

МЕДИЦИНА, ПЕДАГОГИКА И ТЕХНОЛОГИЯ: ТЕОРИЯ И ПРАКТИКА

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ANALYSIS OF IBRAHIM MOMINOV'S CREATION OF ABU RAYHAN BERUNI

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Annotation: this article talks about academician I. Mominov's treatise "The great encyclopedist scholar of Khorezm" about the time when the great encyclopedist Abu Rayhan Beruni lived, his method of knowledge, his work as a historian of science, his views on nature and society.

Key words: Academician I. Mominov, Khorezm, encyclopedist scientist, encyclopedist, Abu Rayhan Beruni, knowledge method, historian of science, nature and society, founder of algebra, astronomer, geographer, Musa al-Khorazmi, philosopher, Abu Nasr Farabi, theorem of sines, spherical triangles, Abu Nasr Mansur ibn Ali ibn Iraq, naturalist, medical science, Abu Ali ibn Sina, Firdawsi, Abu Abbas Ma'mun ibn Ma'mun, Mahmoud Ghaznavi, Ghazna, historical facts.

АНАЛИЗ ТВОРЕНИЯ ИБРАГИМА МОМИНОВА АБУ РАЙХАНА БЕРУНИ

Аннотация: в данной статье рассказывается о трактате академика И. Моминова «Великий учёный-энциклопедист Хорезма» о времени, когда жил великий энциклопедист Абу Райхан Беруни, его методе познания, его деятельности как историка науки, его взглядах на природу и общество. .

Ключевые слова: академик И. Моминов, Хорезм, учёный-энциклопедист, энциклопедист, Абу Райхан Беруни, метод познания, историк науки, природы и общества, основатель алгебры, астроном, географ, Муса аль-Хорезми, философ, Абу Наср Фараби, теорема синусов, сферические треугольники, Абу Наср Мансур ибн Али ибн Ирак, натуралист, медицина, Абу Али ибн Сина, Фирдавси, Абу Аббас Маъмун ибн Мамун, Махмуд Газнави, Газна, исторические факты.

IBROHIM MOMINOV ABU RAYHON BERUNIY IJODI TAHLILI.

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Annotatsiya: ushbu maqolada akademik I. Mo‘minovning “Xorazmning buyuk qomusiy allomasi” risolasida buyuk qomusiy olim Abu Rayhon Beruniy yashab o‘tgan davr, uning bilish uslubi, fan tarixchisi sifatidagi faoliyati, tabiat va jamiyat haqidagi qarashlari haqida so‘z boradi. .

Kalit so‘zlar: Akademik I. Mo‘minov, xorazmlik, qomusiy olim, qomusiy, Abu Rayhon Beruniy, bilim metodi, fan, tabiat va jamiyat tarixchisi, algebra asoschisi, astronom, geograf, Muso al-Xorazmiy, faylasuf, Abu Nasr Forobiy, teorema. sinuslar, sharsimon uchburchaklar, Abu Nasr Mansur ibn Ali ibn Iroq, tabiatshunos, tibbiyot fanlari, Abu Ali ibn Sino, Firdavsiy, Abu Abbos Ma‘mun ibn Ma‘mun, Mahmud G‘aznaviy, G‘azna, tarixiy faktlar.

I. Mominov's treatise "The great encyclopedist scholar of Khorezm" examines the period when the great encyclopedist Abu Rayhan Beruni lived, his method of knowledge, his work as a historian of science, his view of nature and society. Musa al-Khorazmi, the famous astronomer and geographer Musa al-Khorazmi, philosopher and scientist Abu Nasr Farabi, Beruni's mentor, Abu Nasr Mansour ibn Ali ibn Iraq, the famous naturalist and philosopher, who was among the first to prove the theorem of sines in relation to spherical triangles, when thinking about the time Beruni lived. Interesting information about the father of medical science Abu Ali ibn Sina, the immortal artist of words Firdawsi and the contribution of these people to the development of science is given.¹ The scientist gives short but reliable historical information about the biography of each encyclopedist and expresses his clear attitude to their scientific activities, expressing his thoughts in close connection with their works and wide-ranging scientific activities. Similarly, Beruni's birth on September 4, 973 near Kat, the capital of Southern Khorezm, he was orphaned by his parents at an early age, he was brought up by Ibn Iraq, he was forced to leave Khorezm due to the political situation, 995 From 1004 to 1004, he lived in the city of Rai in Iran, then in the city of Gurgon, in the palace of Abu Abbas Ma'mun ibn Ma'mun, and went to Ghazna, obeying the wishes of Mahmud Ghaznavi.

