

THE ROLE OF THE SCIENTIFIC HERITAGE OF ABU RAIKHAN BERUNI IN THE EDUCATION OF THE HEIRS OF THE THIRD STATE

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ANNOTATION

The article provides a comprehensive scientific analysis of the role of the rich scientific heritage of Abu Raikhan Beruni, one of the great scientists of the Khorezm Mamun Academy, in the education of the youth of the Third Renaissance. According to Abu Raikhan Beruni, the character and spiritual views, the image and vision of a person are formed under the direct influence of the environment. After all, it is this natural environment, geographical conditions that can become an important basis for the formation of peoples and nations.

Keywords: philosophical view, education of youth, historical heritage, spirituality, enlightenment, observation, experiment, man, nature, addiction.

INTRODUCTION

“Man has a complex body by nature. The human body consists of opposite parts, which are united by the power of submission” [11, p. 40]. According to Beruni, all people have similarities, but at the same time, different aspects. Over time, phrases multiplied, were remembered and, as a result of repetition, were formed and ordered” [11, p. 40-43].

Everyone is in constant contact with other people, different social groups: family, production team, is a member of the nation. He lives in close contact with other people. All human activity is carried out within the framework of social relations inherent in this society, including: political, legal, economic, moral and other relations, the totality of social relations that make up the essence of a person is changing. It follows from this that both the formation of certain human qualities and the development of society depend primarily on material production, and not on the geographic environment. At the same time, a person always acts as an active participant in the interaction of nature and society. The property of the natural environment is determined not by the property of the social environment, but by the property of the natural environment. In this sense, people regulate their metabolism with the help of nature, taking it under their general control, thereby not allowing the blind forces of nature to dominate them [17, p. 252].

In the development of moral thought in the Muslim region of the Middle Ages, a special place was given to the famous pandnoma, which explains the essence of morality and promotes morality - works of art and didactics, widespread among the people. What they have in common is the transmission of ethical norms, principles and factors of moral culture to the public in understandable colorful forms. The science that studies these moral phenomena from the point

of view of the theory of relativity and relativity is called ethics. This is an ancient science, its history and ancient roots go far into the past, we have such names as «Odobnoma», «Ilmi ahlok», «Akhlik ilmi», «Ilmi ravish». The science of ethics studies the behavior of people, their way of life, the moral attitude of people towards each other in society. Morality is the plural of the Arabic word for «behavior», a historically established set of stable, specific norms and rules that govern behavior, relationships, the interaction of people in social and personal life, as well as their relationship with society. The word “morality” is used in two different senses: it refers to the fact that science is an object of study and the embodiment of human behavior and attitudes. It is well known that morality is a trait inherent in human nature and behavior that manifests itself without undue stress. For this reason, human morality is in some sense innate, and it can only be purified if it is protected from evil vices. In turn, good behavior and relationships are assessed as moral, and negative ones as immoral.

Etiquette is based on ethical principles, norms, educational level and aesthetic ideal requirements. It includes beautiful behavior based on national traditions, which makes a pleasant impression on a person, but is not so important in the life of the community, society and humanity. Simply put, etiquette is a set of rules about how a person should behave in public, how he should treat people, how he should organize his life, his leisure time, and how he should look. At the same time, manners are formed, first of all, in a family environment, as well as in the process of learning, socially useful work, and practical experience.

Morality is a positive trait that can serve as a model for the history of mankind, time and society. Indeed, although this is one of the oldest forms of social consciousness, it also changes over time, evolves, improves and becomes one of the manifestations of spiritual culture.

Thanks to the penetration of Islam into Central Asia, especially the emergence of mysticism, the development of ideas put forward by the classical ethics of the ancient world, the solution of the problems raised by it, the creation of an important theoretical and artistic ethics related to this time and later, mainly Muslim orientalists.

