



SOCIO-PHILOSOPHICAL AND SCIENTIFIC THOUGHT IN THE SPIRITUAL LEGACY OF BERUNI

Nigora Safarova Olimovna

Doctor of Science, Professor-head of the Department of "Social Sciences"

Navoi state pedagogical Institute, Uzbekistan.

ABSTRACT

The article explores the conceptual provisions of Beruni on the origin and development of human society serve as an explanation of many social and personal values, among which justice occupies a special place. As you can see, one of the factors, as well as one of the reasons for the emergence of human society, was the opportunity to follow the principle of justice in the relationships between people, various social strata and groups.

KEYWORDS: *Culture, justice, absolute goodness, spirituality, equality*

DISCUSSION

Socio-philosophical and scientific thought of the early Eastern Renaissance (IX-XII centuries). Consider the Eastern Renaissance in Central (Middle) Asia by stages of their formation, development and decline.

The early Eastern Renaissance (IX – XII centuries) is a bright page in the history of scientific, cultural and philosophical life not only of the peoples of Central Asia, but also of the entire Near and Middle East.

By this period, the cultural life of Transoxiana had undergone great changes. During this period, Bukhara, Samarkand, Merv, Urgench, and Ferghana became centers of culture. The strengthening of centralized governance under the Samanids helped to stop the country from being plundered and ravaged by neighboring rulers and nomads, and the developing caravan trade facilitated cultural exchange with many European and Eastern countries.

Science was greatly developed during this period. It developed in close cooperation with the middle East. Many Central Asian scientists went to study in Baghdad and other major scientific centers. For example, al-Khwarizmi wrote a great scientific work while working at the Caliph Mamun Observatory in Baghdad.

Central Asian scientists have made a significant contribution not only to the middle East, but also to world science. There was a special type of educational institution – madrasah, so characteristic later for the entire Muslim East.

The study of the natural science and philosophical traditions of ancient Greece occupies a

huge place in the development of the spiritual life of the peoples of the medieval East. Greek science and philosophy emerged in a slave-owning society, and its rich traditions were widely drawn and used to meet the needs of a developing feudal society in the middle East.

Of all the schools of philosophy in Ancient Greece, the most powerful and noticeable influence on the medieval thought of the East was the legacy of Aristotle. The translation and commentary of his works, as well as the works of other ancient Greek scholars, became an important feature of the scientific and philosophical activity of the early medieval society in Central Asia during this period.

Thus, during the early middle ages, on the basis of the synthesis of cultures of many peoples in Central Asia, a rich Arabic-language scientific and philosophical thought was formed, in the creation of which representatives of various countries actively participated: Khorezmi, Ferghani, Farabi, Marwazi, Ibn Sina, Biruni, Mukaffa, Rawandi, Nazami, Zakariya ar-Razi, Kindi, Jahid, Ibn Rushd, Ibn Baja, Ibn Tufail, etc. They were encyclopedic scientists of their time. They were the creators of the best works of medieval culture and science.

Beruni's conceptual statements about the origin and development of human society explain many social and personal values, among which justice occupies a special place. According to Beruni, " (man), due to the multitude of his needs and the smallness of abstinence, with no means of defense and an abundance of enemies, is inevitably forced to unite with his relatives in society. For the purpose of



mutual support and performance by each of the works that would provide both him and others"[1-83]. As you can see, one of the factors, as well as one of the reasons for the emergence of human society, was the ability to follow the principle of justice in relations between people, different social strata and groups.

However, from the very beginning of the social process, the question arose about the mechanism for implementing justice in its various manifestations. Beruni understands that abstract justice cannot be realized, because its nature and essence are formed depending on those processes in society that are necessary, such as commodity-money relations. "So agreed (people) on prices and equivalents, which include fusible metals, precious stones and the like, whose presence is rare, existence is long and the view is pleasant. They intended these (values) to be distributed fairly" [1-83]. Beruni further concludes: "And this, by my life, is the natural form of trade, which is the true order of life in the rendering of mutual services among civilized people" [2-13].

And only because gold was called "as it were absolute good" that it contains the means to achieve a good goal. According to Beruni, "wealth, after it is extracted, has no other purpose than to be minted in the form of gold dinars or silver dirhams and to be (among people) in circulation for settlements and for payment of obligations" [2-83]. In modern terms, they should be used for good, development of production, etc.

However, Beruni notes with regret that the negative qualities of money cause negative consequences in the life of society and the individual. He's writing: "And the passion for accumulating and multiplying their (wealth) increased, and their honor and brilliant position increased. But this was the result of a (definite) establishment, not of nature, (accomplished) by a conditional agreement between people, and not on the basis of natural law" "[2-13]. Wealth, including money, is also accumulated "through plunder, power, mortgaging, and land ownership" [2-13]. This, in turn, causes people to have various spiritual vices that prevent them from implementing the principle of justice effectively enough.

The problem of managing society is of particular importance for establishing justice in society. According to Beruni, "... the essence of management and leadership is to deprive oneself of peace for the sake of the peace of the governed while restoring the rights of victims (of violence) from the oppressors"[2-31], and ultimately "in establishing justice between the high and the low and equality between the strong and the weak..."[2-12].

A great scientist often thinks about the problem of conceptual interpretation of justice. In particular, Beruni's comparative approach to the concepts of justice and truth is very significant, which allows us to understand the nature of justice itself more deeply. "Just as justice by its nature commands approval, its essence endears it to love, and attracts it with its inherent beauty, so it is with truth" [3-58]. Beruni comes to a deep conclusion that helps to clarify his understanding of not only justice, but also injustice. "A liar deviates from the path of justice and prefers to incline to violence, perjury, breach of loyalty, taking someone else's property by fraud, theft, and other vices that cause damage to the world and the human race" [3-58].

Beruni provides for a number of measures that are designed to ensure the establishment of justice in society. Among them, such as science and religion are of particular importance, each of which does this in its own special way and ways. In particular, Beruni characterizes them as follows: "After all, religion obliges to justice, equality, suppression of injustice desirable for oneself, as well as to help the oppressed" [2-25]. Science also plays a huge role in this process, for "... only through (science) is it possible to attract good and avoid evil in both worldly and faith! If it were not for (science), there would be no certainty that what is perceived will not turn out to be evil, and what is avoided will not turn out to be good" [1-82].

Many aspects of his life and scientific heritage, including the humanitarian direction of the scientist, are reflected in the collective monograph "Abu-R-Rayhan al-Beruni" [4-82].

The contribution of the authors of this monograph, as well as another historian of science G. p. Matvievskaia in the research and publication of the works of Aburaykhan Beruni is invaluable. In their research, they paid attention, first of all, to the scientific heritage of the scientist in the field of exact and natural Sciences. Thus, Beruni's comprehensive, conceptual-interpretative, multi-aspect approach to the problem of justice can effectively contribute to its theoretical and methodological development, as well as to its successful implementation in the context of building civil society and deepening reform processes.

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