



SOCIAL RELATIONS IN THE HERITAGE OF THE KHOREZM ACADEMY OF MAMUN

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Received:	December, 11 th 2020	The article reveals a scientific analysis of social relations in the heritage of scientists from the Khorezm Academy of Mamun. And also, a universal system of norms governing social relations, human activities and behavior is analyzed.
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1. INTRODUCTION.

The study of the influence of the universal system of norms governing social relations, human activities and behavior allows us to explain the diversity of civilizations. They are connected, firstly, with the peculiarities of the dominant religious and ideological views and their place in the political, social and cultural process; secondly, the level of technical and economic development; third, it depends on the pace of economic and social processes, as well as on the nature of their sources, mechanisms and degree of coherence. Each type of civilization is characterized by the peculiarities of the political system and the nature of its legal norms. Civilizations also differ in the way information is encoded, stored and transmitted from generation to generation [21, pp. 541-542]. Civilization is a source of historical experience that ensures the continuity of generations.

2. MAIN BODY.

For the first time in world science, the oriental thinker Abu Raikhan Beruni studied the relationship between man and nature, man and the universe from the point of view of secular science. Beruni concludes: "Differences in the structure of people in color, image, nature and morality, not only because of the diversity of their origin, but also because of the diversity of soil, water, air and earth, human habitation. The reason languages are different is because people are divided into groups, they stay away from each other, each of them needs words to express different desires" [6, pp.16-17]. Thus, according to Beruni, the character and spiritual views, the image and vision of a person are formed under the direct influence of the environment. After all, it is this natural environment, geographical conditions that can become an important basis for the formation of peoples and nations. "Man has a complex body by nature. The human body is made up of opposite parts that are united by the power of submission" [15, pp. 40-43]. According to Beruni, all people have similarities and differences at the same time.

Abu Ali ibn Sina believes: "Man differs from all other animals in his words, language and mind. The human mind is enriched by the study of various sciences" [9, p.59].

According to Abu Nasr al-Farabi, man by nature needs other people in order to organize, strengthen and improve his life. Nobody can do it alone. "Man is such a being that he can only satisfy his needs in society and rise to a higher spiritual level" [17, p.69]. A person should be an architect and creator of his life, cultivate qualities and talents in himself.

Everyone is in constant contact with other people, different social groups: family, production team, is a member of the nation. He lives in close contact with other people. All human activity is carried out within the framework of social relations inherent in this society, including political, legal, economic, moral and other relations. the totality of social relations that make up the essence of a person changes. From this it follows that both the formation of certain human qualities and the development of society depend primarily on material production, and not on the geographical environment, and that only when analyzing the historically changeable nature of human production can we talk about how certain natural conditions affect certain social processes. At the same time, a person always acts as an active party in the interaction of nature and society. The property of the natural environment is determined not by the property of the social environment, but by the property of the natural environment. In this sense, people regulate their metabolism with the help of nature, take it under their general control, and thus, the blind forces of nature do not allow them to control themselves [21, p. 252].

In the development of moral thinking in the Muslim region of the Middle East, a special place was given to the famous pandnoma, which explains the essence of morality and promotes morality - works of art and didactics widespread among the people. What they have in common is the transmission of moral norms, principles and factors of moral culture to the masses in understandable colorful forms. Everyone knows that morality is a trait inherent in human nature and behavior that manifests itself without any need or mental stress. For this reason, human morality is in some sense innate, and it can only be purified if it is protected from evil spirits. In turn, behavior and attitudes are rated as positive for morality and negative for immorality.

Etiquette is based on ethical principles, norms, educational level and aesthetic ideal requirements. It includes beautiful behavior based on national traditions, which makes a pleasant impression on the person, but is not so important in the life of the community, society and humanity. Simply put, etiquette is a set of rules about how a person should behave in public, how he should treat people, how he should organize his life, his leisure time, and how he should look. At the same time, manners are formed, first of all, in a family environment, as well as in the process of learning, socially useful work, and practical experience.