Cognition always takes place under the active influence of social relations and the cultural world. We can only know in the circumstances of the period in which we live, and at the level of the possibilities that these conditions provide. These conditions create a social order in the form of the basic needs of society. They form an object, have a certain influence on the process of cognition - they accelerate or slow it down. It is known that in Islam, religious and educational, scientific, cultural, social and political life, norms and rules are governed by the Koran and hadiths. The hadiths describe the rules and requirements of Islam, as well as moral teachings and high human qualities.

Medieval encyclopedists Abu Ali ibn Sina, Abu Nasr Farabi, Mahmud al-Zamakhshari, Abu Raikhan Beruni worked in the theoretical and practical areas of ethics. Abu Nasr al-Farabi divides philosophy into two parts - theoretical and practical, and the scientist includes ethical issues in practical philosophy. Ethical issues were raised in his works, such as «The Book Indicating the Way to Happiness», «On the Achievement of Happiness», «The Wisdom of a Statesman», «The City of Noble People». In them, the main problem is human happiness. Abu Nasr al-Farabi also dwelled on the problem of life and death. According to him, a person must be mature in order to do good deeds in life. A character's kindness and maturity is determined

by the fact that he is standardized in human behavior. On the other hand, etiquette is described by the thinker as a moral phenomenon that adorns the condition of the rich and steals poverty from the poor. Indeed, morality reflects social necessity, need, interests of society and is expressed in the form of accepted norms, habits, customs, requirements and values, supported by public opinion [18, p. 41].

At all stages of the development of society, the essence of development, the rate of development of which depended on the level of spiritual maturity of people. It is known from history that in a country where spiritual maturity is high and educational activities are rationally organized, society has developed on the basis of social criteria. It is known that thanks to our independence, having our own national statehood, an encyclopedia, we have the opportunity to study our spiritual and cultural heritage, the history of the heroes of our people, the teachings of our ancestors. The spirituality of the peoples of Central Asia, which passed millennia of historical perfection, rose from a new level of maturity in the late eighth - early ninth centuries and manifested itself in a single Islamic culture in the ninth and fifteenth centuries [14, p. 162]. During this historical period, such great figures as our great scientists Abu Raikhan Beruni, Amir Timur, Ahmad Fergani, Muhammad Khorezmi, Abu Ali ibn Sino, Alisher Navoi, Zakhiriddin Muhammad Babur, Imam Bukhari, Mirzo Ulugbek, made a great contribution to the development of world science and culture.

Abu Raikhan Beruni is one of the great thinkers and geniuses of his time. He thoroughly mastered all the sciences of his time, primarily theology, physics, mineralogy, pharmacology, mineralogy, mathematics, astronomy [14, p. 161]. Thanks to his contribution to the development of these sciences, his name has taken an important place in the highest ranks of world science. "Beruni thought with great objectivity and truthfulness in scientific matters, as well as in the assessment of historical events and his contemporaries" [13, p. 42].

Beruni was in a position close to deism in his philosophical views. He claims that God is the creator who gives nature the right to maintain and develop this divine power of the first impulse. He puts forward the idea that existence is ancient and eternal, and that the three elements - fire, air and earth - also come from the element of water. In his philosophical views, Aristotle refutes the objection of many philosophers to the idea that "there are other worlds" [10, p. 18], he wrote. When a scientist talks about the eternity of the material world, he asks the question of how time is measured and answers it with the motion of the planets.

According to Beruni, there is nothing but God and primordial matter. A natural question arises, how then is time measured? Probably, at that time, seconds were equal to a large amount of time. The logic of Beruni's reasoning leads to the conclusion that dimensionlessness, eternity of time, the world was created outside of time. Reflecting on the relationship between matter and form, he says: ". motion by its very nature belongs to matter and makes the soul travel in various forms.

So, matter is active, and everything that belongs to it helps it move. « Beruni's matter consists of concreteness, which manifests itself in a particular thing. And existence is constantly changing and developing. This is the power of nature.