I. Muminov, while thinking about Beruni's method of knowledge, said that the scientist developed the scientific method of knowledge developed by Ferghani and Khorezmi, while further deepening this theory, "a lot of observation creates the

¹ Мўминов И. Хоразмлик буюк энциклопедист олим Т.; Фан, 1973. 44б.

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ability to remember what has been seen”², states that he stated the conclusion. Noting that it is necessary to rely on this rule in all branches of science, as well as in art, he writes: "Your knowledge should be such that it remains with you even when you are naked, and it is not destroyed by the wetness of the bath”³. This opinion of Beruni brings to mind the following narration related to Abu Hamid al-Ghazali. The future scholar spent 10 years studying riyaz, endured a thousand and one hardships, and studied science in Damascus. And finally, after completing his studies, he loaded his books and other luggage on a camel and left for his native land. On the way, he meets robbers and they take everything from him. Then he asks the leader of the robbers to return only one thing - his books. Then the gang leader said: "Why books? - he asks. The young scientist answers him that I have spent 10 years of my life studying these books, if you take them, I will have wasted so much time of my life, I will have wasted my life. The leader of the gang laughed and said, "Okay, I'll give you your books back, but if you meet another robber on the way, he'll take them anyway." It is a pity that you have heard the knowledge in these books with your ears, but if you had heard it with your heart and put it in your heart, no one could have taken it away from you. The scientist, who has bitten the heart of this sentence, returns back to Damascus and learns for another 7 years, but this time...

In the East, the stronger the demand for science, the higher the respect for it. In fact, this is one of the high examples of oriental culture and nobility, and it is a sign that our ancestors approached every work with responsibility.

In the preface, Beruni gives the reason for writing the work and explains that what was asked of him is the narrations about the ancient peoples, the messages about the past generations, and based on his opinion he writes as follows:

"It is not possible to know those messages by bringing mental evidence (from things) and by comparing them with observed (things). This can only be known by reaching the "people of the book" and various religious figures, the owners of these (beliefs), and always basing their understanding on them.”⁴

According to I.Muminov, Beruni chooses a unique method for clarifying the truth, divides each historical event into small parts and comes to a certain stop by

² Каримов У. Берунийнинг “Китоб ас-Сайдана” (Фармакогнозия)си. Докторлик дисс. Қўлёзмаси, Т.; 1971, 10-б.

³ Ўша асар, 198-б

⁴ Абу Райхон Беруний. Танланган асарлар. 1 том “Қадимги халқлардан қолган ёдгорликлар”. Т.; “Фан”, 1968. 40-41-б.

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studying these parts and details. The reason for this is that the scientist "be careful not to fall into the wrong way when looking at events and events." In order to have a realistic perception of reality and a correct assessment, first of all, it is necessary to move away from that process, to observe things from the sidelines. If we want to form a certain correct, unbiased idea about a certain body, substance, object, we should move away from that object to a certain distance, observe it from different angles and situations.

In Alisher Navoi's story "The Blind and the Elephant", we can see that Beruni's scientific-theoretical ideas found direct artistic-philosophical confirmation⁵. In the story, a group of blind people go to India, where they meet an elephant, and each of them tries to touch a part of the elephant: someone's leg, someone's trunk, someone's ear. When they are asked what kind of animal the elephant is, each of them gives different answers about the part they have seen. The one who grabs the elephant's leg is like a tusker....so do others with what they know. The wise people who listened to their words concluded that if we put your thoughts together, we will have a correct idea about the elephant.

"The words of the person who says that the message is not as seen with the eyes is very true," says Beruniy, "Because when the visible thing is there and standing in its place, the caretaker it consists of his eyes meeting him. If the message had not been laced with falsehoods, it would have been more prominent than seen. Because the moment of seeing and looking at something is limited to a piece of time"⁶.

In fact, our nation gave the world hundreds of geniuses like Beruni and made a worthy contribution to world civilization. As we aim to build a legal-democratic state, a free civil society, in order to achieve our dreams and hopes, we should teach the youth the rich spiritual heritage of our ancestors, their thinking should be influenced by the social-philosophical, economic-political, spiritual-mystical ideas of great thinkers. we need to arm ourselves with. After all, a nation that realizes itself and its identity will never forget its history.

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⁵ Навоий А. Лисон ут-тайр.

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