

SOCIOLOGICAL VIEWS OF EASTERN SCIENTISTS ON THE WELFARE STATE

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Abstract. This article interprets the sociological views of Eastern scholars on society. In this regard, a sociological definition of the concept of "welfare state" was given based on the research of the views of scholars Farobi, Motrudi, Ibn Sina, Beruni, Jami, Rumi, Navai, Davani, Babur.

Key words: welfare state, human dignity, social protection, cohesive community, activity, employment, lifestyle of the population.

"Welfare state" concept is closely related to the concept of "human value", and at the root of this idea, first of all, the noble goal of glorifying human value and serving the population is embodied. Article 1 of the Constitution of the Republic of Uzbekistan ¹ defines "Uzbekistan as a sovereign, democratic, legal, social and secular state with a republican form of government. " The welfare state creates decent living conditions for every person based on the principles of social equality and justice. It is a model of the state that conducts an effective policy to reduce social differences and help the needy. Also, the welfare state provides for housing and the minimum amount of consumer goods necessary for living for the needy. A decent living wage for the individual and his family requires employment, safe working conditions, and poverty reduction.

This is the basis of the reforms implemented in our country in the following years to raise the standard of living of the population, ensure employment, guarantee quality education, qualified medical care, create equal opportunities for all, provide comprehensive support to families, children, women, the elderly, and persons with disabilities. the goal is incarnate.

If we look at the history, the concept of "welfare state" was first used in 1850 by Laurence von Stein. He believed that the task of the state is to establish social equality and personal freedom, to raise the lower and poor classes to the level of the rich and powerful.

When we study the history of our national statehood, we can see that the concept of "welfare state" appears many times under similar names. For example, the ideas expressed about the virtuous city in Abu Nasr Farabi's work "The City of Virtuous People", which was written in the 9th-10th centuries, are the essence of the "welfare state" principle. Similar ideas can be found in the works of our great ancestors such as Nizami Ganjavi, Saadi Shirozi, Alisher Navoi, Ahmed Donish.

Commenting on this concept, President Sh.M. Mirziev said, "A welfare state means, first of all, equal opportunities to realize human potential, creation of necessary conditions for

¹ Constitution of the Republic of Uzbekistan. QMMB: No. 03/23/837/0241 01.05.2023 . Article 1 .



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people to live a decent life, and reduction of poverty." In our opinion, the "virtuous city" that our great grandfathers dreamed of and mentioned in their works is exactly this "welfare state".

Welfare state features , functions and x is natural experience In the period of rapid development of the globalization process and the market economy, scientists emphasize that there are specific characteristics of the welfare state and, unlike Lawrence von Stein, include the following in these aspects:

- high level of economic development of the country, which allows to redistribute the income and wealth of the population without affecting the big owners;
- socially oriented market economy;
- multi-sectoral and mixed economy;
- formation of civil society;
- development of various social programs by the state;
- approval of the goals of the state to ensure decent living conditions for every person, social security and equal initial conditions for self-realization as a person;
- social responsibility to citizens;
- a developed system of insurance social payments and a high level of taxes that make up the budget, a high amount of payments to the social sector;
- a developed system of services and social services for all groups of the population;
- availability of budget social payments;
- existence of state systems of social protection, social security and employment;
- existence of a social support system for all needy members of the society without exception;
- the state assumes responsibility for the level of well-being of citizens.

According to the current experience, the idea of the welfare state in European countries is strengthened by various legal documents. In particular, in Germany, it is defined as a welfare state at the level of the Constitution. There are also Scandinavian and continental models of the welfare state, in which states are responsible for the social welfare of their citizens, education, health care, children and youth, and the provision of social services for the elderly.

In the narrow sense, the welfare state provides benefits to the population, provides services to the community, and solves issues related to housing. Broadly speaking, it implements a significant number of programs aimed not only at direct support of the population, but also measures aimed at managing and organizing the economy, including employment and related issues, and comprehensive macroeconomic management.

There are specific functions of the welfare state, and the majority of scientists indicate the following as their main ones:

- to support the segments of the population in need of social protection;
- fight against corruption, poverty and unemployment;
- assistance to young entrepreneurs;
- to ensure continuous growth of employment and income of the population;
- providing all members of society with social insurance;
- to ensure the convenience of education, health care and spiritual and cultural development;
- material support and social protection of needy persons;
- to reduce social and economic inequality in society, to create decent living conditions by redistributing benefits;



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— provision of social services.

