

STUDY OF THE PHILOSOPHICAL HERITAGE OF ABU RAYHAN AL-BIRUNI

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Abstract: The article compares the influence of Abu Rayhan Biruni on the development of socio-philosophical thinking and the researches carried out in the world on socio-philosophical issues in the sources of the history of world philosophy. Today, research is being conducted in the world's leading scientific centers and higher educational institutions on scientific researches based on the study of the problems of external studies and the development of his philosophical thinking in the spiritual heritage of Eastern thinkers. Through this article, a comprehensive analysis of the impact of Abu Rayhan Biruni's socio-philosophical views on the development of thought, its importance in the history of philosophy and its place in the development of modern philosophy today is to be justified.

Keywords: History of world philosophy, development of philosophical thinking, scientific research, Central Asia, Abu Rayhan Biruni, birunistudies, scientific heritage, ontological, epistemological, anthropological, humanistic views.

I. INTRODUCTION

In the history of the development of the world scientific and philosophical heritage, scientific and epistemological research is carried out within the framework of the concept of studying moral, scientific, educational and philosophical views and teachings of encyclopedic thinkers, which are considered a unique treasury of spiritual heritage. This concept underlies the fundamental research of an important spiritual heritage in the field of the history of philosophy in the field of world science, and today the issue of the effective use of the scientific, religious, philosophical and cultural heritage left by our ancestors is relevant. In this sense, the study of the scientific and philosophical heritage of great thinkers and their role in the search for solutions to contemporary philosophical problems remains the subject of research.

There have been many scientists in the history of world science, and they have contributed to the development of a particular field of science. This position was especially evident in the era of the Eastern Renaissance (IX-XII centuries). Abu Rayhan Biruni is among such scholars. Research on issues related to the work of Biruni is carried out by the world's leading research centers and higher educational institutions, including Widener University, University of Florida, University of Pennsylvania, University of Miami (USA), University of Oxford, London Business School (London).), St. Petersburg State University, Moscow State University (Russia), University

of Vienna, Queensland University of Technology (Australia), University of Brussels (Belgium), University of Hamburg (Germany) and others.

II. LITERATURE REVIEW

The sources of the history of world philosophy contain a number of scientific studies on the influence of Abu Rayhan Biruni on the development of thinking and the socio-philosophical issues of his teaching, including the following scientific results: the improvement of the general idea of the universe and the solution of related problems of philosophy are based on questions of geometric equality the doctrines of activity and activity and the earth (University of Brussels (Belgium)), in mineralogy scientifically substantiated the classification of minerals according to their specific gravity, the determination of the origin and process of formation of minerals, universal and philosophical approaches in criticizing unscientific ideas about substances, issues of interaction and communication (Moscow university press (Russia)); the formation of being by the divine body and nature, intuition in its cognition, the process of natural cognition, the hereditary influence of epistemological and ontological teachings on the cognition of being as an integral unit is determined (St. Petersburg State University (Russia); humanistic ideas about the essence of natural science, socio-philosophical views on dependence of the physical structure of a person, lifestyle, character and morality on geographical conditions (Hamburg University (Germany)); transition from the inorganic world to the unthinking world of the organic world to the possibility of mind and thinking, its essence and causes, matter and form, causes and effects, possibilities and reality, quantity and quality, the inseparability of society and nature, and the relationship of its integrity scientifically and philosophically proven (University of Pennsylvania (USA)).

Abu Rayhan Biruni is undoubtedly a great thinker and encyclopedist who left a bright mark on the history of world science. Scientists claim that Biruni left more than 150 works. About 40 of these works have come down to us in handwritten form [7]. The American historian of science J. Sarton carefully studied the works of Biruni, praised the scientist and called the first half of the XI century is "Biruni's century" and recognized that "Biruni is not only the greatest scientist of his time, but also the greatest figure of all time" [6].

III. METHODOLOGY & EMPIRICAL ANALYSIS

On the basis of conceptual and methodological approaches to the study of the socio-philosophical views of Abu Rayhan Biruni can be grouped in the following order:

- 1) information recorded by contemporaries of Biruni;
- 2) research conducted by foreign researchers;
- 3) Soviet period;
- 4) scientific research during the years of independence.

