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THE METHODOLOGICAL PROBLEMS OF THE HISTORICO- PHILOSOPHICAL INVESTIGATIONS OF BERUNI

Gulnora Nosirkhodjaeva*

*Associate Professor,
 Head of the Department, Candidate of Philosophical Sciences,
 Tashkent State Law University,
 UZBEKISTAN

Email id: g.nosirxodjayeva@gmail.com

ABSTRACT

The article is devoted to the research of the historico-philosophical works of Beruni coming out as one of the important components of the rich and polyhedral heritage of Abu Raikhan Beruni and his contribution to studying history of philosophy of peoples in many regions including the Central Asia as well. In the article analyses of the little studied objective and subjective factors of developing the historico-philosophical traditions in the early medieval countries of islam region, especially, in the Central Asia, to the study of the the historico-philosophical heritage of Beruni, his conceptual-methodological bases. As shown in the article, the historico-philosophical investigations of Beruni are differed not only by its rich, concrete, factual data but by developing many conceptual problems of analysis of history of philosophy.

KEYWORDS: *Beruni, spirituality, spiritual and moral formation, history of science, objectivity and truthfulness, conceptual and methodological conclusions, moral perfection, social and philosophical views, philosophical and methodological questions, geodesy, spiritual and religious needs, unity of the historical and scientific process, "Pharmacognosy", "India", "Monuments of the past generations."*

INTRODUCTION

Spirituality is inherently a very complex and multifaceted phenomenon, and in the process of its formation and development, factors related to the whole society and the human personality have played an important role. One of them is science, natural sciences and sociology, technical knowledge. Of course, their position in this process was not somewhat simple or one-sided,

because they are a factor of development in relation to spirituality, and on the other hand, in a sense, an important component of spirituality.

The main results and findings

This issue is especially relevant in modern times, as some scholars tend to interpret the results of scientific research, the consequences of their application in practice, without being related to their spiritual and moral positions. However, the development of science today has reached such a level that the great achievements of scientists have the potential to have a direct impact on nature, the environment, the spiritual world of man. This effect can be both positive and negative. Therefore, the problem of the inextricable link between the sciences and the spiritual formation and development of man has attracted the attention of thinkers not only today but also since ancient times. One of the first to pay serious attention to this issue in the early Middle Ages was our compatriot, the great encyclopedic scientist Abu Rayhan Beruni, who made a great contribution to world science. From this broad and multifaceted problem, the scholar sought to shed deep light on the importance of studying the history of science and identifying its spiritual aspects. Beruni's foresight in this direction, his scientific predictions are surprisingly close to our time, and their importance is growing.

First of all, it should be noted that the name of this great scientist, his contribution to science is already recognized in the history of world science and finds its worthy value. About Beruni the American historian of science Sarton calls the 11th century the "Beruni age". Such a high and justified assessment is explained, first of all, by the invaluable contribution of our great compatriot, the owner of encyclopedic thinking, to the development of science. It should be noted that Beruni was very objective and truthful both in scientific matters and in the assessment of historical events and contemporaries. That is why he suffered so much in life, even at the end of his life, but in spite of all the difficult circumstances, he did not give up his faith, which shows how faithful he was to his own spiritual ideals.

Uzbek scholars, who have made a significant contribution to the study of Beruni's scientific heritage and the publication of his works, have repeatedly mentioned his contribution to the history of science. Well-known Uzbek philosopher I.M Muminov wrote on this issue: "Beruni's scientific interests were very wide and varied. He studied the history of science in ancient Greece and the Arab Caliphate, the history of ancient and early medieval science in Central Asia, as well as the science of his time. P.G Bulgakov, one of the great researchers of Beruni's legacy, also noted his services in the field of history of science: has preserved valuable information. "

Continuing Beruni's above-mentioned merits in the study of the history of science, we have come to new conclusions, which, in our view, are known as a result of a special study of this aspect of the great scientist's work. First of all, it should be noted that in the study of the history of science, Beruni, while collecting accurate and valuable information in this area, tried to approach it from a theoretical and methodological point of view, and achieved very interesting and important results. Interestingly, Beruni's conceptual and methodological conclusions and generalizations about the history of science do not lose their significance over time, but again show their true value to the present day. The second important aspect of Beruni's scientific-historical heritage is that it defines the spiritual significance of the restoration of the history of science, interprets it as an important tool, factor in the formation and development of society, personality, spiritual, moral and intellectual, and should be approached from this perspective.