Abu Raikhan Beruni in his philosophical views was in a position close to deism. He claims that God is the creator who gives nature the right to maintain and develop this divine power of the first impulse. He puts forward the idea that existence is ancient and eternal and that the three elements - fire, air and earth - also come from the element of water. In his philosophical views, the scientist says that many of Aristotle's philosophers have "other worlds" [8, p.18]. "These worlds, like ours, have the same natural features," he wrote, referring to many worlds such as Democritus and Epicurus. When a scientist talks about the eternity of the material world, he asks the question of how time is measured and answers it with the motion of the planets.

The spiritual heritage of Abu Raikhan Beruni, the value of his works, the scientific significance of his views, first of all, he provides historical information about the high level of national and religious tolerance on the territory of our country and the character of our people on the Great Silk Road. For example, Beruni noted in his works that thousands of years ago in the city of Urgench there were Jewish quarters, Christian churches, separate quarters where Arab, Indian, Chinese, and Slavic peoples lived together. Beruni stressed that people are organized into society to help each other, create what is necessary for marriage, avoid any disasters, be partners, sympathizers, sympathizers and live without dangers. The main reason for the formation of human communities is mutual assistance, compassion and solidarity. At the same time, Beruni, as a humanist thinker, shows that this situation and order were later violated as a result of various robberies and military actions. For example, Beruni writes in Mineralogy: "Human needs are so diverse that he cannot satisfy them alone. Not a single assistant is enough to satisfy them. The needs are varied and many. They can only be satisfied by a team of several people. For this, people need to build cities" [2, p.11]. The scientist declares this in his book "Geodesy": "In society, each of its members supports each other and is busy with work that meets the needs of him and others" [2, p.83]. Researchers A.B. Khalidov and B.T. Erman say about the religious views of Beruni the following: "Religion is given a broad meaning based on the views of that time, and it is understood as a set of spiritual life, even many areas of practical human life" [18, p.47].

According to A. Irisov, who wrote the preface to the book "India", "they wanted to emphasize the rationalistic tendencies of Beruni in understanding religion with their own definitions. If so, then they are absolutely right" [15, p.96].

Considering the fact that there are many figures in Central Asia who embody encyclopedic knowledge with a religious worldview, the conclusions of the above researchers are to some extent correct. Indeed, an encyclopedic scientist and thinker like Beruni, who always sought to find a scientific and historical basis for the content of social events and relations in society, may have at that time been convinced that all spheres of spiritual life are embodied in religion, including Islam. According to Beruni, hatred, strife and bloody wars based on religious fanaticism and intolerance are strongly condemned. He emphasizes the approach of religious beliefs and indications in terms of the scales of reason and calls for an objective assessment of other religions, their intended purpose and spiritual essence.

3.THEORETICAL BACKGROUND.

In his book "India" Abu Raikhan al-Biruni writes with regret about a group of people who treat the spiritual values of other nations in this way: "Morality is an incurable disease; so they believe that there is no other land in the world but their own land, no people of a different sex but their own sex, no kings but their leaders, no religion but their own knowledge and religion. They exalt themselves, act stupidly, become arrogant and ignorant" [5, p.27]. The thinker considers national and religious restrictions to be irreparable ignorance, contrary to human reason. In this regard, the mentioned researcher A.D. Sharipov cites the opinion of modern Indian scholars that Beruni "practically supported the principle of self-respect between peoples" [20, p.144].

When Beruni thinks about the meaning of human life, the goal of life is to achieve happiness, which ends in knowledge, learning and hard work. "Labor is the basis for the spiritual and moral improvement of a person. There is no happiness in life without work, a person achieves what happens by hard work", he said [16, p.248].

Abu Ali ibn Sino, one of the scientists of the Khorezm Academy of Mamun, considers objects of the material world as a source of perception and illuminates their objective nature as a reflection of the external material world. He also recognizes intuition as one of the properties of matter. Alloma connects perception with the highest forms of matter. Ibn Sina, classifying existing things, notes that intuition is characteristic of bodies called animals [10, p.128].

