

IBROHIM MUMINOV’S RESEARCHES ON THE STUDY OF THE EASTERN PHILOSOPHICAL HERITAGE



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Ruzmatova Gulnoz Mirakhrarovna

Professor of the Department of Philosophy and Logic, Faculty of Social Sciences,
National University of Uzbekistan named after Mirzo Ulugbek, Doctor of Philosophy

ruzmatovagulnoz1968@gmail.com

+998 90 345 71 80

ABSTRACT

The present article is dedicated to the researches of academician Ibrohim Muminov on the study of the eastern philosophical heritage. Eminent philosopher, statesman and a public figure, Ibrohim Muminov is not only known among Uzbeks, but also in many other Central Asian nations. After the achievement of independence, many nations in the region stirred the process of national identity. There can be no doubt, that this was an objective process, which emerged for thousands of years because of the wake of national consciousness in Central Asian nations. Therefore, the rise in the spirit of national identity of Uzbek nation became the most important factor in the formation of the independent Uzbek state.

Keywords: *Philosophical heritage of Central Asian peoples, Uzbek philosophical school, Ibrohim Muminov.*

INTRODUCTION

The fruitful and productive life and activities of Ibrohim Muminov is very valuable for the present generation of the republic of Uzbekistan. The emergence of Ibrohim Muminov as a prominent philosopher dates to a period of a certain turbulence in the history of Uzbekistan. This period is marked by the dominance of Marxist ideology, the ideals of the Communist Party of USSR and the system of administrative hierarchy. All the same, a prominent philosopher as he was, he was able to have special qualities of scientific courage and distinguished intellect which comes first of all with philosophers. His following verdict can finely illustrate his position: “Philosophy – is a form of social consciousness, therefore it reflects the social reality. It emerges in concrete historical and socio-economic conditions and accomplishes its duties. Philosophy is mostly related with politics” [2, 58]. The study

of the conditions, which shaped the thought of Ibrohim Muminov as an eminent philosopher, no doubt, can be of great practical and theoretical importance.

THE REVIEW OF THE LITERATURE ON THE SUBJECT

The productive life and scientific heritage of Ibrohim Muminov no doubt, did not escape the attention of philosophers and historians, and resulted in studies of his scientific heritage and created valuable scientific works. In particular, many special works [3], articles of the scientific community [4], memoirs [5] dedicated to Muminov were published. The authors remember Ibrahim Muminovich Muminov with deep respect and sincere gratitude. Muminov studied the political and philosophical thinking of the peoples of Central Asia, the legacy of these peoples to their own culture, their relations with neighboring countries, the progressive views of the sages and poets of the peoples of the region, the struggle against the extrapolation of Western culture against Eastern culture. Muminov approached to the philosophical, natural and scientific thinking in Central Asia in relation to the requirements of the development of production and the features of social life, fought against Eurocentrism and Asian centrism, promoted the humanity of science.

Doctor of Philosophical Sciences, Professor J.Tulenov once wrote: "I.Muminov very skillfully revealed the inner richness of Hegel's dialectic, explained the importance of the category of human cognition and practical activity" [6, 22]. The article of Doctor of Philosophical Sciences N.Gaibov emphasizes Muminov's contribution to the training of scientific and pedagogical staff in the field of philosophy of Uzbekistan [6, 36]. Muminov's contribution to the creation of the history of the peoples of Central Asia was based on the article of Doctor of Historical Sciences, Professor H. Tursunov [6, 44]. Academician I. I. Mints wrote: "Muminov was a well-educated and interesting interlocutor, with his help and the joint efforts of scientists, great historical works were created." Muminov's contribution to the development of science in Central Asia, his friendship and cooperation with scientists of different nationalities, his active involvement in training scientists for Kazakhstan, Tajikistan, Turkmenistan and Kyrgyzstan, as well as his role in solving the most difficult problems of social thought in Central Asia and Kazakhstan was well admitted.

The methodology of the study. The present study employs variety of scientific-philosophical methods, such as system analysis, theoretical-deductive conclusion, analysis and synthesis, historicism and logic, and comparative analysis.