In general, the welfare state provides employment for every able-bodied person. In order for him to live a decent life, a sufficient amount of wages will be determined, safe working conditions will be created for the worker, the rights to unemployment protection, quality education, qualified medical services will be realized. Children, women, the elderly, persons with disabilities, migrants and their family members are fully supported.

Changes in the social sphere in our country . If we pay attention to the large-scale reforms implemented in our country in recent years, we can see that most of them are directed to the social sphere. In particular, it has been established to support the needy and needy strata of the population and provide them with assistance through the system of state guarantees. At the level of state policy, special attention is paid to issues such as creating decent conditions for people to live happily and happily, ensuring employment and increasing income, reducing unemployment and poverty, and preventing stratification in terms of living conditions and quality.

Protection from unemployment, provision of guaranteed quality education, provision of qualified medical care, all-round support for children, women, the elderly, persons with disabilities, migrants and their family members are in the constant focus of our state. The fact that the main part of the state budget is directed to such issues is a practical confirmation of our opinion. It is worth noting separately that the "Iron Register", "Women's Register", "Yoshlar Register" and "Mahlababay" work system introduced at the republic level to support families, women and young people in need of social assistance also demonstrate the essence and vital aspect of the welfare state. .

At this point, the reforms implemented in the social sphere in our country and their positive results are noteworthy. For example, the level of children's pre-school education has increased from 27 percent to 70 percent, and it is recognized by international organizations that about 2 million children are enrolled in kindergarten. Higher education institutions increased by 2.5 times, that is, their number increased to 198, which, in turn, created the basis for higher education coverage to increase from 9% to 38%. In addition, it is fair to note that the granting of academic and financial independence to more than 40 universities contributed to the significant improvement of their educational conditions and quality.

Also, providing housing to needy sections of the population is one of the important tasks of the welfare state. It should be noted that in the last six years, about 500,000 new housing units were built and commissioned in our country. For the first time , a system of allocating subsidies to women and young people, to families in need, was established to meet the need for housing . Online platforms have been launched to make this system legal, fair and transparent.

Special attention is being paid to the issues of supporting young people, providing them with work and spending their free time meaningfully .

Development Strategy of New Uzbekistan for 2022-2026 is a logical continuation of the ongoing comprehensive reforms . For example, in its fourth priority direction entitled "Conducting a fair social policy, development of human capital", special attention is paid to the issues that form the basis of the welfare state. In particular, the 43rd goal is directly aimed at creating decent conditions for every person and regularly improving the standard of living.



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The large-scale reforms carried out in our country are aimed at improving the standard of living of the population based on the principle of "For human dignity", creating all the necessary conditions and facilities for their comfortable life.

In the process of changes in our country, the views of Eastern scholars on society are still of great importance today.

Al-Farabi (873-950) shed light on the nature of knowledge for mankind. Feeling is not enough to understand the essence. This can only be achieved with the help of the mind. Farabi was truly a world-class person who studied and synthesized Arab, Persian, Greek, Indian and his own Turkish culture in his creative achievements. The sound of Turkish culture is evident in his famous work "Kitab al musiq al kabir" ("The Big Book of Music").

The doctrine of science, knowledge and intelligence is consistently and perfectly elaborated in Farobi's works. Science get He is a human being essence explaining of giving structural part as looked

Pharaoh in the opinion of a person knowing , spiritual abilities the brain governs the heart while all members life for necessary has been blood with provider is the center , all including spiritual " powers ". to know ability certain to the member depend

Speaking about a smart person, Farobi writes: "Smart people are those who are virtuous, sharp-minded, devoted to useful work, have a great talent for discovering and inventing necessary things, and refrain from bad deeds. Such people are called intelligent. Those who have the intelligence to invent evil deeds cannot be called smart, they should be called tricksters and deceivers."

Farobi emphasizes that the process of knowing depends on both stages, that mental knowledge cannot exist without emotional knowledge.

Farobi in his treatise "On the Meanings of Mind" deeply interprets the issue of mind. He asserts that intelligence is, on the one hand, a spiritual process, and on the other hand, it is the result of external influence - education. According to Farobi, the mind is related to the innate power - spiritual power, unique only to humans.

The science of logic occupies an important place in Pharaoh's teaching about intelligence and knowledge in general. "The art of logic informs a person about such laws," he wrote, "with the help of these laws, the mind is trained, and a person learns to think sanely." Farabi notes a commonality between the science of logic and grammar: the relation of logic to reason is like the relation of grammar to language. Just as grammar educates the speech of men, so the science of logic directs the mind to the right path of thought.

Farabi's views on society gave a great impetus to the development of recent logical ideas in the East.

