

An Introduction to Ancient Greece Philosophy in Beruni's Works

¹ Marifat Hamdamova, ² Bekpolat Turobov

Abstract--*The article describes the favorable social and spiritual conditions, religious tolerance and political stability which created great opportunities for the development of social sciences in Khorasm and Movarounnahr in the Middle Ages. In this regard, the writings by the representatives of the Mamun Academy, in particular, contributed to the great contribution of Abu Rayhan Beruni to the development of Eastern philosophical thoughts.*

Abu Rayhan Beruni's relation to ancient Greek philosophy was analyzed by his close association with ancient Indian philosophy, with quotations from Greek sources in the book "India". In the first medieval period the main factors and key directions of the socio-philosophical views of Muslim countries were outlined. In the study of Aristotle's scientific heritage and approach to its problems, the two leading thinkers of Central Asia learned that two directions were formed. The study also includes the views of Greek philosophers such as Socrates, Plato, and Aristotle.

The capital of the Arab Caliphate, Baghdad was not only a political center in the Middle East, but also a cultural and scientific center. The work of the al-Bayt al-Hikma, which operates here, expresses the view that many works of famous Greek naturalists and thinkers were translated into Arabic.

Keywords--*Beruni, Khorezm, Farabi, Ibn Sina, Socrates, Aristotle, Plato, Greek, Indian, philosophy.*

I. INTRODUCTION

The favorable social and spiritual conditions, religious tolerance and political stability in the Middle Ages and Maveraunnahr provided great opportunities for the development of social sciences. The works of the Mamun Academy in this regard have contributed greatly to the development of philosophical ideas.

With the rapid development of science and philosophy in the Middle Ages, the characteristic of all Central Asia and the Caliphate, the science and culture of the Caliphate, with the interdependence and integration of Hindu, Central Asian, Iranian, Babylonian, Egyptian, Greek and Roman science and culture. together, without exception, all the leading scholars are guided by the highest level of antique thinking achieved in any particular field, and seek to elevate it [1; 323-324].

Certainly, mastering the knowledge of antiquity was a school of knowledge, a school of knowledge that is essential for any naturalist or philosopher. Oriental historians often find the terms in the medieval manuscripts such as "Second Hipparchus", "Second Galen", "Second Aristotle", "Second Euclid", "Second Ptolemy". But, the latter

¹Ph.D., associate professor Samarkand State Institute of Foreign Languages, Uzbekistan

²researcher Samarkand State Institute of Foreign Languages, Uzbekistan

seem to outperform the first in many matters. Not only did they admit to their old masters, but fearless of their greatness, they boldly threw away all the old and lost information and replaced them with new ones [2; 10].

The main feature of the IX-XI centuries orientation of the science of the East was the search for new information in the development of antiquity. The search for innovations was mainly through practice and experience.

Another characteristic of the development of science at this time, Beruni says, is that the empirical sciences, which are constantly evolving, must be in contact with philosophy and more closely related to ancient Greek philosophy. In the first medieval period, the main progressive trends in the socio-philosophical views of Muslim countries were reflected in the flow of Mu'tazila based on secular knowledge and rationalism in ancient Greek philosophy. According to the academic M.Khayrullaev, the main factors and crucial spiritual directions of this period in the progressive socio-philosophical views were:

1. Achievements in the spiritual culture and scientific-natural thinking of the peoples of the Middle East;
2. The ideology of anti-feudal people's movements;
3. To study the philosophical and scientific-natural heritage of ancient Greece [3; 370]

The development of cultural and socio-philosophical thinking also played an important role in the development of cultural and socio-philosophical thinking, which was the ontological basis of rationalism and humanism, the most characteristic of the spiritual life of the time. But pantheism, in turn, has two dimensions: one that leads to materialism through the study of nature, the other leads to spiritism, overbearing mysticism, and subjectivism. In the Muslim countries, two groups were formed in relation to Greek philosophy - one based on Shariah Islamic ideology, which was contrary to the materialistic practices in it, and the other, who was a proponent of progressive ideals, which was formed at that time and continued the best in Greek philosophy.

Undoubtedly, Beruni belonged to the second stream, although some philosophers were blamed for unimistinism. The best representatives of this direction have not only absorbed the ideas of the Greek thinkers, but also enriched it from the point of view of their own experience, put forward more rationalistic views.