ANALYSIS AND RESULTS

The process of obtaining and strengthening state independence in Uzbekistan is being completed along with broad democratization, purification and the establishment of civil society. The essence of these positive changes is characterized by the fact that they reflect an objective phenomenon, such as the national identity of the Uzbek people, which has been formed over the centuries and is in constant change. The process of understanding national identity is extremely complex and comprehensive, and the factors that determine its comprehensive formation are directly related to the awakening of national pride, the nation's interest in studying its own history, language, culture, customs and traditions.

Understanding the identity of a nation requires studying the history of scholars, poets, philosophers, scientists, sages, statesmen, national heroes, regularly observing their socio-historical views and treating them as the national pride and consciousness of this particular ethnic group. Such an attitude, in turn, leads to the formation of such an important socio-historical event as the realization of national identity and the manifestation of patriotic feelings among the broad masses, on the other hand, contributes to the elimination of abominable vices such as judgment in the interests of the totalitarian administrative-command system over national culture during the Soviet era.

As a result of the communist fanatic policy of the former Soviet Union, the study of the rich, colorful and, at the same time, extremely spiritual and moral cultural and philosophical heritage of the peoples of Central Asia has been greatly inhibited. This, of course, led to the separation of the peoples of the region from their national roots, and in some cases to the appearance of “brainwashing”, which was well known to the former “center” officials and “ideologues”. Opposing national independence to the development of national consciousness and the formation of patriotic feelings in members of society was an essential condition of any national and regional colonialism, which former Soviet “rulers” skillfully used.

Awareness of national identity was also pushed back due to gross errors in the teaching of history, which is the most important indicator of a person’s social consciousness and memory, and attempts were made to “hamper” it. As a result, the history of the peoples who have lived in Central Asia for a long time has been distorted, and our rich history has not been objectively assessed. The principle of justice was violated in the teaching of history, with priority given to the teaching of “Soviet-era” history.

It was not in the interests of the ideologues of the Red Empire to study the history of Central Asia in any way, to study its complex contradictory social events and happenings without any “additions” and decorations. After all, they were well aware and imagined that such a science would lead to the growth of the national consciousness of the peoples of the region.

“Marxist-Leninist doctrine” and “sectarian ideologies” accused scholars of studying the socio-philosophical views of the peoples of Central Asia of national constraints, denouncing them for their one-sided study of historical events and distortions. The prominent scientist, academician Ibrohim Muminov is one of the scholars who took such a courageous step in such a complex and extremely difficult situation as the right direction of the Uzbek national, socio-philosophical and historical sciences, demanding an objective path to objective reality.

The works of I. Muminov can be a shining example of academic courage today. After all, the rich materials, theoretical conclusions, laws collected by the scientist have not only great scientific value, but also important political and practical significance.

Understanding of national identity, the idea of independence has always been at the center of I. Muminov's works. The first President of Uzbekistan I.A. Karimov was right when he wrote that the national feeling is natural for a person, because it is inherited from the parents, and this feeling is expressed in the first words of the child to his parents. Without cultivating love and respect for one's own people, its traditions, language and culture, it is impossible to cultivate a real person who perceives his people, his nation as one of the equals in the world community, a patriot of his homeland.

To do this, we must have a deep understanding of our history; revive the rich traditions and customs of our people. The works of I. Muminov are important from this point of view, through which it is possible to restore the best democratic and humanitarian traditions of the Uzbek people, to educate the peoples of the region in the spirit of love, loyalty, and hatred of invaders.

Every reader who reads the thinker's scientific research will admit that the cultural and historical roots of the peoples of Central Asia are deep and that these roots go back to the distant past. This is an important tool for exposing the real idea of the "communist rule" that was formed during the Soviet era and is deeply rooted in scientific findings, exposing the unscientific belief that the peoples of Central Asia have long been uncultured and impoverished, and that real culture came to the region from the West, including Russia.

Reading the scientific researches of I. Muminov, the scientist always emphasized that the material and spiritual culture of the region is highly developed, its creators are the common people, and therefore it is right to consider them as the heritage of the ordinary working people. At the same time, such wealth, such a spiritual heritage, not only belongs to this people, this nation, but also has a universal character, the formation of which, regardless of any boundaries and obstacles, can take place together with the culture and spiritual values of other peoples. This opinion of I. Muminov is still has scientific value.

