

THE PROBLEM OF NATURE AND HUMAN PHILOSOPHY IN THE WRITINGS OF BERUNI AND IBN SINA.**Nurova Shakhida Naimovna***is an independent researcher at the Bukhara Institute of Engineering and Technology.*

To this day, the issue of moral perfection of a person and personal integrity has been in the focus of attention of sociologists, which shows how urgent it is to study this problem. In fact, today we are living in a time of rapidly developing spiritual evolution. Undoubtedly, in our age, which is becoming more and more narrow due to information crises, the issue of spirituality, besides, raising the third generation to become a well-rounded person is becoming more and more important. It's no secret that after we gained independence, great attention was paid to the spiritual heritage of our great scholars who made a worthy contribution to world civilization. The rise of the development of sciences in the East begins from the 9th century, and among those who made a great contribution to it, the center of civilization in the East was first of all at that time. Scientists born and raised in Central Asia should be noted.

The foundation of knowledge created by scholars such as Muhammad ibn Musa al-Khwarazmi, Ahmad ibn Muhammad al-Farghani, Abu Nasr al-Farabi in the following centuries, especially in the first half of the 10th and 11th centuries, when scholars such as Abu Rayhan al-Beruni and Abu Ali ibn Sina became the basis for the development of socio-philosophical and scientific thinking. Ibn Sina supports and develops Aristotle's main ideas related to natural philosophy. Beruni, in his questions, expresses his opinion against some of Aristotle's theses. For example, if he describes the natural nature of the circular motion of celestial bodies in his work *Physics*, while Beruni does not deny that the celestial bodies are circular, he expresses an opinion about the two natures and causes of such motion, that is, the recognition of the existence of circular motion in forced (*bilaks*) and random (*bilaro*) forms. is enough

It should also be considered that the philosophy of the early Middle Ages should be studied and researched in the context of fundamental philosophy and the scientific thoughts of Farabi, Beruni, Ibn Sina and others. For example, it is obvious that Ibn Sina's philosophical heritage is a combination of philosophy and theology. Ibn Sina sought to explain the Islamic principles with concepts and expressions derived from Aristotelian logic and late Greek metaphysics (Nawaplatoonism). God for Ibn Sina:

The first cause, or Creator, but the next universe created by God, was understood by the philosopher as *tajalli* (emanation). The human soul emerges from the light of God, and human life is a journey back to Light-Allah. An important aspect of Ibn Sina's philosophy was his understanding of matter. He rejects the view that God created matter out of nothing. The

embodiment of Divine Light does not create matter, it fills it (makes it appear). As mentioned above, these views of Ibn Sina were sharply criticized by Ghazali, one of the major Islamic theologians and mystics, in several of his works.

In his famous book "Rebuttal to the Philosophers", he defined the specific issues that pose a threat to philosophy in relation to religion. The criticism of Nawafotunism studied by Al-Farabi and Ibn Sina is that "the Qur'anic God is not the God of philosophers. Therefore, when philosophy collides with the Qur'an, philosophy should retreat." Imam Ghazali realized that Al-Farabi and Ibn Sina turned to Aristotle and perfected his materialistic teachings.

Beruni, as one of the great representatives of Eastern Peripatetic philosophy, believes that the movement of heavenly bodies can also be a straight line movement at the same time. Beruni is one of the Central Asian thinkers who applied the problem of motion along a straight line and a curved line, which is popular in modern mathematics, to natural phenomena. In Ibn Sina's natural philosophy of theoretical physics, the main issue is what is the body? It is a question, and he puts forward the belief that the body is not the movement of the moving terms of the space, but consists of the unity of matter and form. This is close to Beruni's doctrine of the universe and its existence. Body exists in motion, and motion is divided into the following types. Action along a straight line and motion along a curve, natural motion and forced motion. Ibn Sina reacts differently to the above types of actions. For example, he insists that forced action cannot exist in nature. At this point, Ibn Sina touched upon an issue that has been interesting to scientists from a scientific and theoretical point of view, that is, the purer the body is by nature, the faster the motion moves along a straight line.

It is known that in ancient times there was a single philosophical science that included the foundations of all natural and social sciences. Meanwhile, in the history of the development of natural philosophy, there was a permanent connection between the issue of scientific views and philosophy and its relation to other sciences. This issue attracted the attention of Abu Nasr Farabi, Ikhwan al-Safa, Ibn Nadim, Sha'ya ibn Farigun, Abu Hayyan al-Tawhidi, Abu Abdullah al-Khwarizmi and Ibn Sina in the East in the 10th-11th centuries.

The encyclopedic scholar of the East, Abu Ali ibn Sina, was able to make a worthy contribution to his views on natural philosophy and humanism, and after Abu Nasr al-Farabi, he created works of great importance in this direction in his time. Later, this issue was studied by a number of scientists in the East. Most of them, based on the views expressed in the works of Abu Nasr al-Farabi, Abu Abdullah al-Khwarazmi and Ibn Sina, created and supplemented this subject in a form according to the requirements of their time. The research, completion, and detailed analysis of natural philosophy by Eastern scientists, firstly, created a favorable

opportunity for further development of this field, and secondly, it rejected the idea that the medieval scientists of the East only served as a link between the ancient world and the following centuries, and at the same time, they played a role in the development of mankind. It shows that he made a great contribution to the development of science. The scientific discoveries and ideal views created by the scholars of the East, especially Ibn Sina, in the Middle Ages played a great role not only in the East, but also later influenced many thinkers and served as the basis for new discoveries and the further development of science and scientific thinking in the West, and some of them are still has not lost its essence.

In conclusion, it can be said that the scientific results of the science of philosophy should not be limited to generalization, it is necessary to determine the role and importance of human knowledge in social practice of new fields and achievements. It should not be forgotten that the scientific theoretical views of our great grandfathers have a great place in the study of some hypotheses of natural philosophy, existence, nature's structure, structure and laws of development.

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