



STORIES ABOUT ABU RAYHAN BERUNI IN “MAJMA’ AN-NAVODIR” BY NIZAMI ARUZI SAMARKANDI

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ABSTRACT

The article analyzes the information provided by Nizami Aruzi Samarkandi about the great medieval thinker Abu Rayhan Beruni. Aruzi in his work “Majma’ an-navodir” divides the representatives of science and philosophy during the Muslim Renaissance into Naturalists and Mashshaiyuns. Including Beruni among the Naturalists, he highly evaluates his work and cites some instructive stories.

KEYWORDS: Aruzi, Beruni, Collection of rarities, Naturalists, miniature story, being, theory of knowledge, classical medieval philosophy.

INTRODUCTION

On August 25, 2022, the decision of the President of the Republic of Uzbekistan “On the international celebration of the 1050th anniversary of the birth of the great thinker and encyclopedist Abu Rayhan Beruni” was adopted. In the document, a great thinker and encyclopedist, a bright representative of the Early Renaissance era, Abu Rayhan Beruni, who made an incomparable contribution to the development of world science and culture with his unique works and universal discoveries, further study and wide promotion of the scientific-enlightenment heritage, a leader who conducts research in this direction. the tasks of establishing close cooperation with international scientific centers, as well as celebrating the 1050th anniversary of Abu Rayhan Beruni’s birth at the international level, were confirmed. Also, at the 211th session of the UNESCO Executive Council, a decision was made to celebrate the 1050th anniversary of the great scientist Abu Rayhan Beruni (973-1048) under the auspices of UNESCO in 2022-2023. The initiative to celebrate this anniversary under the leadership of UNESCO was supported by the countries of Tajikistan, Iran and Turkey[1].

Abu Rayhan Muhammad ibn Ahmad Beruni was a medieval scholar of encyclopedic knowledge, a scientist of astronomy, mathematics, philosophy, ethnography, anthropology, geology, history, botany, pharmacology and a humanitarian. He was born on September 4, 973, near the ancient capital of Khorezm, the city of Kat (now the city of Beruni in Karakalpakstan). The scientist made a significant contribution to the development of such sciences as mathematics and astronomy, including the development of the theoretical derivation of astronomical parameters and tabular functions to facilitate the calculation of the positions of the planets.

THE MAIN FINDINGS AND RESULTS

Nizami Aruzi Samarkandi divides thinkers who lived and worked during the Muslim Renaissance into two main directions of science. Thinkers such as Jabir ibn Hayyan, Abu-l-Abbas Iranshahri, Abu Mashar al-Balkhi, Abu Bakr Zakariyya ar-Razi, Abu Rayhan Beruni, who

were prominent representatives of Arab-Muslim science and philosophy of the Middle Ages, belonged to the stream of Naturalism. Their doctrines and concepts of Being are distinguished by the fact that they were put forward in an extremely advanced form for medieval science, and played an extremely important role in the development of science.

While Nizami Aruziy Samarkandi repeatedly emphasizes that he is a supporter of the Mashhaiyun stream, the teachings of Farabi and Ibn Sina, in his magazine "Majma' an-navodir", the main scientific and creative competitor of this stream is the Naturalist stream, whose main representatives are Abu Mash'ar al-Balkhi, Abu Bakr ar-Razi, Abu Rayhan Beruni provides rich information about life adventures, exemplary educational principles and methods.

First of all, the definition of the doctrine of existence of the stream of naturalism is from Beruni's "Fihrist" compiled by Abu Bakr al-Razi and his own works, his written debate with Ibn Sina, "Asor-ul-Baqiya", "India", as well as from the works of Razi, his opponents. and critics, for example, from the books of Abu Khatam al-Razi and others, Nasir Khusraw's "Zad-al-Musafirun", Ibn an-Nadim's "Fihrist", Bayhaqi's "Tatimma", Imam Ghazali's "Munqid min ad-dalal" we find in his works[2]. These sources were translated and researched into German, Russian, Uzbek languages by P.Kraus, U.I.Karimov, A.V.Sagadeev, G'.Ashurov, M.O.Usmonov, A.Sharipov[3].

The representatives of naturalism - Hayyan, Iranshahri, Razi and Beruniy considered the unity and gradual dependence of the whole Being as the close connection and interdependence of the inorganic and organic worlds, especially the animal world, human body, soul, mind. the movement of their existence and development from the point of view of a simple evolutionary theory, from the inorganic (that is, "dead" nature), to the organic world[4] (that is, to plants, and from them to primitive living organisms), and then to the animal world, the highest, most complex form of life - man, the fact that his mind and spirit came into existence were explained scientifically by the representatives of the Naturalists almost at the level of Western European natural science of the 19th century[5].