In the study of Aristotle's scientific heritage and approach to its problems, one of the leading thinkers of Central Asia can observe two directions. These were, above all, supporters of such a philosophical direction, who favored general philosophical thinking and analysis. This was the case with Farabi and Ibn Sina. Philosophers of the second direction studied the philosophy of Aristotle, and approached it with new achievements in science, and introduced new ideas to many of the great Greeks. One of the most prominent figures in this line was Beruni [4; 164-165].

As we know, Beruni is an encyclopedist with deep knowledge in all fields of science. It is noteworthy that he knew many languages. The scholar thoroughly studied Indian philosophy, history and traditions, and compared them with Greek philosophy and mythology. While he studied Sanskrit, the ancient Indian language for learning India, he learned the Greek sources he needed to deepen the intimacy between the two nations. He presents more than 25 Greek works in this work.

His words that he had learned Greek well in his youth testify to his words in the Saydana: "By my nature, I was eager to acquire knowledge that was appropriate for my age. The evidence for this is the following. At that time a Roman immigrant came to our land, and I would bring him grain, seeds, and fruit, and ask him how these things would be called in his language, and write down their names." [5; 139]. It is clear that his study of the Greek language later led to the analysis and study of the works of ancient Greek and ancient philosophers and their reaction.

Beruni, who knows Arabic, highly appreciates this language. At the same time, he notes that there are significant drawbacks of the Arabic script: "The major disadvantage of the Arabic script is the fact that it has identical letters. To distinguish between these letters, zeros are used and the symbols of the flexion (the creation of new words and grammatical forms by the substitution of sounds in the core) are put. If they are removed, the meaning of the word will be distorted."

The error was also partly attributed to the translation of Aristotle, Hippocrates, Galen, and other ancient Greek scholars into Arabic, Beruni said. The scholar goes on to write: "If this was not the case, it would suffice to mention the names in Dioskorid, Galen, Paul, and Oribazi's Arabic translations, but we cannot trust them [translations] and cannot guarantee that they were not broken down in lists"; 11, 7;].

The capital of the Arab Caliphate, Baghdad was not only a political center in the Middle East, but also a cultural and scientific center. The translation of the works of many famous Greek naturalists and thinkers into the Arabic language at the Bayt al-hikma, where they worked, has also given a powerful impetus to the development of culture and science in the Caliphate. Beruni also emphasizes that deep knowledge is needed to understand and ancient Greek natural science and philosophy.

In Beruni's works, we find a brief, sometimes detailed account of the work of famous naturalists and philosophers of ancient Greece - Fales, Pythagoras, Empedocles, Socrates, Plato, Aristotle, Galen, Hippocrates, Ptolemy. It is noteworthy that when Abu Raihan Beruni spoke about religious and scientific views, he came from an environment of that time, that is, compares Christian, Islamic and Buddhist doctrines with each other and notes their similarities.

Beruniy does the same when it comes to the natural, scientific, and philosophical views of Greek, Indian, Arab, and Central Asian thinkers and scholars. Biruni tries to show the interdependence, interdependence and differences of the scholars' views. It is obvious that the scientific interests of the scientist are very wide.

In reading the work of the great scientist IJ Krachkowski, he noted that his knowledge of Greek was unquestionable, and that his investigations proved to be a positive solution [8; 586]. He further goes on to say, "I think, Krachkovsky says, quotations from Greek sources in India show that this is true." 587].

It is well known that the great thinker Abu Rayhan Beruni not only commented on Aristotle's philosophy, but also drew attention to the philosophical views of other Greek philosophers. His views are often found in works such as "Asor al-Boqiya", "India", "Geodesy", "Minerology". This allowed the philosopher to develop a

philosophical outlook, and at the same time to take his place in the history of philosophy. For example, Beruni looks at the history of ancient Greek philosophy and emphasizes its antiquity and its closeness to Indian philosophy.

The book "India" reminds us of the ancient scholars who spread the wisdom of the ancient Greeks, and the philosophers who spread the philosophy after them. The thinker continued, "In ancient Greece there was an understanding that everything was the same. Then some said it was a secret and some of it was a certain force. For example, human beings have superiority over the stone and inanimate worlds because of their proximity to the first cause, otherwise they would be no different"[9; 43].

He also explains the relationship between soul and spirit in philosophy, emphasizing the importance of this issue in ancient Greek philosophy and expressing its attitude.

