arbab al-kulub) / Per. s angliyskogo A.Orlova. First edition. - M.: Edinstvo, 2004. Pages 66, 67, 368, 369.
- [8]. Imam Abu Abdurahman as-Sullami. Tabaqati Sufism / Translation, preparation for publication and muqadd. mual. M.Nuriddinov. – T.: Fan, 2004. p.85.
- [9]. Translation and interpretation of the meanings of the Holy Quran / Translation and interpretation by A.Mansur. Responsible editor: 3. Husniddinov. The author of the translation and commentary is Abdulaziz Mansur. – T.: Tashkent Islamic University Publishing House, 2004. Surah Talaq, verse 17, Surah Hajj, verse 47, Surah Maarij, verse 4.
- [10]. Hoja Ubaydullah Ahror. Holy treatises / Prepared for publication, translator, foreword and commentary by: Mahmoud Hasani, Bahridin Umrzaq, Hamidullah Amin. Responsible editor: Bahrom Abduhalimov. – T.: Adolat, 2004. p.27.
11. Jalaliddin Rumi. Spiritual masnavi. College. The first volume. The first book (with translation commentary) / Translator Askar Mahkam. The authors of the commentary are Obiddin Pasha, Karim Zamoni, Askar Mahkam. Responsible editor: T.Mahmudov. – T.: Sharq, 1999. p.63.

UDC: 1:28(093)

THE ROLE OF NATIONAL AND RELIGIOUS VALUES IN THE SYSTEM OF SOCIAL DEVELOPMENT

Pardaboeva Dilfuza

Researcher,

Namangan State University.

sapayev-20147@mail.ru

Annotasiya: Maqolada ijtimoiy taraqqiyot tizimida milliy va diniy qadriyatlarni ahamiyati O‘zbekiston misolida tahlil etilgan. Shuningdek, O‘zbekistonda diniy qadriyatlarni sohasida amalga oshirilayotgan islohotlar tahlil qilinib xulosalar chiqarilgan.

Kalit so‘zlar: ijtimoiy taraqqiyot, din, jamiyat, davlat, diniy qadriyatlar, inson huquqlari, inqiroz, millat, konfessiya

Аннотация: В статье анализируется значение национальных и религиозных ценностей в системе общественного развития на примере Узбекистана. Он также проанализировал проводимые реформы в сфере религиозных ценностей в Узбекистане и сделал выводы.

Ключевые слова: социальное развитие, религия, общество, государство, религиозные ценности, права человека, кризис, нация, конфессия.

Abstract. The article analyzes the importance of national and religious values in the system of social development on the example of Uzbekistan. He also analyzed