The philosopher considers experience and logic to be an important means of knowing experience and logic and the criterion of truth. According to him, the beginning of cognition comes from

the senses, and in the process of cognition, feelings become more important. Beruni explains that the process of perception is characteristic of two parts of nature - animals and humans, perception is associated with consciousness, and the aspects that connect them are the senses of perception and vision. Beruni says that reason, which is the highest level of knowledge, is given by God. His mission is to know the world, and his ultimate goal is to use it for the benefit of people without prejudice to the harmony of nature.

The spiritual heritage of Abu Raikhan Beruni, the value of his works, the scientific significance of his views lies in the fact that he provides historical information about the high level of national and religious tolerance on the territory of our country and the inhabitants of the Great Silk Road [5, p. 58]. For example, Beruni noted in his works that thousands of years ago in the city of Urgench there were Jewish quarters, Christian churches, separate quarters where Arab, Indian, Chinese, and Slavic peoples lived together. Beruni emphasizes that people are organized into society to help each other, create what is necessary for marriage, avoid any disasters, be partners, sympathizers, sympathizers and live in safety. The main reason for the formation of human communities is mutual assistance, compassion and solidarity. At the same time, Beruni, as a humanist thinker, shows that this situation and order were subsequently violated as a result of various robberies and military actions. For example, as Beruni points out in Mineralogy: "Human needs are so diverse that they cannot satisfy them by themselves. Not a single assistant is enough to satisfy them. The needs are varied and many. They can only be satisfied by a team of several people. For this, people need to build cities" [2, p.10]. He continues his work in geodesy: "And ... (human) abundance of needs and lack of self-control (lack of funds) due to lack of self-defense, many enemies, he was able to organize in society with his homosexuals. (members) are in a state of mutual assistance to each other, are busy with work that meets the needs of him and others" [2, p. 11]. The article presents a scientific analysis of the views of Abu Raikhan Beruni in the field of religion. Researchers A.B. Kholidov and B.T. Erman say: "Religion is given a broad meaning based on the views of that time, and it means the whole complex of spiritual life and even many areas of a person's practical life" [2, 12-b.]. According to A. Irisov, a major researcher of the philosophical views of Abu Raikhan Beruni, in the preface to the book «India»: they are absolutely right if they are right in this sense «[21, p.96].

Considering the fact that there are many figures in Central Asia who combine encyclopedic knowledge with a religious worldview, the conclusions of the above researchers are to some extent justified. Indeed, an encyclopedic scientist and thinker like Beruni, who always sought to find a scientific and historical basis for the content of social events and relations in society, may have at that time been convinced that all spheres of spiritual life are embodied in religion, including Islam. According to Beruni, hatred, strife and bloody wars based on religious fanaticism and intolerance are strongly condemned. He emphasizes the approach of religious beliefs and indications in terms of scales of reason, but also calls for an objective assessment of other religions, their purpose and spiritual essence [1, p. 188]. In this regard, one of the medieval scholars proudly writes about Abul Abbas Iranshahri [6, p. 477]: Because he did not support or oppose any religion in his book. He may have invented his own way of writing about religions and encouraged other people who wanted to write such a work to follow the same path.

He outlined the religions of Jews and Christians, the content of the Torah and the Bible”[3, p. 27].

Abu Raikhan al-Biruni writes about the immorality of the Nestorians, the Christian denomination that was prevalent in the early Middle Ages, and the commendable Christian way of life in general: we ask you to refrain from this. In particular, it can be understood that Christians whose lifestyle is full of humility, truthfulness and compassion for all are also considered adherents of other religions as a high example of respect. He also tried to explain that this is a call promoting the ideas of interfaith tolerance, spiritual uplift, and trust.

When Beruni thinks about the meaning of human life, the goal of life is to achieve happiness, that is, to cognize and acquire knowledge. The scientist's worldview, his philosophical and moral views on society as a whole are a vivid example of medieval humanity.

This attitude towards nature is mostly sweet. avv. It was formed by the middle of the first millennium and changed significantly with the advent of theoretical thinking. This thinking has become an integral and integral part of philosophy, which arose at that time as a separate historical form of worldview. The first ancient philosophers strove to study nature in order to find an answer to the question of what is the main task of philosophy, the world, which they understood as space.

