

HISTORICAL AND PHILOSOPHICAL HERITAGE IN THE WORKS OF SCIENTISTS OF THE KHOREZM ACADEMY OF MA'MUN

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Annotation. On the basis of scientific sources, the article analyzes the views of scientists of the Khorezm Academy of Ma'mun on social relations, science, education, lifestyle and social life in the historical and philosophical heritage.

Keywords: Historical, philosophical, conditions, ethics, economics, political, legal views, society, development, production.

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 geographical 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 social 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 [11, p. 252].

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 urgent 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, 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.

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 generally accepted social models, habits, rituals, requirements and values, supported by public opinion [12, p. 41].

The spirituality of the peoples of Central Asia 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 [10, p. 161]. During this historical period, our great scientists, such as Abu Raikhan Beruni, Amir Temur, 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 [9, p. 76]. 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» [6, 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, the scientist claims that Aristotle's objection to the opinion of many philosophers that "there are other worlds» [5, p. 18], unreasonably, - 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, to measure time? 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.

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.

In philosophy, methods and methods of cognition of the Universe have been developed, which are reflected in the methodology (the doctrine of methods). In social philosophy, the ways and means of studying man and society are considered [7, p. 5]. Abu Raikhan Beruni points out that one of the ideas formed as a result of the evolutionary process is the worldview. «This supports the idea that the source governing the Universe is the "structure and destruction" contradiction» [1, p. 26]. At the same time, Beruni argues that the force leading the world to social progress is compromise and consensus, not contradictions and contradictions. «How can an apparent contradiction be believed?» [1, p. 99], the great thinker emphasizes the need to change consistent processes. Observation also plays an important role in the works of Beruni [8, p. 241]. In the scientific study of nature, observation is interconnected with other forms of knowledge. According to Beruni, the observer perceives the observed phenomenon where it occurs [3, p. 57]. Consequently, observation fixes this or that event in its specific form [3, p.280]. Old observational data can significantly distort the actual characteristics of the object. Beruni notes that the experiment conducted by the researcher and its results are reliable in practice. He writes that «there is no priority program

except testing, there is no program that can lead to success except testing in practice» [3, p. 285].

Abu Ali Ahmad ibn Muhammad ibn Yakub ibn Miskawayh is an enlightened and famous scholar, scholar who studied Muslim countries, whose enlightenment and moral views are summarized in his treatise «Jovidoni Khurd and the Book of the Experience of Nations».

In the course of our research, we paid special attention to the study of the works of scientists from the Khorezm Academy of Mamun, collected in the manuscript fund of the Institute of Oriental Studies named after Abu Raikhan Beruni of the Academy of Sciences of Uzbekistan.

Jovidoni Khurd Page No. 2213/11 29a - 64b, copy 1344, in Arabic. An excerpt from a work translated from Pahlavi into Arabic (Eternal Thought). It consists of 6 sections on ethics:

1. Wise thoughts and instructions of the Persians.
2. Exhortations of the Hindus.
3. Wise thoughts of the Arabs.
4. Wise thoughts and admonitions of the Greeks.
5. Advice from contemporary philosophers to the author.

The ethical parts of this work were translated by Gaybullah al-Salam and Hamidjan Hamidi.

6. «Tajarib al-umam» (تجارب الأمم) («Book of the experience of the peoples»), no. 41, part III, copy 1199, p. 227; No. 3388, part VI, p. 122.

Another great scientist and poet who worked at the Khorezm Academy of Mamun was Abdumalik ibn Muhammad ibn Ismail as-Saalibi an-Naysaburi. Abu Mansur al-Salibi was born in 961 in Nishapur, where he received his primary education. From a young age he liked to talk with many scientists and poets of the city. The sponsors were Allomagaamir and the poet Abu-l-Fadl al-Mikali. Salibi was also involved in trade. Thanks to this, he was able to visit many countries. For example, in 992-993 Saoliby came to Bukhara. In this city, he is also in the circle of scientists and scientists, makes many friends and participates in poetry readings. After a while, the scientist went to the palace of Khorezmshah Mamun. Saalibi writes about the reasons for his visit to the palace of Khorezmshah and about his work there: «The stay in the palace of the Khorezmshah Abu-l-Abbas positively influenced the author (Saalibi), he was inspired by the actions of the emir and made the manuscript worthy of his library» [4, p. 36]. Saolibius died in 1038 in Nishapur.

Saalibi's books:

1. Kitab al-Ijaz wa'l-A'jaz (Book of Wonderful and Permissible Points) No. 1848/1 Pages 1b - 25a, copied in 1227. The work consists of admonitions of rulers, statesmen in poetic and prosaic form.

2. «Kunz al-kuttab» («Treasure of books») No. 1848 / II, p. 26b - 118b and «Kitab al-muhodara» («Book of lectures») No. 1848 / III, p. 119b - 193b. copied in 1727. The work is dedicated to secretaries. To facilitate the fulfillment of the strict requirements imposed on them, al-Saalibi systematized passages from the works of various poets that could be used in official documents copied in 1727.

Abu Sahl Isa ibn Yahya al-Masihi al-Jurjani (970-1011) was a doctor born in Jurjan, educated in Baghdad, and the teacher of Ibn Sina. His most famous work is the Commentary, written for the library of Mamun ibn Mamun. He is also the author of Hundreds of Medicine Issues, Booklet on the Soul, Collected Christian Booklets and Book on Nature. Abu Sahl is a great scholar with a special place in the Christian Academy of Mamun, an enlightened and moral heritage. There is no doubt that his wisdom will be a close companion in the noble

work of our youth, such as building a happy future, and will play an important role in achieving their goals.

Conclusions:

1. In the 10th century, religious beliefs were a very sensitive issue in Khorezm. For this reason, disagreements and disputes arose between different rulers and great statesmen. But the peculiarity of the Mamun Academy was that in addition to Muslims, representatives of other religions were created here. This suggests that an atmosphere of internationalism and friendship reigns in science.

2. In philosophy, methods and methods of cognition of the universe have been developed, which is 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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