In this regard, the scholar cites the example of the spread of foreign ideology in the socio-political, cultural and philosophical processes of Central Asia, including the Arab invasion, the Islamic ideology as its spiritual and religious product, on the one hand, the ruthless struggle of local peoples against any aggression, the idea that the ideas of colonialism can be forcibly accepted by this indigenous people, despite certain opposition, is important both methodologically and practically. In other words, such a process is also the starting point of universal values in the spiritual realm.

It should also be noted that I. Muminov condemned any aggression, savagery as a factor in the development of universal values in the spiritual sphere, and advocated the cultural and moral content of universal qualities.

It is also important to substantiate the idea that in the process of combating reactionary forces in connection with the end of Arab rule in Movarounnahr, Uzbeks, Tajiks and other peoples of Central Asia created a rich poetry and scientific and literary literature.

National-territorial independence is the main criterion of true creativity and free thinking. The great scholar deeply and comprehensively analyzes the literary works of medieval ideologies, Sufism in the X-XI centuries, Ulugbek's school of astronomy, Nawai and Jomi.

At the same time, I. Muminov emphasizes that the creation of a true history and its fair assessment can be possible only on the basis of an in-depth study of all aspects of ancestral customs and traditions. At this point, he rightly points out that the method used by Abu Rayhan Biruni and based in all respects is noteworthy. According to Biruni, “As I begin to write the work, I say that the most important means of writing what I am asked to do is to know the legends of ancient nations, the messages of generations. Because most of them are comprised descendants of those nations and their image and customs. It is not possible to present evidence from mental (things) by means of comparisons (observed). This is known only by following the "People of the Book" and the various people, the people of different

professions and beliefs who follow these (beliefs), always based on their understanding. It is then made known by comparing the words and beliefs cited by them for proof, after purifying itself of the bad morals that degrade the nature of most people, the factors that prevent them from seeing the truth. This is the best way to get to the real goal I mentioned and the most powerful helper to wash away the doubt that tarnishes it. Even if I work hard and suffer much, we will not be able to achieve the goal in any other way” [7, 22]. Our philosopher Biruni rightly stressed the need for Biruni to be interested in studying the history of science of his time with the ancient Greek and Arab world, Central Asia and India and other ancient and early medieval societies.

In his works, I. Muminov emphasizes that the existence of disagreements between the ruling power and creative scientists has a great negative impact on the overall development of society, as evidenced by the conflict between Mahmud Ghaznavi and Biruni and the author of the great "Shohnoma" Firdousi.

The policy of aggression, colonialism, leads not only to the physical destruction of entire nations, but also to the destruction of their ancient spiritual heritage, to the economic decline of society. On the basis of further development of this general truth and Genghis Khan's invasions of Movarounnahr, our scientist came to the scientific conclusion that any territorial aggression will ultimately lead to the weakening of the universal, universal values of other peoples. Genghis Khan's aggression, he writes, dealt a severe blow to the economy and culture of Central Asia. Cities with many cultural centers were reduced to rubble, looted, savagely exterminated, or taken prisoner. After this catastrophic disaster, the country lived a very difficult life for many years.

I. Muminov's scientific potential was once again reflected in his scientific courage, especially in dealing with "blacklisted" and "forbidden" topics of the former Soviet totalitarian system. We are referring here to his famous study of "Amir Temur's place and role in the history of Central Asia" [8, 56].

In his speech dedicated to the unveiling of the statue of Amir Temur in Tashkent (August 31, 1993), I.A. Karimov writes: “The name of Amir Temur was erased from the pages of our history with black paint, condemned to oblivion. The goal was to remove the national consciousness, the sense of national pride from the heart of our people, to persuade it to dependence. But the Uzbek people have not forgotten their ancestors and heroes: they have always kept them in their hearts and souls” [9, 91].

In fact, I. Muminov was one of the first brave scientists to objectively assess the activities of Amir Temur, despite the pressure of the Soviet empire. At a time when the condemnation of Amir Temur as an invader was on the rise, an objective assessment of his personality was a front against the ruling ideology of the time. In this sense, the author states that "in the later periods of the history of Movarounnahr and Khorasan, Shahrukh, Ulugbek Mirzo, Sultan Ahmad, Hussein Boykaro, especially in India, Babur and Akbarshahs continued the best traditions of economic and cultural development in Central Asia under Timur" [10, 129 -136] is very important and valuable to remember.