According to Beruni, the spiritual significance of the history of science, first of all, comes from its spiritual content. As the scholar wrote, "There is more benefit and more benefit in anything other than knowledge, and only those who know science can refrain from doing good deeds and harming them, both for religion and for the world. Without knowledge, there would be no belief that what we attract is not evil and that what we avoid is not good. "

Thus, in Beruni's view, science, including its history, while providing clear and accurate information about human existence, should be defined as an important tool and moral norm for the purification of the spiritual world, moral perfection, and the separation of good and evil. This spiritual nature and significance of science is also reflected in the history of science, as these sciences are tested over time, enriched and improved scientifically and methodologically.

One of Beruni's great contributions to the study of the history of science, and history in general, is that he was one of the first to try to develop a special method for studying them. At the same time, it should be noted that this method puts before the researcher not only pure scientific-theoretical, but also spiritual-ethical requirements, and they are described as an integral part of this method. Beruni explains the spiritual side of this style as follows: "It is then known by comparing the words and beliefs they cite for proof, after purifying themselves of the bad morals that degrade the nature of most people, the factors that prevent them from seeing the truth. This is the best way to get to the real goal I mentioned and the most powerful helper to wash away the doubt that tarnishes it. No matter how hard we try, no matter how hard we try, we can't achieve the goal in any other way. "

From this it is clear that before embarking on the study of the history of science, and history in general, a scientist must purify his language spiritually, get rid of all feelings of prejudice and envy, and achieve a certain spiritual maturity. Interestingly, the scholar also referred to the dirty interests associated with political struggles and to the detriment of an objective approach. Beruni's above claims are still relevant today, as some researchers in the study of the history of science ignore and discriminate the services of certain peoples in the history of science on the basis of ideological, racial, and erroneous scientific positions. This has been particularly evident in the recent past in the context of a totalitarian administrative system. For example, the socio-philosophical views of Muslim people were negatively assessed by most representatives of history, accused of mysticism, idealism. This, in turn, has led to the existence of many unexplored, generally unrecognized pages in our history.

Beruni puts these requirements before the researcher who studies the history of science not only of his own people, but also of other nations, and urges him to adhere strictly.

It is a science that, unites all people and serves as a universal value, which is reflected in the history of science, because the differences between the sciences of different peoples, whether methodological or factual, gradually lead to the development of science, the search for truth to some extent agreed and adapted to each other.

The unity or ever-increasing closeness of the sciences in different nations, based on the means of reason and experience, is the unity of mankind, and its unity is determined by reason. The difference from the animal is also in the mind. When Beruni speaks of ignorant people who do not understand the essence of some science and what is the superiority of man over animals, he concludes: "... That superiority is the absolute science itself, without which the existence of man

becomes doubtful." Man is characterized by his ability to master science as well as his spiritual approach to it.

A researcher who deals with the problems of the history of science, who focuses on philosophical and methodological issues, first of all confronts the question of the origin of the sciences. Therefore, Beruni also puts this issue in a special way and describes the reasons for their general emergence as follows: "This is the state of the sciences. They are the result of essential needs in human life, so they are divided into networks. The need for them is in their interest, but not in the silver and gold they find." These needs can of course be material and spiritual. But Beruni specifically points out that the origin of the true sciences should not in fact be associated with greed and greed. That is, the origin of any science is based on certain spiritual values in man.