Pharaoh's thoughts about knowledge, logic, and reason serve for his teaching about man, and are subordinated to him. Having a mind is not limited to being educated, logical, it should end with the possession of certain moral principles, moral culture.

Farabi was the first to create a consistent doctrine about the origin, goals and tasks of society in the conditions of the Middle Ages. This doctrine covers many issues of social life - state management, education, ethics, enlightenment, religious beliefs, war and reconciliation, labor, and others.

Farabi writes about the origin of society ("human community") in his treatise "The Guide to the Residents of the Fazil City": can't, in order to have them, a community of people is needed... The activities of the members of such a community as a whole provide each of them



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with what is necessary for living and reaching maturity. Therefore, human beings multiplied and settled in the inhabited part of the earth, as a result, the human community came into existence.

Farobi considers the city to be a mature form of social organization, a necessary means of human development. He calls all people to mutual cooperation, nations to peace, dreams of creating a single human community in the world. The thinker opposes the society that degrades human dignity. In the pamphlet "Wisdom of the Statesman", he condemns the society based on constant wars and invasion as an unjust and ignorant society.

Farobi divides people into groups based on different characteristics in his noble community. It does not depend on the religious sect, nationality, race of the people, but on their natural characteristics, abilities, first of all, their intellectual ability, as well as the knowledge and skills gained in the process of studying sciences and life experience. Strongly condemns teachings that call for obedience.

In his works "Treatise on the Ways to Happiness" and "Treatise on the Attainment of Happiness", Farobi describes the virtuous society he dreams of even more vividly. "The task of the state is to lead people to happiness," he wrote, "and this is achieved with the help of science and good morals." Farabi mentions the forms of governing the state by a mature person (monarchy), a few persons with mature characteristics (aristocracy) and elected persons (democracy).

Farobi thinks that the society strives towards maturity in its development, therefore it struggles and finally rises to the level of a virtuous society, a virtuous city.

He writes: "A virtuous society and a virtuous city (or country) will be such that every person from the population of this country is engaged in a profession. People will be freed in the true sense... Various good habits and pleasures will appear among them. Farobi, the king who manages such a noble team, also makes certain demands on the leaders. It is necessary for him to always take care of the people, to be able to put the interests of others above his own. The leader or group of leaders of such a community must embody six important qualities: justice, wisdom, law-abiding and law-making ability, foresight, and concern for others.

Farobi's teaching about the virtuous community is inextricably linked with his thoughts about the perfect person. Perfect human qualities emerge in a virtuous community. For example, a morally mature person should have twelve virtues. These qualities strengthen the mutual relations of people and develop in the direction of good. Farabi's teachings about the virtuous community and the perfect person had a great influence on recent scientists and thinkers.

In general, Farobi's ideas about a virtuous society, a perfect person, happiness, mutual help, a wise leader, and equality are imaginary for his time. However, this teaching aimed at the spiritual liberation of man, opening up his possibilities, and establishing the humanistic direction made a great contribution to the development of advanced social thinking. Expressed universal aspirations. His social ideas were later developed in the work of the last thinkers: Abu Rayhan Beruni, Ibn Sina, Ibn Rushd, Bachmanyar, Nizami, Saadi, Abdurrahman Jami, Alisher Navai, Bedil, Iqbal, Ahmed Donish and others.

Babur's socio-ethical views. Babur nickname, full name Zahiriddin Muhammad ibn Umarshaikh Mirza was born on February 14, 1483 in the city of Andijan, and died on December 26, 1530 in the city of Agra.



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Babur was an enlightened ruler, a poet, a talented scientist, a highly cultured person, a historian, a geographer, a statesman, a talented general, the founder of the Babur dynasty, a Timurid prince.

Babur's great scientific heritage and socio-ethical outlook were formed under the influence of advanced socio-philosophical and ethical thoughts that flourished in Mowarounnahr and Khorasan in the second half of the 15th century and the beginning of the 16th century. Babur not only deeply absorbed this spiritual and educational wealth, but also used it in the development of society, and tried to use it in his practical activities as a king.

Dwelling on the general aspects of the development of socio-ethical thoughts, which served as the ideological source of Babur's worldview, it is necessary to emphasize that they include the pursuit of knowledge, glorification of reason, humanity, spiritual purification, moral perfection, justice, social progress, happiness for all, friendship, issues such as brotherhood, creating a perfect community and a righteous person are put forward. They constitute the content of important scientific, literary, artistic, and religious works.