In the ancient Greeks, souls and spirits before entering the body were themselves, directly, those who existed and organized, who knew and did not know one another; those who do good to the bodies, and when they are separated from the body, are able to dispose of the world because of the good which they have already achieved. That is why they thought of spirits as gods and called them and made statues and sacrifices in their name.

For example, Galen, a book about art learning, says: "People who are virtuous people are honored and honored, even though they can use their art rather than restrain, fight and throw. to the divine beings. Of these, Asklepius and Dionysus were deities in the past, though they were two men in the past, or were known as gods at that time. Because they both had the greatest honor. This is because one of them has taught people the art of medicine and the other one who teaches grapes."[9; 43].

The sculpture - in addition to the Uzbek meaning of the word - has a synagogue and a church. The Christians made their sacrifices in the synagogues.

Galen (c. 131 p. 200) is a famous Greek physician and judge. Asklepi is a goddess of healing in ancient Greek literature, and the name is called Eskulap in Latin. According to the story, Asklepy was the son of Appolon and Corona. His father took him to Heron's training and taught him medicine. As a result, Asklepi became a well-healed physician who could raise the dead. Zeus, the Greek chief god, was furious and killed Asklepy with lightning. In this regard, Asklepi was called the goddess of healing.

Commenting on the ancient Greek philosopher Porfiri's work on the philosophical views of the philosophers, he analyzed the philosophies of the philosophers Pythagoras and Diogenes in cosmogony, and said: as they act with a triumph, they testify to the existence of an astonishing and formless creator. " It is said that Diogen was able to hear the sound of movement in space with the sensitivity of his senses.

It is noteworthy that Porphyrius has also published many other works on cosmology and astrology, and controversy over Christianity. He has commented on Plotin's lectures and a number of Plato's important dialogues. Porphyry wrote commentaries not only on Plato but on Aristotle's comrades, especially his writings on logic. Porphyrii's book "The Rise of the Spirit" promotes the teaching of two paths. The first is purely the philosophical path of the philosophers, and the second is the theatrical path for the multitude [10; 202].

They are called mahabhuta, that is, great beings. When they call fire, they do not understand the fire that arises from the heat of the dry body visible in the ether, but the fire that burns with the smoke on earth. In his philosophical discussions, the thinker argues that things and events in nature are simple and complex parts and are interdependent. Here, the scientist cites the ancient elements of the ancient Indian philosophers that form the basis of the five elements. "According to Hindus, they are heaven, wind, fire, water and soil.

Addressing the ancient Greek philosopher Socrates, Beruni refers to his book Fedon, focusing on the philosophers' views on the soul. Everyone's soul rejoices in something and is sad; he sees it as his soul. Such effects of joy and sadness bind the soul to the body and attach it to the body. Maybe, the soul comes out of the body that it is filling. It may even be immediately transferred to another body as if it were deposited in it. Therefore, this unworthy person will not have the opportunity to be with the only pure one. '

The philosopher, by continuing his philosophical views, showed that Socrates affirmed the immortality of the soul, thereby confirming the continuity and repetition of the human cognitive process. "Socrates said: "While the soul is in the body, our knowledge is nothing but the remembrance of what we have learned in the past. Because, our souls have been somewhere before this human image - before becoming a human. When people use their childhood habits and see what they are accustomed to, they are impressed and it reminds them of their youth.

For example, when they see dust, they remember [in their childhood] when they were young men who played. So, forgetting is the loss of knowledge, and knowledge is the remembrance of what one has learned before the soul enters the body" [9; 59-60].

II. CONCLUSION

Remembering and forgetting Ancient Greek philosopher Prockle (410-485) is a work of the conscious soul. "It is clear that the conscious soul always exists. Then, he must always be knowledgeable and forgetful; that is, he is knowledgeable when he is separated from his body, and when he enters the body, he forgets knowledge. This is, because, when the mind separates itself from the body, it remains the mind. When the soul enters the [body], it gains a bit of power over it and puts it below the level of space in the mind."

Socrates said in his "Fedon": "The body belongs to the earth and is heavy and large; the body-loving spirit is dragged into the body [i.e., the body], which is looking out for fear of the image and the place where souls are gathered; so that it will be polluted and circulate around the cemetery and the burial grounds; a few spirits of shadow and imagination that have not been cleansed and separated from the body that he is pleased with, but appear in it.