Based on this, the article uses historicity and consistency, analysis and synthesis, systematic and comparative analysis, continuity, periodization, classification, hermeneutic and synergetic methods.

IV. RESULTS

Abu Rayhan Biruni was also written about in his works by his contemporaries. For example, information about the work of Biruni can be found in the works of Abu'l-Fadl Bayhaqi, Abu Said Gardizi, historian and geographer Yaqut al-Hamawi, Nizami Aruzi Samarqandi.

By studying the socio-philosophical views of Abu Rayhan Biruni, scientists of the world obtained a number of scientific results, including the following: Anniversary of Abu Rayhan Biruni. Both of these works were made in India. Two volumes published in Hyderabad (Dean, India) in 1954-1955, made by M. Krause in the 40s. Volume III (1956) consists of an analytical work by Professor S.Kh.Boroni on this work.

In 1951, a collection dedicated to the 1000th anniversary of Biruni was published in Calcutta. It contains more than 20 articles by scientists from Western Europe and the East (India and Iran), among which a major article by Professor Boroni is considered important. In it, the author showed the role of Biruni in the history of geodesy. Other sub-articles in this collection also cover important topics. In one of them, J. Filiosa (Paris) considered the attitude of Biruni to alchemy, in another, the famous French orientalist Louis Massignon expressed his opinion on international relations in the field of science in the Islamic world, in the third, Vladimir Minorsky (Cambridge) expressed his opinion on some oral sources Biruni, in the fourth Francesco Gabrieli (Rome) stated that Biruni's writings contain quotations from the works of Plato, and in the fifth H. Heras (Bombay) expressed the opinion that Biruni was familiar with the basics of the Advaita teaching. The American scientist A. Puop in his scientific article considered some aspects of the Biruni worldview, and another American scientist A. Jeffery analyzed in his article the attitude of Biruni to religious views. An article by the Calcutta scholar Suniti Kumar Chatterji contains valuable information about Biruni's knowledge of Sanskrit, and Jan Gonda (Utrecht) analyzes Biruni's approach to Sanskrit sources.

Among the works published in the 1950s, the Istanbul manuscript is the first, and it can be recalled that the fragments of "Asar al-Baqiyah" that were not included in the editorship of Eduard Sachau were published by Carl Garbers and Johann Fück. The publication of the Boileau study "L'oeuvre d'al-Biruni, Essai bibliographique" in 1955 became a great event in the world Biruni studies, in which much attention was paid to the most important publications related to the biography and work of Biruni.

In 1956, G. Ritter published a French translation of Biruni's work on Indian philosophy "Patanjala" from Sanskrit into Arabic based on a single Istanbul manuscript.

A number of studies and works of Iranian scientists have been published on the philosophical views of the thinker. In particular, scientific treatises and articles by Iranian philosopher and theologian Morteza Motahhari, lexicographer Ali-Akbar Dehkhoda, Seyyed Hossein Nasr and Azad Armaki contain valuable opinions and information about Biruni.

Even in the XXI century, Biruni's work has not lost its significance; on the contrary, many new studies have been carried out. For example, in December 2013, Professor S.F. Starr (USA) in the article "Today's History" stated that "Al-Biruni's method of work strikes us because, just like our current methods, like echoes of the Middle Ages with a quiet and firm voice.

It is worth noting that today the world scientific community is conducting scientific research to study the scientific heritage of Abu Rayhan Biruni. The international conference held in Kabul, Afghanistan in 2018 or the Abu Rayhan Biruni Foundation operating at the University of Dhaka in Bangladesh confirm our opinion. Through the efforts of this foundation, whose website is www.arbfbd.org, effective work is carried out annually to study the scientific heritage of scientists of the East, including research on Biruni's work.

Scientists from the countries of the Commonwealth of Independent States have conducted many studies of the life and work of Biruni. Researches by A.A.Semenov "Al-Biruni - the great medieval scientist of the East and West". You can also name such scientists as V.V.Bartold, S.P.Tolstov, A.M.Belenitsky, S.N.Grigoryan. Also in the study of the Tajik researcher D.Majidov on the topic "Natural Philosophy of Abu Rayhan Biruni", Biruni's views on natural science are scientifically analyzed.