The great thinkers of Central Asia, Farobi, Ibn Sina, Beruni, Jami, Navai, Davani made a great contribution to the development of socio-ethical thoughts. In their works, they condemned injustice, oppression, and violence, and developed ways to build a prosperous society with their thoughts of equality, justice, and goodness. Zahiriddin Muhammad Babur, a thinker, scientist and poet, who raised the problem of high morality, who dreamed of establishing such a just society and state. At the center of his socio-ethical views are always a prosperous society, a just state, knowledge, human destiny and perfection.

In his works and poems such as "Boburnoma", "Mubayyin", Babir expressed ideas about society, the role of man in society, the meaning of human life, the relationship between society and the state, between the state and citizens. Their analysis is important not only in determining Babur's place in the development of socio-ethical thinking of that time, but also in the performance of practical tasks in this field in the current period. Babir sees a person as a social essence, he does not imagine him outside of society. He encourages people to love life and achieve their goals.

Babur cannot imagine a society without a state. The state is necessary for the country as much as Sharia rules are necessary for religion.

Babur's attitude towards Islamic religious obligations, pillars of faith, and Sharia rules is described in detail in his work "Mubayyin". Studying this work shows that Babur not only thoroughly mastered the fundamentals of Islam, but also explained the conditions of how to fulfill them as a believing Muslim. What is important for Babur is not to have some knowledge of these matters, but to follow them in practice. When we talk about Babur's attitude towards religion, first of all, he appears as a great theologian and jurist who deeply understood and explained the doctrinal, legal, educational, socio-ethical foundations of Islam, and on the other hand, in his work as the king of the country, he observed Islamic obligations and Sharia rules, appears as a pious Muslim who tried to instill them in the citizens of his country.

Babur's rationalistic approach to the analysis of religious beliefs, his view of the educational and moral values of Islam as a means of encouraging human high spirituality and purity, and his attempt to use his legal doctrines to strengthen the socio-economic power of his country are of great cultural and spiritual significance only for that period. not only have, but to a certain extent, it has an educational and educational value for the current period.



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Moral categories such as good and evil have occupied a central place in the spiritual life and social and moral thinking of the peoples of Central Asia since ancient times. Babur connected his ideas about good and evil not only in artistic texts, but with real life, with the events he witnessed and participated in, described in "Boburnoma". In his moral views, the problem of good and evil, their interaction, occupies a special place. A person is witnessing the struggle between good and evil in social life. There can be no progress without opposition. Babur emphasizes that in life, good and evil always live side by side, evil pursues good, harms it, this is the law of life.

Babur urges people to be civilized and educated, because such people are not indifferent to people's behavior. They observe people close to them, they study their behavior, analyze it, come to certain judgments, try to cultivate good qualities in themselves, family members, and close people, and to eliminate bad ones. No matter how hard Babur got into, no matter how bad people did to him, he always forgave them and did not show them any harm. Babur emphasizes the value of kindness, kindness, and dedication to the people of knowledge.

While calling people to do good, Babur encourages them to acquire knowledge and profession. His main views are the lofty idea that mankind is alive with knowledge, and knowledge with mankind. Babur emphasizes the incomparable importance of knowledge in human life, and urges to strive for it, to illuminate one's mind with the light of knowledge. In his opinion, knowledge cannot be achieved carelessly, it is necessary to have diligence and the ability to strive for the goal in acquiring knowledge. Babur's faith and social and political activities are based on doing good. He was a man of real life, and in his moral views he saw not only the good side of life, but also witnessed many negative sides in it.

Babur condemns the bad deeds done by parents, children and brothers to each other for the throne. The remarkable aspect of his thoughts on oppression is that he mentions that along with physical oppression of a person's body, there is also spiritual oppression of his soul. It is said that rude jokes, insulting someone's pride, and dealing with vile words are moral oppression. They hurt the human heart. Babur states in his works that he regretted and repented that he had allowed it. According to Babur, one of the worst moral vices in a person is not appreciating good, blindly and blindly responding to good with evil. Also, he condemns one of the worst moral vices, the betrayal of one's own soul, abandoning one's closest people, arrogance, especially disrespecting others out of pride in one's position, violence, theft, robbery, and embezzlement, and advocates being ruthless towards such.

Babur believes that justice is celebrated in society, so his thoughts on good and evil are educational not only for that time, but also for the present.

