



THE GREAT THINKERS OF SOUTHERN ARAL CIVILIZATION

¹Mavluda Kidirbaeva, ²Rakhmanbergenov Nurpolat, ³Turdibaev Abbas
Student of Karakalpak State University named after Berdakh^{1,2,3}

ANNOTATION

This article discusses the scientific and spiritual legacy of medieval scholars on the South Aral Sea.

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From ancient times the land of Turan is considered to be one of the most developed countries in science, art and culture - the South Aral Sea. The peoples of our country have achieved a lot in the field of science during its several thousand years of history. It is no secret that our great encyclopedic scholars and ancestors, who grew up among the peoples of the region, made a great contribution to this. The works of our ancestors in this period are not only the most mature examples of their time, but also today in the field of science.

The emergence of the Eastern Renaissance, many changes in the history of the peoples of Central Asia, as well as in all regions of the country, along the South Aral Sea, scientists who are known for their great discoveries in the field of science and culture. The discoveries made by these scholars and the works created by them have had an impact on the development of the whole state and society.

Since the years of independence, special attention has been paid to the preservation of our historical and cultural heritage, the spiritual riches created by our ancestors. It is no exaggeration to say that in recent years, scientists of the Republic have been conducting research together with foreign experts. This, in turn, shows that our people are very rich in cultural, spiritual and spiritual heritage, its history is thousands of years old, the spirit of the nation lives forever, a sign of greatness. Here, in the example of the words of wisdom of our great ancestor Abu Rayhan Beruni, "Everyone has the ability to do something, every nation has a passion for a profession," it is the wealth of knowledge that reveals their invisible abilities in people and develops their culture, intellect and abilities. In an educated country, high culture, high intelligence, great literature, inexhaustible spiritual and cultural wealth are created. Our people also have a high culture and knowledge.

Today, in our country, on the basis of the Action Strategy for the five priority areas of development of the Republic of Uzbekistan for 2017-2021, huge changes are taking place in all areas and sectors. In this regard, it is important to deepen the values and traditions of society, in particular, to raise the spiritual and intellectual potential, consciousness and worldview of our people, especially the younger generation, to strengthen in their hearts a sense of love and devotion to our motherland and people. Particular attention is paid to improving the culture of reading.

From ancient times, our ancestors took great responsibility for the upbringing of the next generation, which was their duty to their children, their homeland and the future of their people. According to written sources, the South Aral Sea has always been the largest place in Central Asia where people and sages of science gather and international caravans stop. Many scholars educated in the South Aral Sea region have taught, mentored and trained students in the Muslim countries of the East. Written sources state that they were worthy

of the civilization of that time, that by their own efforts they created many cities, scientific and cultural centers, spiritual values with deep meaning.

As historians, the study of sources plays a key role in transmitting to the next generation our great history, created by our great ancestors during the Eastern Renaissance, and in uncovering the hidden pages of our history.

The rich spiritual heritage of our great scholars, writers and thinkers, who grew up in our ancient and unique land, based on high humanistic ideas, has been rightly recognized by the world community as a great contribution to the development of human civilization and culture, secular and religious science. Unique works created by the intellect and artistic genius of our great ancestors, in particular, sources in mathematics, mineralogy, astronomy, chemistry, medicine, pharmaceuticals, architecture, history, literature, art, theology, philosophy and other fields, are available not only to our people but the world. is an invaluable asset.

The land along the South Aral Sea has long been considered one of the most developed countries in the field of science, art and culture of Turan. The peoples of this region have made great strides in the field of science over its millennial history, with the contribution of our great encyclopedic scholars and ancestors who grew up among the peoples of this region.

In the study of the history of the Renaissance culture in the South Aral Sea, the famous writer K. Mambetov's 1993 book "History of Oriental Literature" is a valuable source in the study of the history of this period. Also in the book of historians G.Khojaniyazov and O.Yusupov in 1994 "Sacred places in Karakalpakstan" it is devoted to our spiritual heritage, which is an integral part of historical and cultural heritage. Historians and literary scholars K.Bayniyazov and M.Tileomuratov have published their scientific books on the life and work of medieval scientists in the South Aral Sea.