In 1973, on the occasion of the millennium since the birth of Biruni, Uzbek scientists published a number of scientific studies in the field of Biruni studies. Among them, the fundamental monograph by P. G. Bulgakov, the scientific works of B. A. Rosenfeld, U. I. Karimov, A. Sharipov, A. Rasulov and A. Akhmedov should be singled out. Professor O. Fayzullaev in the preface to the work of Biruni "Asar al-Baqiyah" showed its scientific significance, paying serious attention to the relevance of the work from the point of view of modern philosophy, and A. Sharipov studied the natural scientific and philosophical worldview of Biruni and served as the basis for further research in this direction.

During the years of independence, scientists of our country have carried out a number of studies. For example, J. Ibodov, R. Bahadirov, T. Akhmedov "Problems of religion in the work of Biruni"; research by G. Nasirkhodzhayeva "On historical and philosophical problems in the work of Biruni"; F. Dzhurakulov "Research by Western scientists of the natural-scientific and socio-philosophical heritage of Abu Rayhan Biruni"; L. Yuldasheva "Interpretation of the problems of Indian philosophy in the worldview of Abu Rayhan Biruni"; a certain scientific and theoretical significance in the study of the problem within the framework of the subject was acquired by such studies by R. Umarova as "The Teaching of Biruni about Being". The dissertation of M.I.Khudzhaev shows that the scientific and philosophical heritage of Biruni was partially studied by Zeki Velidi.

The studies of A. Kayumov, O. N. Shomatov, I. Abdullaev in the field of literary criticism and philology also filled some ideas about Berun studies.

The studies of historians and archaeologists S.P. Tolstov, Ya. Gulomov and B. Abdukhalimov in the study of problems within the framework of the topic also served to some extent as proof of the genesis of philosophical views.

It is known that Abu Rayhan Biruni left a huge scientific legacy, the total number of his works is about 180. Of these, 70 on astronomy, 20 on mathematics, 12 on geography and geodesy, 4 on cartography, 3 on weather issues, 3 on mineralogy, 1 on physics, 1 in medicine, 15 in history and ethnography, 4 in philosophy and 18 in literature, and the scientific direction of the rest is unknown. Only about 30 of these works have come down to us. As a result of the research, Boileau

compared all the sources, manuscripts, catalogs, works of the scientist available in the world's libraries, and compared the data of studies conducted on the thinker's works, and brought the list of Biruni's works to 180. Considering that 33 works have come down to us, we can conclude that most of Biruni's work has not yet been studied.

Although many academic studies have been carried out to study the scientist's legacy, translations of his little-studied works fill the pages of history.

An objective study and correct analysis of the great scientific heritage of Abu Rayhan Biruni is measured not only by referring to the works of scientists and their translation, but also depends on the methods used by the scientist to study the system of socio-philosophical views.

Academician I.M. Mominov stated that "Beruny considers generality and particularity, nationalism and internationalism together and shows their differences" [9].

The scientific heritage of Biruni has been studied by European and Asian scientists since the XIX century. His works have been translated into Latin, French, Italian, German, English, Persian and Turkish.

Jawaharlal Nehru wrote: "Abu Rayhan Biruni studied Greek philosophy and began to study ancient Sanskrit in order to study Indian philosophy. He compared Hindu and Greek philosophies and was struck by their similarities. Biruni's book is rich in factual data showing how scientists continued their work despite the war, robberies, and massacres. Even when the moods of hatred and selfishness were corrupting, the scientist, being a stranger, tried to explain the situation of the inhabitants of this country". In this quote, we cannot simply accept the word "stranger", because Biruni was not a stranger to this country when he wrote "India".

Biruni said that in order to achieve high virtue, a person must "love wisdom, that is, be a philosopher. Philosophy or wisdom among the Greeks is the knowledge of the truth of all things in social beings. If a person is inquisitive and demands precision, he can talk about the full significance of any branch of science. For this, a person must be a wise philosopher and master the foundations of all knowledge" [11]. So, according to Biruni, a virtuous person should have philosophical knowledge.