The scientist specifically examines the causes of the origin of several sciences and distinguishes between them directly aimed at improving human spirituality. From these he can show maturity, poetics, logic. For example, he describes puberty as follows: "If one is asked about its benefits, it is a virtue in itself. The Prophet (peace and blessings of Allah be upon him) said: "Indeed, there is magic in speech."

Beruni even tries to show that it is related to spiritual needs and to reveal their interrelationships when analyzing the needs that this or that science brings. A vivid example of this is geodesy. The main reason for its emergence is, on the one hand, the determination of azimuth and other dimensions, and, on the other hand, the satisfaction of religious and spiritual needs. "Since we have a strong need to determine the azimuth of the Qibla and the Qibla is the pillar and pole of Islam, let us explain what we need to know about it. Allaah says (interpretation of the meaning): "Wherever you come from, turn your face towards the Sacred Mosque, and wherever you are, turn your face to the right."

In general, whatever the need for the formation and development of the sciences is, they depend on the human desire to know. "After all, humanity," writes Beruni, "was not created with a strong desire to learn things that are hidden and unknown to it?" You can see that even children, despite their bad habits and misbehavior, rejoice in all kinds of news. "

When showing the reasons for the origin of the sciences, Beruni reveals another important aspect of the problem. It is also determined by the fact that this process is related to human needs, but also to the performance of certain duties and services before nature, society and other people. "As for the sciences, since man is by nature capable of accepting them, the questions of service during his reign in the universe have compelled him to turn to them." These services, regardless of their material and vital nature, also have spiritual qualities.

One of the most important aspects of Beruni's method of studying the history of science is to approach them from the point of view of the inseparable unity of humanity. The integrity and integrity of the historical-scientific process is determined, first of all, by the fact that mankind has a common origin.

"People," writes Beruni, "are all children of the same father and each one goes by his own appearance. " This determines the integrity and close connection of human civilization, including the history of science. But there is another reason for the unity of the sciences on a human scale, which is that the goals, methods, and means, no matter what nation they belong to, are close to

one another, and in many cases, one. For example, the goal of every science is to know a particular aspect of being. Scientific methods and tools will be developed for this purpose. Of course, the styles and tools of the sciences that are developing in different peoples and regions differ to some extent, but they will come closer to each other once it is determined in practice how successfully they can be used.

When Beruni emphasizes the global unity of science, he notes that each nation has its own characteristics of this process. Bright examples of this can be found in many of Beruni's works. In his book *Pharmacognosy*, he writes that each nation differs in the development of a particular science.

But the thinker does not draw this conclusion to show the incompatible differences of peoples, but rather emphasizes that they can and must learn from each other's scientific achievements and use them, and more deeply and vividly express the integrity and integrity of the history of science. This means that nations need each other in order to master the achievements of science. "When something is generalized on earth, every nation seeks to contribute to it."

Therefore, when Beruni analyzes the services of each nation in this or that science, he often compares them to the situation in other nations and serves as the main criterion in their evaluation to determine which one is more accurate. In general, the foundations and status of the sciences are determined by how effective and useful these international relations are. Summarizing the history of science from this point of view theoretically and conceptually, he concludes: "... Most knowledge is acquired simultaneously and in several places, and they are transferred from one place to another through language and gesture, which are the means of general expression. Due to the length of time and the breadth of places, the basics of science and sciences, knowledge for a person are concentrated. In addition to the general foundations of these collected and formed sciences, the development of science in each nation is determined by its special features.

Some of these may be more scientific, some socio-historical, or even spiritual. For example, in his book *India*, Beruni describes the sciences of the Indians and Romans, along with their general features, but also their differences in scientific content. These are primarily related to the methods and tools used in the relevant sciences. For example, in these nations, the goals of astronomy and mathematics are common, but the methods and tools used and the resulting results are somewhat different.