I. Muminov always pointed out that the struggle for national independence prevailed over the savage methods of the invaders. In particular, we think it is correct to understand his view that the domination of such a shallow or low-ranking people over the peoples of the region with deep cultural and historical roots cannot last forever in the sense of Uzbekistan's movement for national independence under the command-and-control system.

It is an important guarantee for the economic and cultural development of each country, including the development of industry, agriculture, social life, achieved in the past period under the conditions of national independence, without the rule of foreign invaders. Our famous scientist gives many examples that prove this conclusion of the Uzbek people. It is especially important to summarize the achievements of Amir Temur and Ulugbek as a result of the strengthening of the Central Government. Such information is given in detail in the article "On the development of art in Central Asia in the 14th and 15th centuries."

I. Muminov, who diligently and carefully studied the works of Nawai and Jami, expresses his valuable views on a just and unjust society and the leaders of the state. If Nawai is a fair king window, an unjust king is his back. He emphasizes that the characteristic style for an unjust king is violence. In Mahbub ul-Qulub, if the king is just, he will make the country prosperous, and if he is a Muslim, he will destroy the country, even though he is a Muslim. It is not necessary to be religious to rule the country, but the ruler must be fair [11, 89], says the scholar. According to I. Muminov, Nawai was able to bring justice to the level of universal law.

Abdurahman Jami, on the other hand, was able to give a general outline of a prosperous state based on justice, exposing it as a manifestation of unbridled domination, solitary leadership. This view is based on the 12 qualities of the head of state of Farabi (physically perfect, intelligent and far-sighted by nature, strong in memory, expressive and clear in speech, able to abstain from food and drink, feeling

truthful and faithful, hating lies, honored, just. I. Muminov, in his in-depth study of Jami's work, emphasized that the ideas of equality, peace and happiness among people, and humanity were of paramount importance. [2, 189].

Our famous philosopher-historian suffers from the contradictions that take place within a nation, a people, and interprets them as a negative phenomenon within a nation. In his works, he interprets this issue as a manifestation of political ignorance, the wars between the great feudal lords since the XVI century, the failure to understand the emergence of a large, strong independent state as a positive phenomenon. The emergence of the Bukhara and Khiva khanates in the 16th and 17th centuries, and the Kokand khanates in the 18th century destroyed the country and led to a decline in living standards, hindering the development of the country's productive forces as a result of the preservation of the feudal mode of production [2, 329].

Despite the fact that such negative events led the country to cultural and spiritual decline, that is, to mysticism, it did not affect the overall development process. It is important to note that even then, mature sages were born who could defend the interests of the people and were mentally and spiritually mature. According to I. Muminov, poets - Turdi, Mashrab, poet and philosopher Mirzo Bedillar are a vivid example of this [12, 289].

In I. Muminov's creativity much attention is paid to revealing the causes of feudal wars, scientifically solving the question of the place and role of wise men in the policy of kings. This is especially deeply analyzed on the basis of the relationship between Sultan Boykaro and Nawai, Jomi [2, 229].

The issue of the ruthless occupation of Central Asia by Russia also played an important role in the scientific thinking of our scientist. Unlike a group of scholars from the former Soviet era, he took a realistic view of the problem. Such colonialism did not change feudal relations in the country, did not contribute to economic development, agriculture, especially irrigation techniques remained at the level of antiquity, and natural knowledge in Central Asia. says that it was not possible to spread and develop secular literature [2, 129]

The socio-political ideas of that period, which were peculiar to the history of the peoples of Central Asia, developed mainly in two directions. If the first line condemned and brutally exposed the colonial policy of tsarism, the second line called on the people to come to terms with their complexity and humiliation.

I. Muminov said that "tsarism, based on the cruel exploitation and oppression of the working masses, the unlimited rights of khans and emirs, the whole policy of the feudal government enslaved the peoples of Central Asia," hindered the economic

and cultural development of the country. Despite his policies, advanced socio-philosophical ideas in the country were able to find their way.

