

ABU RAYHAN BERUNI'S VIEWS ON SOCIAL EXISTENCE AND KNOWLEDGE

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It is known that Abu Rayhan Beruni's views on social existence, according to researchers, have not yet been deeply researched. The important aspect of the scientist's views on social existence is that he, as an encyclopedist, sought to develop a method of studying the life of society. The article describes the analysis of Abu Rayhan Beruni's views on social existence and knowledge.

Keywords: Abu Rayhan Beruni, social being, theory of knowledge, philosophical view, society, universe.

It is known from the history of philosophy that all philosophers put forward different theories about existence and the universe. Zoroastrianism, which arose in the ancient land of Turan, recognized that existence is a product of fire and the sun, and showed that burning fire is the main concept of existence. It is in this theory that the basis of every change and movement is fire and the Sun, which gave existence to the universe. Socrates recognizes that existence is comparable to knowledge. Because a person can exist only if he knows something, that is, he recognizes that the wider the knowledge of a person, the wider his worldview embraces existence. Democritus says that existence consists of a complex of several atoms. According to Democritus, the essence of being is being, and the non-existent is unreal, that is, non-being. A common characteristic of philosophical teachings of different eras is that existence is understood as a philosophical category that represents all (material and spiritual) forms, (real and unreal) types, (past, present and future) manifestations of existence [1]. The philosophy of medieval Muslim nations is no exception.

In particular, Abu Rayhan Beruni's method of researching problems related to philosophy and social existence was based on accurate information and facts, their generalization and perception, comparative analysis and objective evaluation. In particular, the German scientist E. Zachau showed this method as one of the greatest achievements of the scholar in the field of science and came to the following conclusion: "Beruni passing each topic through the judgment of the mind educated on the basis of the ideas of Aristotle and Plato, Ptolemy and Galen, and his research of the same topics in the spirit of the modern critical approach, will undoubtedly surprise our contemporaries" [2]. His views on the infinity of the universe and the ability of man to know are important.

When studying the philosophical views of Abu Rayhan Beruni, it is necessary to pay attention to natural events, thoughts and conclusions. Scientist's scientific thinking and research had a great impact on his socio-philosophical, concrete science research, and the formation of his worldview. If we pay more attention to the philosophical views of the thinker, his philosophical outlook was formed on the basis of his natural-scientific views. He paid great attention to such

philosophical problems as space and time, law, necessity, chance, movement and development, contradiction, essence. Issues of epistemology have an important place in the spiritual heritage of the thinker in his works. According to him, there are two reasons for knowing. First, it is emphasized that the irrational cause of knowledge is pleasure, the purpose of knowledge is to satisfy human needs, and the highest peak of knowledge is intellectual knowledge. Intellectual knowledge is carried out through observation and comparison, analysis, experience. Beruni said that only those who, while being philosophers, have deep theoretical knowledge and conduct practical research, are truthful in their research, deserve the name of a true scientist [3].

Every person receives divine power from two things, like his interest in natural phenomena. The first of these is natural interest, that is, the interest in understanding the essence of events, and the second is the use of information obtained for the sake of knowledge. According to Beruni, "If thoughts are not based on science, it should be abandoned". Therefore, scientific conclusions should be based on philosophical considerations.

Abu Rayhan Beruni reflects on the creation of the universe in his work "Geodesy" and says that, according to his views, the creation of the earth covers a long period and can be known from natural phenomena, i.e. changes in mountains, rivers, and desert. "All these events, of course, required immeasurable long periods of time, and they took place under changes of unknown quality" [3]. Beruni's natural-scientific views, his scientific interpretation of the landscape of the universe became important. His studies in the field of natural sciences are also important from a philosophical point of view.

Abu Rayhan Beruni in his work "Osor al-Baqiyya" achieved scientific and philosophical thinking and interpretation of the universe and existence based on the above thoughts and conclusions. Therefore, "Beruni as a naturalist scientist had a philosophical materialistic basis in explaining the laws of existence and the universe" [4]. In his views, scientist points out that the existence of existence, his ideas about the place and role of man in existence, is by the will of the Creator.

In the interpretation of world phenomena, the thinker looked at the question of the creation of the universe from the point of view of rationality and science. Compromising with the Muslim idea, which was considered the dominant and main ideology of the Middle Ages, the scientist brought forward his assumptions when explaining the issues of the universe and time: "As for knowing the real pieces of time, that is, the past years, months and days, and their quantity - counting, then there is no possibility for the mind to know them by any method of comparison. It is possible that the beginning of time and the creation of the universe came a little earlier than the moment we hypothesize" [3]. That is, although Beruni did not openly say the time of the creation of the universe, through his scientific hypotheses, he made a hypothesis that it can be pushed into the past for as long as desired, even to infinity.

Beruni, recognizing the religious view that the world was created in seven days, approaches the above theories from the aspect of rationality and recognizes that these seven days, as mentioned in the Qur'an, consist of several tens of thousands of years. Beruni argues that any period is not precisely determined by the periodic numbers we now measure, and that there is no way to fully determine the beginning of the creation of the universe, suggesting that those seven days could be of infinite duration. From this it can be concluded that the thinker stood

on the position of Islam in the matter of space and time, and used the tendencies of rationality in the scientific-philosophical interpretation. Another thing is noticeable in the worldview of the scientist, that he tried to illuminate theories that can be proven from the point of view of rationality, and theories that cannot be proven from the point of view of irrationality.

In a series of works, the thinker expresses his views on the material existence based on the first principles of the creation of the universe in his own way, based on logical solutions. In other cases he refers to the first basis of all things and directly calls it matter. "So water was a weapon and a tool for the creator when he wanted to make something out of matter". Therefore, Academician I.M. Mominov stated that Beruni recognizes the eternity of matter, and connects the existence of matter with the existence of space and time [5]. In this way, Beruni only had an objective approach to events and processes in the world from a natural-historical point of view. It was formed in the course of his natural-scientific research and was expressed in the recognition of the eternity of the material basis. He meant that the four elements that were traditional at that time - water, fire, air, and earth - were the true basis of all things.

The scientist's sharp mind, deep knowledge, and ability to think philosophically allowed him to reveal the philosophical aspects of the researched issues. On the other hand, the characteristics of the phenomena studied by him and the nature of the scientific issues raised also required a comprehensive approach, because they were of great importance in creating a general picture of the universe. For example, in astronomy (the structure of the solar system, problems of other worlds), geology (changes in some parts of the earth's surface, the formation of mountains, valleys and seas), mineralogy (problems of experimental research of mineralogical structures), biology (the problem of types of living organisms). Beruni's fight against various false sciences, such as alchemy, was also of great philosophical importance [4].

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