The contribution of the peoples of our country to the development of world civilization is primarily associated with important discoveries in the field of exact sciences. If we look at the achievements of our thinkers in the field of science, scientists from the South Aral Sea and Khorezm were the first to introduce the achievements of ancient Indian and ancient mathematics to the medieval science called "Muslim East", and through it to European science.

As a result of the emergence of the Eastern Renaissance in the Middle Ages, many changes took place in the history of all the peoples of Central Asia. In particular, in the South Aral Sea region, the field of science has become more active than in previous periods. As in all regions of the country, scientists from all over the South Aral Sea, known for their great discoveries, have entered the world of science and culture. The discoveries made by these scholars and the works created by them have had an impact on the development of the whole state and society. Significant new changes have also taken place in the economic and social spheres.

During the Eastern Renaissance - IX-XII centuries in the development of science and culture in Khorezm and the entire South Aral Sea region, the service of scientific centers established in this country was invaluable. During this period, one of the largest scientific and cultural centers in the whole region was established in Gurganch (now Old Urgench), the center of the Khorezm state. This scientific center, called "Darul Hikmah and Ma'arif" ("House of Knowledge and Enlightenment"), was established in 1004 on the initiative of the ruler of Khorezm Ali ibn Mamun. This scientific center, the Khorezm Mamun Academy, as well as the Bayt ul-Hikma Scientific Center in Baghdad, included the greatest scholars of its time. The scientific center brought together scientists from different parts of the region.

Abu Rayhan Beruni (973-1048) and Abu Nasr ibn Iraq (10th century-1034), the greatest medieval thinkers of the Southern Aral Sea and Khorezm, contributed to the further development of this scientific center and the involvement of scientists from different parts of the region. As a result, it was later joined by such scholars as Abu Ali ibn Sina (980-1037), Abulkhair ibn Hammar (941-1048), Abu Sahl al-Masihi (970-1011), and Ibn Miskawayh. In general, the greatest contribution of the scientists of the Khorezm Mamun Academy to the development of world science was the critical study and further improvement of scientific theories discovered by the great scholars of ancient Greece, India and the Middle East.

In the Middle Ages, the territories along the South Aral Sea were under the rule of the Khorezmian kings, and were considered one of the areas where ancient caravan routes were connected. In this country, which has served as a unique bridge connecting the peoples of East and West, many achievements have been made in the field of science since ancient times. The discovery of many of the oldest specimens and astronomical instruments in the ruins of the ancient cities of our country shows that in this country several thousand years ago there were mature representatives of science.

In the Middle Ages, the encyclopedic scientists who grew up in our country were the most mature representatives of science in the world. Among them are the encyclopedic scholar Abu Rayhan Beruni, known for his great discoveries in the field of exact, natural and social sciences, his teacher and a leading scholar in the field of exact sciences Abu Nasr ibn Iraq, language and literature, commentary, jurisprudence, religious sciences, geography and ethnography. Mahmud az-Zamakhshari, who became famous all over the world for his works, Suleiman Bagirgani, a mystic who continued, propagated and contributed to the development of the Hodja Ahmad Yassavi sect in mysticism, Sheikh Najmiddin Kubra through the scientific and spiritual heritage he left behind, we can see how high the peaks of his religious and secular knowledge reached the shores of the South Aral in the Middle Ages.

Abu Nasr ibn Iraq was one of the leading scholars of his time working at the Khorezm Mamun Academy. His contribution to the development of world civilization and science is associated with the establishment of the Khorezm Mamun Academy and his involvement in the activities of many scientists, as well as his immortal works and discoveries in mathematics and astronomy. Another great contribution of him in the history of world science was as a teacher of a great thinker like Abu Rayhan Beruni, who taught him the secrets of science in depth. He was awarded the honorary title of "Ptolemy II" for his scientific works in the field of astronomy and his contribution to the development of this field of science.

First of all, let's take a brief look at the work and activities of the great scientist Abu Rayhan Beruni (973-1048), who made a great contribution to the world of science with his discoveries. He was born and raised in Kat, the capital of the medieval Khorezm state and one of the largest cities on the South Aral Sea. His interest in science from a young age became the basis for his later deep involvement in various fields of science.