Imam Ghazali was able to clearly and accurately define and show how dangerous the natural-scientific heritage, worldview, and philosophy of the Mashshaiyuns are for the official doctrinal worldview system and ideology of religion, Islam, Sharia, as follows:

Tabiiyun-Naturalists, - wrote Imam Ghazali, - were the greatest scientists who studied the natural world at the same time, they discovered such amazing species of animals and plants, and they were the ones who conducted many studies on animal anatomy. In the process of their miraculous research, they saw such miracles of Allah Ta'ala and His absolute wisdom that they finally had to admit that there is a God who knows the meaning and significance of all things, who creates them and is capable of them.

This knowledge is really essential and the most sensible knowledge. However, - Imam Ghazali clarified, - as a result of being obsessed with natural science research, as a result of many studies of natural phenomena and laws, they came to the conclusion that the harmony and proportion (lawfulness, necessity) of natural forces in the human body has a great impact on the entire system of animal capabilities. . They thought that the mental potency in a person depends on the client of the person (the natural body) and that it (the human body) is destroyed when the client is gone (i.e. the human body, when the client is gone, there is no soul, soul, mind, or mind). (they thought that it would disappear)... From this, they came to the conclusion that (with the death of the body) the soul also dies and will not be resurrected"[6].

If we dwell on Beruni's contribution to classical medieval science and philosophy, it should be noted that the doctrine of existence and the theory of knowledge are reflected in the works of the great thinker. According to Beruni, the way to philosophy goes through the natural sciences, which allow a deep understanding of existence. In general, Beruni agrees with the definition of philosophy as a science that knows the essence of existence.

Nature encompasses the entire surrounding world subject to certain laws. It is the space from which the sciences gather their evidence and data, and is the ultimate cause of the natural explanation of objective reality. Beruni agreed with Abu Mashar's point of view: "Nature is stronger than everything else."

In his scientific objections to Ibn Sina, Beruni clearly takes a deistic view (a religious-philosophical movement that says that the world was created by God, but does not interfere with the life of nature and society): "What you are saying is the words of Aristotle, according to whom the world has no beginning, and from this It is useless to say that the negation of the creator and the creator does not come into being, because if the beginning of action is not meant, then the existence of some kind of creature does not exist in thought"[7]. Analyzing astronomical, geological and other phenomena of nature, Beruni comes to the following conclusion about the time of the appearance of the Earth and other celestial bodies: "One who calculates can easily talk about thousands of millions of years"[8]. Along with the acceptance of the Supreme Genesis, the necessity of applying the natural scientific method to nature forced Beruni to go further than deism and state the rules in the spirit of accepting the eternal existence of matter.

According to Beruni's theory of knowledge, the basis of knowledge, the source of our knowledge about the world, is sensory knowledge acquired through the sense organs. Beruni describes each type of feeling, thanks to which animals have a certain orientation in the external world and adapt to environmental conditions. A person's sense organs also serve this purpose, that is, they should provide him with information about events happening outside of him. Man, unlike animals, has intelligence, so he distinguishes human feelings from those of animals.

George Sarton, one of the most famous scientists in the history of science, analyzes the history of world science in his 5-volume work "Introduction to the History of Science" and calls the 11th century the "Age of Beruni" and Beruni "is not only one of the greatest scientists the Islamic world has produced, but the greatest of all time. He was also one of the scientists," he says [9]. In April 2022, the Executive Committee of UNESCO adopted the decision to celebrate the 1050th anniversary of Abu Rayhan Mammad ibn Ahmad Beruni in 2022-2023 at the international level and to include it in the list of international anniversaries in the UNESCO heritage. In this decision, it was noted that Abu Rayhan Beruni was a great thinker and medieval encyclopedist, astronomer, mathematician, philosopher, geographer, ethnographer, anthropologist, geologist, historian, botanist, pharmacologist and humanitarian scientist, who made a great contribution to world science and civilization. Also, Beruni is recognized as a scholar who researched various calendars, history of rulers, political events, cultures, and traditions. His works serve to this day to understand different cultures and common intellectual achievements.

Nizami Aruziy Samarkandi dedicated the preface of the third article of his work "Rare Stories" called "Star Science and the Mastery of Astrology in this Science", and the 2nd and 3rd stories to Abu Rayhan Beruni. In this preface, Aruzi emphasizes that the sciences of astronomy and

cosmography were founded by Carpenter Iqlidus (Euclid), Ptolemy (Almagest), and Eastern Muslim scientists Sabit ibn Qurra, Abu Mansur Baghdadi, Sajjizi, Nayrizi, Ibn Sina, Beruni, Kushyor Jimi developed these sciences, this article and begins its preface with definitions taken from Beruni's At-tafhim fi-s-sinaati at-tanjim. According to them, one cannot be considered an astrologer without mastering the sciences of Handasa, Tarsab, Hayat and Ahkom (astrology). "All of the things we have listed (that is, the methodological foundations of the science of Handasa, Account, Hay'at and Ahkam, educational and methodological books) are collected in the works of Abu Mashar Balkhi, Abduljalil al-Sajjizi, Abu Rayhan Beruni and Kushyor Jimi"[10]. In stories 2 and 3 of this article, there are more anecdotes and anecdotes that exaggerate Abu Rayhan Beruni's abilities, talent and potential in science, and which are exaggerated, but have a great didactic educational effect.