As mentioned above, the factors that determine the characteristics of the history of science in nations can take on a socio-historical character. These include wars, conflicts, social situations, and more. In his book *India*, Beruni speaks of the consequences of the marches were made to India by Mahmud Ghaznavi, first and foremost, of their negative impact on the development of science. In particular, he describes the marches of the Ghaznavid rulers to India and how much massacre they inflicted on the Indian people, which in turn led some Indians to have a misconception about Muslims and to distance themselves from them to some extent. As for the sciences, he concludes: "Perhaps these events led to the disappearance of science from the occupied countries and their flight to places we still do not have access to, such as Kashmir, Banoras and the like. At the same time, because of politics and religion, there is a lot of disconnection with foreigners. " Condemning such a policy of looting and exposing the damage it does to Islam, Beruni emphasizes that it hinders the development of science and the

establishment of mutual scientific relations. This, in turn, can cause certain damage to the scientific and spiritual development of other nations.

Beruni repeatedly notes that the characteristics of the authority established in the country for the effective development of the history of science depend on how much they sponsor scientists, and gives historical examples. At the same time, such a policy leads not only to the scientific development of society, but also to its spiritual perfection. For example, when it comes to some scholars, Beruni writes: "They exalt themselves, act foolishly, and become arrogant and ignorant. They are greedy for what they have learned and are not taught to be ignorant, even of their own gender. How can they teach others after that! Because they do not believe that there is a country other than their own, that there are peoples living in those countries, and that there is knowledge in nations other than themselves. " It is these unfortunate actions that prevent scientists from establishing scientific ties and may even cease altogether. The detrimental and negative effects of this can lead to certain material and spiritual losses not only for less developed countries, but also for people with rich traditions related to science.

In Beruni's view, the various factors and processes that are of great importance to the sciences determine their uneven development. Summarizing this idea, the scientist comes to the following conclusion: "A person who thinks seriously notes that they are in a state where the knowledge is unknowable, that is, the possibilities are not open, and in time, the knowledge is unknowable."

Therefore, ensuring the development of scientific relations will further increase and strengthen the spiritual potential of nations, as it leads to the development of science, says Beruni. This is due, firstly, to the elimination of conflicts and wars, albeit to a certain extent, and, secondly, to the growing respect and interest of peoples, scholars, in each other, regardless of nationality or religion. Beruni's great contribution to the spiritual upliftment of mankind in this regard, that is, his contribution to the study of the scientific and spiritual achievements of other peoples, their mastery and correct interpretation in terms of the history of science, is invaluable. The scholar supported and noted with satisfaction the efforts of scholars representing other nations in this direction. For example, Beruni emphasizes the words of the great Indian scholars on the need to study and respect Greek science, regardless of religion or other differences, that is, people should be "glorified because they can reveal science and rise above others." Beruni's approach to the history of science from this point of view has not only great scientific historical, but also broad spiritual and universal significance, as his understanding of the universal nature of science reinforces the idea that humanity is one of the most important universal spiritual values.

Emphasizing the need to follow the path of objectivity, truth in the study of the history or culture of other peoples, the history of science, spirituality in general, Beruni himself strictly adheres to this requirement. Commenting on his book *India*, he said: "This book is not a book of evaluation and gravity, so in this book I will not cite the proof of the enemies and I will not oppose those who deviate from the truth. It's just a narrative book. "

Enlightenment, which is inherent in Beruni's worldview in general, and the desire to spread science, finds its bright expression in the history of science. Because Beruni's approach to the above-mentioned history of science from the point of view of universal unity, the need to acquaint scientists of other nations with the achievements of science, takes on a fundamental theoretical character and has become one of the most important conditions. He writes that while translating for the Indians, he was "interested in spreading knowledge and having the knowledge

they did not have," and elsewhere he continued, "I remember all my thoughts, my heart is devoted to the propagation of knowledge, because I have enjoyed the pleasure of gaining knowledge." I consider it the greatest happiness for me".

CONCLUSION

Summarizing the history of science, the state of sciences and their connection with the spirituality of scientists, Beruni concludes: "There is a lot of science. They are the epitome of time and multiply as different thoughts and memories join them. The fact that people are interested in science and respect the sciences and the people of knowledge is a sign of this success."

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