It is known that in the 7th-9th centuries in the Middle East, almost all of Aristotle's works were translated into Arabic and commented on, many of his ideas were accepted. The prestige of Aristotle in the East during the Renaissance was so high that Aristotle is always mentioned when it comes to important natural science and philosophical issues. By that time, it was impossible to imagine the study of philosophy and secular knowledge without knowledge of the works of Aristotle and his ideas. Thus, Eastern Aristotelianism (peripateticism) began to form and develop. The essence of the concept of «Eastern Aristotelianism» is that it represents not only the philosophical system or the teachings of Aristotle, but also rationalism, which is strongly associated with natural philosophy, and through it, and medieval rationalist philosophy. It should be noted that “the question of the spread of the Greek philosophical heritage in Central Asia has not received an answer, there are aspects that require clarification. In particular, there is no unambiguous answer to the question of how the culture of antiquity first spread in the East, and not in the West. In such conditions, the countries of the Baghdad Caliphate became the heirs of an ancient culture”[16, p. 44-45].

The social factors that created the conditions for the development of secular knowledge should be explained by the merciless struggle of the peoples oppressed by the Arabs against Islam, the spread of the achievements of Indian, Central Asian, Iranian and especially Greek thought. which made it possible for the development of secular sciences [9, 11-b.]. It should be noted that Caliph Harun al-Rashid tried to create a unique scientific and cultural center with a large library and astronomical observatory [7, p. 236], but during the reign of the famous caliph Mamun, the House of Wisdom (Bayt ul-Wisdom «(813-832) and later.

In particular, Beruni objected to Aristotle's question about the book “Heaven and the Universe” and wrote that Ibn Sina wrote: “round. Like other elements, it also has a natural place. What you are telling (that is, asking) is nothing more than the path of two or three storytellers, other than the path of these four elements. For example, Thales called this element water. Foklitis

(Heraclitus) called it fire, Devjons (Diogenes) said it was an ore between air and water. Anikisidiris (Anaximander) said air”[8, p. 140-141]. “Or, soil, did you receive this word ... from Muhammad ibn Zakariy Razi? It should be noted that Ibn Sina's assertion that Aristotle did not have a beginning of the universe does not mean that there is no creator of the universe, but that his goal is that the creator of the universe is not free from work. 8, p. 139].

In conclusion, it should be noted that the dispute between Abu Raikhan Buruni and Abu Ali ibn Sina did not arise by chance. Practically in all the works of Aristotle, especially in *Metaphysics*, *Physics*, *On the Sky*, *On the Origin and Disappearance*, *Meteorology* and others, there are historical sources about the correspondence not only of Eastern thinkers, but also of their compatriots. The period of the first revival is rich in historical events and is interpreted as an important period in the history of Central Asia. The uniqueness of this period, strong socio-political and ideological processes in it, in particular, the social environment of Khorezm, Samarkand and Bukhara, spiritual life, the development of science, the creation of the Khorezm Mamun Academy were created by other peoples. Central Asia, the Near and Middle East found expression in the generalization and further development of rich scientific and cultural traditions. The emergence of prosperous oases thanks to the hard work and ingenuity of the peoples of Central Asia, the construction of large cities with magnificent architecture, the development of crafts, the expansion of international trade in caravan, river and sea routes, and the economic development of the East. and the West, the revival of political and cultural ties, the centuries-old religious, socio-philosophical traditions of public life, the rapid development of interaction between various social groups and the settlement of nomadic steppes, the formation of science and culture and the development of scientific thinking became a necessary historical basis for Russia.

In philosophy, methods and methods of cognition of the Universe have been developed, which are reflected in the methodology (the doctrine of methods). Social philosophy discusses the ways and means of studying man and society. Abu Raikhan Beruni supports one of the ideas that arose as a result of the evolutionary process: the worldview is a contradiction between the source that governs the universe - «structure and destruction». At the same time, Beruni argues that the force leading the world to social progress is compromise and consensus, not contradictions and contradictions.

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