Imam Abu Mansur al-Motrudi's idea of being moderate in worldly affairs. During the period when Allama lived, Islamic sciences and ideas developed rapidly, and the science of words, which is one of the components of this science, also coincided with the flowering period of its stage of development. In this regard, as well as in all sciences, bigotry is widespread in Islamic sciences, and the tendency to freely express one's views and opinions, relying on evidence and proofs, is increasing. This situation certainly led to the emergence of streams and groups that strayed from the path of guidance. In particular, the erroneous views of the Mu'tazilism current, which appeared long ago and covered Mavoraunnahr as well as most countries, caused various conflicts and disagreements among the members of the society. In this process, Imam Abu Mansur al-Motrudi gained fame as the successor of the teachings of



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Hazrat Abu Hanifa, the founder of the Hanafi school, and the founder of the science of the word. Until Alloma, the science of the word relied only on narration (narration, information).

Kalam science is a science that interprets religious beliefs and their methods based on intellectual arguments and proofs and eliminates any dubious, one-sided views in them. Scholars who deal with the science of the word are called mutakallims.

When we do a sociological study of the science of speech advanced by Imam Abu Mansur al-Motrudi, we see that he mainly relied on two main sources: reason and narration, and he created his theory in the middle of these two sources. In the teachings of our Islamic religion, the idea of being moderate in both religious and worldly affairs is put forward. After all, the age-old wisdom of our Prophet (pbuh) that "the average of every work is good", which is widespread among the people, was not said for nothing.

In order to realize the idea of being in the middle, it was required to have a perfect knowledge of both the rulings of the mind and the narrations. In this regard, Imam Abu Mansur al-Motrudi fully responded to these requirements, he always expressed his views based on reason and narration in terms of justice, he approached the ideas he put forward from this criterion, he also paid attention to intellectual (ideological) independence, and he did not deviate from any current. , far from the evils of bigotry.

Alloma's two major works "Kitab al-Tawhid" and "Ta'wilot ahli as-sunna" are devoted to the theory of knowledge. According to the teachings of Imam Abu Mansur al-Motrudi, there are three main sources of knowledge: through the sensory organs, through narrations, and through the intellect. Intelligence has a special place in Alloma's theory of cognition, and we can observe that, in turn, life issues are perfectly reflected. In particular, it was emphasized that it is natural for a person to face various exams and tests during his life, and at the same time, a person has the ability to successfully pass these tests by following his own intelligence and the path of guidance. Devotion for the purity of the life-giving ideas of the blessed Islamic religion, fighting against one-sided and erroneous interpretations of religious issues, fighting against various categories and currents immersed in error, giving reasonable refutations based on the Holy Qur'an and hadiths occupy an important place in the work of Allama. For this reason, the immortal teachings of the Allama are of great practical importance even today, and they are important in guiding some miscreants who have gone astray from the path of guidance.

The views, observations and life experiences highlighted in Mavlanı Jalaluddin Rumi's work "Masnavii Ma'navii" contribute immeasurably to the spiritual and moral maturity of the student, and to the creation of a healthy and clean environment in the society. Rumi looks at the world with a deep gaze. He studies a person as he is. Reveals the most delicate, most beautiful hidden secrets of a person's heart.

Rumi analyzes the evils caused by a person's ego and greed, and describes the ways to get rid of them and to be purified. Those people from each other wealth , race , religion , lineage with not to the point aspiration with difference he says . His in the opinion of a person to perfection own work , ability okay reach takes

A scientist in his views love whole existence to action is the driving force . A person's own to his profession , to his relatives , to his motherland love real love on the way is one of the stages .

Jalaluddin Rumi compares love to a bridegroom radiating golden light. But building a building for yourself is considered as imprisoning yourself. The great scientist appreciates the



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possession of the human race. After all, it is said that a person realizes the essence of humanity through manual labor.

A woman is the successor of life, because she is the cause of the birth of prophets, guardians, saints, kings, perfect people and all people on earth. Humanity matures in the light of mother's love and moves towards perfection.

According to the sources, Jalaluddin Rumi married his eldest and favorite son, Sultan Walid, to Fatima Banu, the daughter of his murshidi. As Fatima Bonu was a close student of the poet, she was precious and beloved like her own child. Therefore, after the wedding, Rumi sent a letter to his son with the following content: "My son, take care of Fatima Banu, the light of my eyes and heart, I entrust her to you, because this is a great test and trust for you. Treat her fairly, let your protection be bright and pure, let every day you spend with your wife be a wedding, every night a wedding night. Hunt him always with the snare of your heart, and never look upon him as a prey that needs no hunting. After all, such thinkers are light-hearted people. After reading this letter from his father and following its advice, the son lives a happy life with his wife.

In conclusion, the qualities that lead to perfection in Jalaluddin Rumi's views are very important educational value for every young man and woman.

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