Ibn Sina considers groundless the teaching of the Neoplatonists that the soul perceives emotional things without any part of the body. "In ancient times, some scientists (Neoplatonists) believed that the soul perceives directly what is perceived emotionally, without any organs. As for the environment, it is, for example, air, which serves as a medium for vision, and for organs it is the eye, which serves as an organ of vision. In conclusion, Ibn Sina believes: "But they are far from the truth, because if sensory perception took place in the soul without these organs, these organs would be created in vain and useless" [11, pp. 265-266].

When Ibn Sina talks about feelings and organs of perception, he seeks to scientifically explain the mechanism by which this or that sensation arises. In his opinion, no body has its own sound. The sound is caused by vibration of the air and movement when two objects collide. These waves travel very quickly. When they reach the ear, the vibrating air touches the auditory nerves and they make the soul aware of it [12, pp. 260-261]. Ibn Sina also points out that he did not yet perceive perception as a subjective image of the objective world. Explaining perception as the effect of external influences on the body, Ibn Sina interprets it mechanically.

Ibn Sina developed the doctrine of vision. Explaining the process of seeing, he also shows that Plato's teachings on this matter are unfounded. Ibn Sina highlights light as the primary means of vision [13, p.224].

The scientist studied feelings and all forms of emotions and tried to explain their physiological basis, that is, the location of sensory centers in the structure of the brain. Interpreting the brain as the main apparatus of reflexive activity, Ibn Sina linked the form of emotional cognition with the brain and recognized it as the basis of perception and perception [12, p.38].

According to the teachings of Ibn Sina, perception depends not only on the reflective system. The center of perception is in the front of the brain, the center of imagination is in the middle of the brain, and the ability to remember is in the back of the brain. In The Book of Salvation, Ibn Sina explores the physiological basis of every sensation, noting that nerves play an important role in the process of emotional cognition. According to him, the brain transmits sensations and movements to other human organs through nerves. Nerves serve as conductors for the brain [12, p.41]. It is generally accepted that nerves begin in the brain and their branches end at the surface of the skin. As we can see, Ibn Sina tries to scientifically explain the physical and physiological foundations of emotional cognition.

Ibn Sina, like other thinkers in Central Asia, classifies imagination as intuition. A comparative study of the philosophical legacy of Ibn Sina shows that he relied mainly on a unified approach to understanding the nature and epistemological function of imagination. Ibn Sina notes that the power of imagination lies in the fact that everything that enters into general feelings reaches our senses [9, p. 264].

Therefore, according to Ibn Sina, the epistemological function of the imagination is that it embodies images of external objects, retaining them in memory even after the loss of emotionally perceived objects.

Another great scientist and poet who worked at this academy was Abdumalik ibn Muhammad ibn Ismail as-Saalibi an-Naysaburi. Abu Mansur al-Salibi was born in 961 in Nishapur, where he received his primary education. From a young age he liked to talk with many scientists and poets of the city. The scholar was sponsored by the emir and poet Abu-l-Fadl al-Mikali. Saalibi was also involved in trade. Therefore, he had the opportunity to visit many countries. For example, in 992-993 Saalibi came to Bukhara. He was in this city during the days of scholars, made many friends and participated in poetry readings. After a while, the scientist went to Khorezm - the palace of Mamun. Saalibi writes about the reasons for his visit to the palace of Khorezmshah, about his work: "Being in the palace of Abbas positively influenced the author (Saalibi), he was inspired by the actions of the emir and made the manuscript worthy of his library" [1, p.36].

Abu Sahl Masikhiy is a great scientist who occupies a special place in the Khorezm Academy of Mamun, an enlightened and moral heritage. There is no doubt that his wisdom described above will play an important role in achieving his goals, as he will be a close companion in the noble work of youth, such as building a happy future.

4.RESULTS.

In conclusion, respect for the representatives of other peoples and our people has its own ancient traditions, and the theoretical and philosophical foundations of this are clearly reflected in the work of Abu Raikhan Beruni. In the heritage of the scientists of Mamun's Khorezm Academy, their socio-political and religious views are imbued with humanitarian ideas. They describe a person as the noblest creature and emphasize that a person should not live only for himself, people should help each other. The differences between people are more external, they have one thing in common in terms of internal structure and organization.

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