Socrates further said: "These are not the spirits of good bodies, but of bad bodies; they are in a state of vengeance, in the shadows and in the imagination; the connection is made to bodies similar to the morals of the bodies in the universe. For example, a person who knows nothing about eating and drinking will enter the genus of donkeys and wild animals; and the one who is oppressed and oppressed in the world is the genus of wolves, whales, and eagles.

Socrates also says of the places where all spirits are gathered: "[When I die] I would not be sad to die if I did not know that I would go to the wise, honorable, and good gods, and, then, to the deceased and to the better than the people of this world."; 65-66].

So, when Socrates rejoiced at his rabbi's death, he said, "[Probably] not one of you is inferior to the rank of a bird called the Apollo swan." When the bird realizes that it is dying and becomes its owner, it rejoices. My joy in thinking about reaching my god is no less than the joy of that bird. "

Thus, Abu Raykhan Beruni tried to understand the rational meaning and meaning of the Greek text when referring to ancient Greek philosophy. In almost all of his works, he had a philosophical discussion and expressed his views on Greek philosophy. It is clear from this that Beruni is not only an intelligent natural scientist but also a philosopher-thinker with deep philosophical reasoning.

REFERENCES

1. Gafurov BG Tajik. Drevneyshaya, Drevnyaya and srednevekovaya istoriya. M., 1972. p. 323-324.
2. A b u r a y h o n B e r u n i y. Selected Works, III, Geodesy. The author of the introduction, translation and commentary is A. Ahmedov. Tashkent, 1982, p.
3. Malathi.K ,Dhivya.E ,Monisha.M ,Pavithra.P. "Preterm birth prognostic prediction using Cross domain data fusion." International Journal of Communication and Computer Technologies 7 (2019), 10-13. doi:10.31838/ijccts/07.01.03
4. Khairullaev MM Farabi - krupneyshiy myslitel srednevekovya. Tashkent, 1973, 370.
5. Sharipov A. Myelisel Beruni. T. "Uzbekistan" 1972. p. 164-165.
6. Rohit Kalra, Pallavi Shetty, Srinivas Mutalik, Usha Y. Nayak, M. Sreenivasa Reddy, Udupa N.. "Pharmaceutical Applications of Radio-Frequency Identification." Systematic Reviews in Pharmacy 3.1 (2012), 24-30. Print. doi:10.4103/0975-8453.107134
7. Abu Rayhan Beruni. Pharmacognosy and Medicine (book as-Saydana fi-t-medicine). Solid Proizvedeniya. T.IV. Issuance, timing, primechaniya and translator UI Karimova, Tashkent, 1973, 139 pages.
8. Biruni. Collection of articles for the 1000th anniversary of his birthday. Tashkent "Science", 1973. 11 pages.
9. Anju Meshram, Nidhi Srivastava (2015) Epipremnum Aureum (Jade Pothos): A Multipurpose Plant With Its Medicinal And Pharmacological Properties. Journal of Critical Reviews, 2 (2), 21-25.
10. U. Karimov. Biruni's "The Book Pharmacognosy", Doctoral Thesis, Tashkent, 1971.
11. Krachkovsky I.Yu. Leather Tubinena, Volume II, str. 586.
12. Abu Rayhan Beruni. Selected bees, II, India. A.Rasulov from Arabic, Yu. Hakimjonov, G.Jalalov's translation. Preface and remarks by A. Irisov, Tashkent, 1965, p. 43.
13. Western Philosophy. 202 pages.
14. Nandeesh,M.D.,& Dr. Meenakshi,M. (2015). Image Fusion Algorithms for Medical Images-A Comparison. Bonfring International Journal of Advances in Image Processing, 5(3), 23-26.
15. Sunitha, G., & Dr. Geethanjali, N. (2018). Heart Disease Detection Using Differential Evolution in Fuzzy Neural Network (DEFNN).. Journal of Computational Information Systems,14(3), 70 - 79.
16. Wang, X., Liu, Y. On the characteristics of on-the-spot tactical decision making and cognitive mechanism in tennis teaching (2018) NeuroQuantology, 16 (6), pp. 254-260.
17. Gu, L., Han, Y., Wang, C., Shu, G., Feng, J., Wang, C. Inventory prediction based on backpropagation neural network (2018) NeuroQuantology, 16 (6), pp. 664-673.