In the second story, Beruni was angry that Sultan Mahmud Ghaznavi, as a court astronomer and astrologer, as a capricious and subtle ruler like the sultan, broke down the wall of the palace, opened 5 new doors, and found out with the power of prediction, and threw him from the top of the palace. , but it is said that Beruni fell on a net drawn for security purposes between the palace windows and predicted that he would fall to the ground with his feet on the ground. Sultan Mahmud, who was angry about this, threw him into the castle dungeon, locked him up and spent six months in prison.

In the third story, Beruni's slave, who had learned about two dirhams from an uneducated and illiterate fortune teller for two dirhams, told Beruni that he would be freed from prison and become a noble again, is instructive: "O ignorant one, did you not know that it is not necessary to interfere in such matters? You have blown two dirhams to the wind!"[10.-p59].

Vazir Ahmed ibn Hasan Maimandi, who was thinking of freeing Beruni, waited for an opportunity for these 6 months and finally said: "Poor Abu Rayhan made two correct sentences and went to prison instead of hil'at and inom!" - when he reminded the Sultan, he said "... I am aware of this... both of the judgments he issued were against my wishes. Kings are like little children. A person who wants to benefit from it will never act against his opinion. Even if at least one of the two judgments he made that day was wrong, it was his benefit"[10.-p58-60].

In the preface of this 3rd article, Aruzi added his own opinion in the preface of this didactic purpose: "an astrologer should have a pure soul, a pure heart, and a clear mind. A little dervishness, a little madness, and fortune-telling are also considered among the requirements of this chapter and the necessary things of this art[10. -p56]" - the educational goal, and the instruction that the astrologer should look at his heart and desire, and make predictions that are close to or similar to the truth. definitely intended to shoot. In this case, Aruzi's upbeat, didactic teaching after the 3rd story has exposed his rather unseriousness, especially the inappropriateness of such a fake teaching to a great astronomer like Beruni: "Abu Rayhan changed his habit from that day on. And this was one of the conditions of the king's service, not to speak against him either in a lie or in the truth, and to express the word in accordance with his purpose"[10. -p60].

Aruzi must have felt the weakness of the above conclusion, which is contrary to Beruni's nature. At the end of the story, Beruni allegedly found this fortune teller, looked at his "horoscope", and found out that his fate fell in the middle of the "Sahm-ul-Ghayb" horoscope, and therefore he knew that what he said was close to the truth", - he wrote down the strong argument by himself.

However, despite the fact that Aruzi exaggerates the direction of didactic education in these rare stories and expresses exaggerated opinions, Beruni's scientific realism, contrary to his belief and views, is based on exact astronomical and quantitative calculations even in the cases where he "had to predict" about any event or thing. It is noticeable that the idea that the spirit of opinion and proof is superior.

Here is the source information given above. Studying the genius, philosophical, scientific worldview and heritage of Abu Mash'ar al-Balkhi, Abu Bakr Muhammad al-Razi and Abu Rayhan Beruni, who are representatives of Aruzi's Naturalism, in the specialty "History of Philosophy" is a lot of things, conclusions, and observation results. , shows that it serves to enrich the history of philosophy.

CONCLUSION

In conclusion, it should be noted that the worldview of both Nizami Aruzi Samarkandi and Abu Rayhan Beruni was formed during the Renaissance of the Middle Ages in the East. At that time, philosophy was a unique synthesis of the cultural heritage of the Islamic Central Asian peoples, the leading Arab philosophical thought, and the natural philosophical teaching of the Greeks. In his work, Aruzi describes Beruni as the founder of one of the schools of Eastern natural philosophy and emphasizes his great contribution to various aspects of science. "In Majma' an-Navodir", Aruzi tells stories that are not found in most books, so that we can gain new knowledge about our great thinkers who worked during the Muslim Renaissance.

Beruni created about 150 works and left a great scientific heritage in almost all fields of concrete, natural and social sciences of his time. Beruni's works have been translated into many languages and remain relevant to this day. We think that Aruzi's information will also help to know Beruni's work, to understand his works and to form an assessment of general intellectual achievements.

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