Biruni's research method, associated with philosophy and other social sciences, was based on accurate information and facts, their generalization and perception, comparative analysis and objective assessment. In particular, the German scientist Sachau showed this method as one of the greatest achievements of a scientist in the field of science and came to the following conclusion: "Biruni passed each topic through the judgments of the mind, brought up on the ideas of Aristotle and Plato, Ptolemy and Galen, and his research on the same topics in the spirit of a modern critical approach will surely surprise our contemporaries" [12].

If we pay more attention to the philosophical views of the thinker, then it should be noted that his philosophical worldview was formed on the basis of his natural scientific views. He paid great attention to such philosophical problems as space and time, regularity, necessity and chance, movement and development, opposition, cause and effect. In the work of Biruni, questions of knowledge are of great importance. That there are two reasons for the interest in knowledge. It is emphasized that the irrational nature of knowledge is pleasure, and the purpose of knowledge is

the satisfaction of people's needs. Cognition begins with information delivered by the senses, and the highest level of cognition serves as a kind of assistant and basis for mental cognition. The reliability of knowledge is determined by observation and verification of experience. That is, the search for innovation is mainly conducted through practice and experience. Biruni said that only those who, being philosophers, have deep theoretical knowledge and conduct practical research and are truthful in their research, deserve the title of a real scientist [13; 11].

V. CONCLUSIONS

We believe that the opinions and reflections in philosophical research presented in the works of the great thinker Abu Rayhon Biruni still enrich our spiritual thinking today, and that, based on comparative analysis, rare data from ancient Indian and Greek philosophy serve as an important source for our future scientific research.

✓ Firstly, Abu Rayhan Biruni lived in the last quarter of the X century and in the first half of the XI century. During this period, more precisely from the IX century, science, philosophy, literature and culture flourished in Islamic countries, that is, in the lands of the Middle East, Mavarounnah, Khorasan. The reasons for this are the strong socio-philosophical development of science and the emergence of the first Renaissance in Central Asia and neighboring countries;

✓ Secondly, the traditions of science, culture and philosophical thought that existed in ancient Khorezm had a strong influence on the formation of the socio-philosophical worldview of Biruni, and, in turn, the merits of the thinker played an important role in introducing the Mamun Academy to the whole world. For this reason, Abu Rayhan Biruni is recognized as a bright star of the Eastern Renaissance of the X-XI centuries;

✓ Thirdly, the scientific and philosophical ideas put forward by Biruni were far ahead of their time, the fact that they had a great positive impact on the development of scientific and philosophical thought of the next period increases interest in his work even now;

✓ Fourthly, the originality of the philosophical worldview of Biruni lies in his questions and answers with Ibn Sina and in such books as "Asar al-Baqiyah", "India", "Geodesy", "Mas'udi Canon", "Mineralogy", "Saydana" has received recognition in his works, and is currently being deeply analyzed among Eastern and Western scientists, in prestigious research institutes, and significant results are being achieved. The natural-scientific and philosophical views of the thinker have developed harmoniously, they complement and clarify each other;

✓ Fifthly, the ideas and views of Abu Rayhan Biruni on the knowledge of the world are interconnected with his scientific and naturalistic views and are explained by his achievements in the field of natural sciences. This shows that the thinker was one step ahead in his scientific and philosophical observations;

✓ Sixthly, Abu Rayhan Biruni, as an ethno-sociologist of his time, revealed the causes of the emergence of society, its internal structure, traditions, family relations, religious values, socio-philosophical aspects of the relationship between man and society;

✓ Seventh, in the social views of Biruni, human qualities, high spiritual, moral, and educational characteristics are widely interpreted. All his thoughts and remarks about the ideal society and the leader in his works are aimed at the improvement of man and spiritual growth.

Also, the scientist pays more attention to such qualities as moral views, humanity, kindness, striving for excellence;

✓ Eighth, the thoughts and reflections in the philosophical studies presented in the works of Biruni still serve to enrich our spiritual thinking. Also, an important source in our scientific research is the scientific heritage of scientists who used rare sources of ancient Indian and Greek philosophy on the basis of a comparative analysis;

✓ Ninth, the socio-philosophical views of Biruni have not yet been sufficiently studied, scientific research in this area shows the need to develop this topic from the perspective of the history of philosophy.

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