Abu Rayhan Beruni's contribution to the achievement of great heights in the field of science is invaluable for his mentor, the mature scholar Abu Nasr ibn Iraq. Abu Nasr ibn Iraq (born in the middle of the 10th century, died in 1034) contributed to the success of his student Beruni in the field of exact sciences, proved the sine theorem [Sulaymanova, 215] and became famous in the field of medieval exact sciences. At the Mamun Academy in Khorezm, and later at the Ghaznavid Palace with Beruni. During his entire scientific career, he founded various theories in astronomy and mathematics, as well as created 23 works in these fields. Of these, 12 dedicate his work to his student Beruni [Salim-Gareev, 22]. At one time, his scientific

achievements in the field of exact sciences were highly praised, and he was called "the greatest scientist in mathematics."

Despite the fact that Abu Rayhan Beruni spent his youth and his whole life under the influence of various difficulties, including political conflicts, he managed to create more than 160 works in various fields of science. In particular, his works in the field of astronomy, mathematics, geodesy, geology, arithmetic, geography, history and other social sciences have survived to our time. Also, according to summer sources, the scholar studied many languages. He mastered the ancient Sogdian language, Arabic, Persian and Greek.

Beruni, along with Mahmud Ghaznavi, the ruler of the Ghaznavids, mastered the Sanskrit language during his visit to India, which enabled him to create an immortal work about this country. His famous work 'India' was written in 1030 and this work has not lost its value even today as one of the perfect guides in the study of Indian culture and history. Academician VR Rosen praised this work, saying that "there is no equivalent work among all the ancient and medieval scientific literature of the East and the West" . The scholar also deeply studies the scientific works of famous Muslim scholars of ancient Greece, India and the East in the field of exact sciences.

He made changes and corrections to some of the scientific theories created by them. The scientist, who began his first astronomical observations in his homeland, later created one of his most famous works in the field of astronomy, The Law of Mas'ud. This work consists of eleven huge pieces, which the scientist calls an article [Qayumov, 60]. Today, several manuscripts of this work are kept in libraries around the world, and the scientific value of the work is very high. In general, every work created by a scientist is still highly valued today as an important scientific source in his field. The study and widespread promotion of the vast scientific and spiritual heritage left by a mature scholar has a positive impact on the development of our society.

The greatness of Abu Rayhan Muhammad ibn Ahmad Beruni is reflected in the unique scientific heritage he added to almost all the sciences of that period. Beruni's scientific potential was assessed by the well-known orientalist I.Yu. Krachkovsky, who said that "it is easier to list the fields of interest than the fields of science in which he was interested." M. Meyerhoff, a Western researcher, argues that "Beruni should be the most famous of the encyclopedic scholars who represent Muslim science." The great Khorezm scholar, encyclopedist Abu Rayhan Beruni left a great legacy to his descendants throughout his life, and this legacy still serves the people of the world. According to one of his contemporaries, "apart from the two festivals of the year, his hand was never separated from the pen, from the control of the eye, from the contemplation of the mind." Abu Rayhan Beruni, as a great scholar and philosopher, clearly states many socio-political and mature spiritual worldviews of his time.

According to the scientist O.Aleov, Beruni expressed his deep thoughts on the emergence of science and its tasks, saying that "the types of science were created by the needs of people in everyday life." Young people had to study the types of science in all its aspects, contribute to the further development of science and teach it to the next generations. That is why he said that the role of teachers in the study of science is great, that he must be a well-educated person, and that if the teacher is illiterate, the students will be illiterate. "As the teacher is, so is the student," he said. Beruni believes that the knowledge acquired in the study of science should be repeated frequently, in his opinion, "Knowledge is the fruit of repetition and repetition."