Our scholar deeply studies the situation in Central Asia in the second half of the XIX century, the beginning of the XX century, and emphasizes the expediency of studying the history of socio-political and philosophical thought in this period in several periods. In particular, in his opinion, the first period began in the 1880s, in which the progressive people of Central Asia, the patriots of their homeland, always looked for ways of economic and cultural development of the region, caring about its future. Ahmad Donish and Furqat can be included among the leading representatives of this period.

The second stage in the development of socio-philosophical thought covers the period from the 1900s to 1905. The peculiarities of this stage could be seen in Muqimi's work. According to the scholar, the socio-philosophical thought of Central Asia, covering the years 1905-1917, and in the third stage, was significantly enriched with elements of democratic ideology.

Having studied the works of Ahmad Donish, Furkat, Muqimi, Avaz Otari and others, I. Muminov noted that the introduction of a just state system would be a necessary factor in the economic, social and spiritual development of the people, an important guarantee for repelling the colonial policy of tsarism, as one of the main conditions for the strengthening of spiritual values among the masses [11, 149].

Revealing the history of the emergence and development of new thinking in Turkestan, Bukhara and Khiva also occupies a special place in the work of I. Muminov. He could see two sides of the process. Accordingly, on the one hand, the advanced Russian intellectuals exposed the false theory of tsarism on ‘high and low races’, supported their aspirations for the political liberation of indigenous peoples, and exposed the colonial policy of tsarism. These, of course, were in the interests of the peoples of Central Asia and in the process of social development. On the other hand, inciting class struggle, spreading the ideology of violence and subjugation, calling for subordination to the colonial system, artificially spreading socialist ideas in Central Asia were completely contrary to the natural-historical development of the region [11].

I. Muminov notes that the poets from Kokand Anbarniso, Zavkiy, Avaz Otari, Ayni, Tukhtagul Satylganov were on the path of progress and worked in a democratic mood. Evaluating the socio-political views of these poets, the scholar said that they "developed advanced democratic thought. Socio-philosophical thought emerged and developed in harmony with worldwide culture" [11, 289]. It also had common

features for all the peoples of the region, substantiating the invaluable idea that “they have embraced and creatively embraced the best aspects of the rich heritage of the past” [11].

Indeed, the indigenous peoples of Central Asia share a common cultural and historical value, closeness and understanding of their living conditions, equal use of land and water, a single geographical area, a common Turkic language, common traditions, customs, common destiny. These views of the great scientist are further evidenced by the appearance of signs of a certain degree of convergence in the economic, social, spiritual and moral development of the sovereign, independent states of contemporary Central Asia, the strengthening of relations between them.

I.Muminov devoted most of his creative activity to the creation of the history of the peoples who lived and settled in this region. His activity is especially noticeable in the creation and editing of large, significant works such as "History of Samarkand", "Experience of cultural construction of the peoples of Central Asia and Kazakhstan", "History of Bukhara". These books, despite the fact that the textbooks were written under the guise of "communist ideology," still have great scientific value. They can be widely used in the creation of an objective, true history of the peoples living in the Central Asian region, including Uzbekistan, in writing on the basis of new political thinking [13].

Our philosopher expressed his views and views on all socio-political and cultural issues in Central Asia. These include his views on the issue of Jadidism. I. Muminov emphasizes that the Jadid movement is mainly a movement for national independence and enlightenment. In this regard, Behbudi said, “For the next half-millennium, we, the Muslims, have lagged far behind in the development of science and philosophy. If you look at the changes that have taken place in other countries of the world during this period, the worldview of the peoples of these countries has changed”. [13]

According to the idea of the Jadids, in principle, people should be free in their practical activities, always adhere to the religion of Islam, its morals, and aim at general peace and mutual benefit in their relations with themselves and others. The Jadids put forward 10 useful tasks facing Muslims:

1. Faith;
2. Prayer;
3. Personal care;
4. Mercy;
5. Commonwealth;

6. Trade;
7. Agriculture;
8. Craftsmanship;
9. Other useful professions;
10. Enlightenment (Education) [13].

In the current context in which our views on the Jadid movement are changing, it is extremely important to further realize the idea that the bourgeois current in Turkestan was at the same time a progressive current and to try to reveal its true nature. In this regard, it is very important to re-examine the work and scientific heritage of such progressive thinkers as Behbudi, Chulpon, Fitrat, N. Turakulov, representatives of the Jadid movement on a completely new methodological basis. The study of their works as an important, decisive stage and factor in the positive process of exposing the colonial policy of tsarism and recognizing the national identity of peoples only leads to the fact that this is one of the important conditions for the objective creation of history. Highly appreciating the philosophy of the East, I. A. Karimov wrote: “Our country has always made an unforgettable contribution to the treasury of humanity and thought. Over the centuries, the noble qualities of our people, such as high spirituality, justice, enlightenment, have developed in harmony with the philosophy of the East and the teachings of Islam. In turn, these philosophical and moral teachings have enriched the genius of our people” [14, 9].

In many of his works on socio-political and philosophical thought, ethics, aesthetics, history of religion, history of free thought, I. Muminov skillfully applied dialectics as a science and covered many aspects of it [17, 20]. The most difficult thing for any philosopher is to comprehend the complex problems of dialectics. Because in order to master dialectics, a scientist must know chemistry, physics, mathematics, natural sciences, sociology, culture and other fields. For example, when all philosophers did not know the depth of Hegel's dialectic, its intellectual basis, the general laws of nature, society and the development of thought and could not use them in their scientific work, I. Muminov was a scientist who knew the basics of all sciences - Hegel's dialectic, as well as the dialectics of Central Asian thinkers. "Indeed," writes I. Muminov, "human reasoning has its own characteristics. However, its basis is in the dialectic of the material world itself. The point is that a person can know the laws of objective dialectics only after he understands the dialectic of his reasoning. Therefore, it is necessary to use these laws effectively and apply them wisely in practice” [18, 287]. It should be noted that I. Muminov effectively uses the laws of dialectics in his works.

Ibrahim Muminov was a scientist who devoted his life to the study of this Eastern philosophy, to the enjoyment of our people by this philosophy, which meets the requirements of a democratic society being built in Uzbekistan. Because this society is based on the lofty ideas of the East.

CONCLUSIONS AND RECOMMENDATION

I. Muminov studied the history of social, philosophical and political thinking of the peoples of Central Asia from the Middle Ages to the 70s of the XX century. Anyone, who reads his works on these issues, is convinced that the thinkers, poets, philosophers and enlighteners of the region have created works of universal historical significance. I. Muminov saw not only great thinkers, but also real philosophers in the image of classical poets and scientists of the region. Indeed, the thinkers who lived in Central Asia were great intellectuals who expressed their philosophical thinking in poetic form. Many problems of philosophy have found their deep expression in the very influential poems of Nawai, Jomi, Bedil, Turdi, Mashrab, Mukimi, Furkat and other poets. The significance of I. Muminov's works is that they made a great contribution to the national awakening of the Uzbek nation.

I. Muminov was a talented organizer of social sciences and humanities, the founder of the Philosophical School of Uzbekistan. Today, I. Muminov's students make up the most valuable group of thinkers of the independent Republic of Uzbekistan, for they continue the tradition of wise teachers as worthy disciples.

In addition to assessing I. Muminov as a scientist of our time and emphasizing his advantages, it is impossible to ignore his shortcomings. The shortcomings inherent in all the philosophers of the former Soviet Union stemmed from the Marxist-Leninist theory and the class-based approach to the coverage of philosophical problems and social life, and the strict demand placed on philosophers by the monopoly system.

The study of the life and work of such a renowned philosopher as I. Muminov illustrates that his philosophical rules and conclusions are of great interest to modern philosophers and serve as a model for every philosopher. I. Muminov was one of the rare thinkers of his time who was able to wisely defend the national interests of the Uzbek nation and showed enough examples of care for this nation. The first President of our country I.A. Karimov wrote: “There are many people in our country who have achieved world science and technology, philosophy and law, and at the same time have remained close to their people. Such people are our pioneers in the steps of Uzbekistan towards the XXI century. They are the most enterprising foundation of

the society, have a positive impact on the whole nation, give confidence in its power "[15, 74-75]. This idea fully applies to I. Muminov and his students.

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