The teachings of Sufism, which are reflected in all spheres of culture and spirituality of the Muslim peoples, have spread beyond the South Aral Sea since the XI-XII centuries. During the development of

mysticism, several of its sects were formed. The services of Suleiman the Magnificent in the widespread propagation of mysticism in the South Aral Sea, especially in the Yassaviya sect, which is widespread in the Muslim world, are enormous. Known among the Turkic peoples by the pseudonym Hakim ota, Suleiman Bagirgani is a close disciple of Khoja Ahmad Yassavi, the "sheikh of Turkestan's property," and a follower of his tradition of wisdom. He was reportedly born and raised in the village of Bakirgan on the South Aral Sea. Later, in Turkestan, he studied mysticism from Khoja Ahmad Yassavi and served to propagate the teachings of his teacher in the country where he was born and raised. contributed greatly to the development of mysticism through his ideas [Kamalov, 27]. He also contributed to the development of culture and spirituality of the peoples of our country, creating many wisdoms and lyrical poems. The priceless spiritual legacy left by this great figure shows that he was a great sage.

Suleiman the Magnificent says that enlightenment is to know Allah, to see Him. He explains the supreme love as the love of God. He sees the path of the sect as the path of educating the perfect man, the path to heaven. In his teachings, Suleiman the Magnificent also seeks to educate those responsible for the social inequalities, injustices, and other vices of his time by reminding them of the horrors of world suffering.

He exposes dishonest and unbelieving officials, those who engage in impurity, the greedy, the ignorant, and the invaders and robbers. The poems of Suleiman the Magnificent are known as the Book of the Magnificent. He also has epics such as The Book of the Virgin Mary and The Book of the End Times. Here he expresses his views on mysticism. Suleiman the Magnificent is one of the pioneers of Turkish poetry. His poems were widely spread among the Tatar, Bashkir and other Turkic peoples, and the Book of Bagir was published three times in Kazan in the early 19th and early 20th centuries.

According to Manoqib, written by Joyborzoda in 1911, Hakimota (Hazrat Sulayman) had a special respect for the Qur'an and carried the Mushaf over his head on his way to school. Seeing this, Hazrat Ahmad Yassavi invited him to become a disciple. Hakim Hakim was educated in his hands and at the age of fifteen he became a murid. In the commentary "Lamahot min nafahotilquds" it is stated that Hakim ota said thirty thousand wisdoms on the Shari'a, thirty thousand on the sect and yes thirty thousand on the truth.

Mahmud az-Zamakhshari (1074-1144) was born and raised in the ancient village of Zamakhshar in Khorezm, one of the greatest representatives of medieval science who made a worthy contribution to the development of world civilization. Mahmoud az-Zamakhshari's creative activity was multifaceted, and he was able to show his talent in many areas. He is known for more than fifty works in the fields of language and literature, jurisprudence, commentary, geography, and the like.

Mahmud az-Zamakhshari's works on linguistics, especially Arabic linguistics and grammar, play an important role in his work. His works such as "Al-Mufasssal", "Muqaddimat ul-adab", "Asos al-balaga" are important sources on Arabic linguistics. In particular, in his work "Muqaddimat ul-adab" information on the lexicon and grammar of the Arabic lexicon is given in Persian, sometimes in Khorezm and Vaturk translations [Rustamov, 10]. Today, manuscripts of this work are available in many libraries around the world. Another of the greatest works on Arabic grammar is Al-Mufasssal (written in 1121), which has been translated into several languages of the world.

Mahmud az-Zamakhshari's works on Islamic history, tafsir, hadith and jurisprudence also form a large part of his work. It is known that after the creation of the holy book of Islam, the Qur'an, it became customary to write commentaries on it. In this regard, al-Kashshaf's work on the Qur'anic interpretation of al-Zamakhshari

testifies to the scholar's deep knowledge of religion. In general, Mahmud az-Zamahshari is famous all over the world for his immortal works in many fields. For this reason, in the East he was honored with such honorary titles as "Teacher of Arabs and Non-Arabs", "Honor of Khorezm".

In short, the scientific and cultural upsurge that took place along the South Aral Sea in the Middle Ages made a unique contribution to the development of science around the world. The scientific and spiritual heritage left to us by the mature figures who grew up in this country and had a great impact on the development of science and culture is an invaluable treasure for today's generation.

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