



NORMS OF ETHICS IN THE DEBATE BROUGHT BY BERUNI AND IBN SINA

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ABSTRACT

In this article, the etiquette of the debate conducted by Abu Rayhan Beruni and Abu Ali ibn Sina and the ethical norms they followed have been analyzed. Discussions by scholars are on a variety of topics and for each discussion several questions and answers are provided. It has put into practice a unique way of accelerating the scientific debate and ethical question-and-answer ethics among scholars.

Key words. Debate, ethics, Aristotle, Beruni, ibn Sina, Masumi, debate ethics

INTRODUCTION

We can learn the historical development of the peoples of the East from numerous sources, and one of them is the rules of Eastern moral standards. In these sources examples of moral principles and norms can be found. In fact, moral norms and principles are the main things that people can rely on to solve any problems of society and they have been formed by our people for several centuries. It is necessary to rely on the rules of morality in the fight against evils such as "mass culture" and "nihilism" that are currently developing in the era of globalization. Even during scientific debates, scholars of our country followed moral norms as they have done any other times. Scientific debates conducted by Abu Rayhan Beruni and Abu Ali ibn Sina can be an example of this. [1]

LITERATURE ANALYSIS AND METHODOLOGY

The debate we are presenting as an example has been taken from Ibn Sina and Beruni's correspondence. In other words, in the debate conducted through letters by ibn Sina and Beruni, Beruni was not satisfied with the answers of ibn Sina. A scholar named Masumi criticized Beruni, expressing his reaction to this debate, which lasted eight times. Beruni was dissatisfied with Ibn Sina's answers from the first debates, and to express his dissatisfaction, he expressed his disagreement with his opinion with short and blunt answers. In the eighth part of the debate, ibn Sina's student and friend, Masumi strongly condemned the opinions of Beruni, and presented his opinion on the issues of the debate one by one through evidence.[2] Abu Rayhan Muhammad Ahmad Beruni (362-442/973-1050) from Khorezm asked Abu Ali Husayn Abdullah ibn Sina (370-428/980-1037) eighteen questions. The ten questions were related to various concepts and ideas in Aristotle's "Book of Heaven" ("as-Sama wal Alam"). In the first part of the debate between the two scholars, Ibn Sina answers Beruni's question and uses the reasons given by Aristotle to support his opinion that the rotation of the heavenly bodies is their innate nature. Ibn Sina answered each of the questions asked by Beruni in his own way. Unsatisfied with these answers, Beruni wrote a letter commenting on eight answers in the first debate and seven answers in the second debate. This time, the answer comes from Abu Said Ahmad ibn Ali Masumi. Abu Said Ahmed ibn Ali Masumi was among the students of

ibn Sina, who attained a high position and received the title of jurist. He wrote on behalf of his teacher Ibn Sina, one of the great representatives of Islamic natural philosophy. "In this way, Masumi's long answer concludes the complex and perfect discussion of two great scholars, the bright stars of Islamic thought," writes Sayyid Husayn Nasr. The seriousness and importance of the topics discussed is the intellectual history of Islam and the nature of the Middle Ages in general philosophy and science is one of the brightest points of science.[3]

DISCUSSION AND RESULTS

The debate between Beruni and ibn Sina was mainly about the ideas presented in Aristotle's works "On the Sky" and "Physics".[4] We can learn about the debate between the two scholars through Masumi's written rebuttal.

"In the name of the Merciful and Merciful God..." the letter begins

1. Teacher Abu Ali Husain Abu Abdullah ibn Sina said: "All praise be to Allah, lord of the worlds, he is sufficient and he is the best representative. The winner, the helper. We begin our discussion with the hope that God may bless our Prophet Muhammad, his family and all his companions:

2. This letter is a response to questions sent by Abu Rayhan Beruni from Khorezm. May Allah grant you both worlds of happiness and protect you from the things you hate in both lives. You asked Aristotle to clarify some of the issues presented in the book "As-Sama wa'al-Alam", and you found them problematic. I began to explain them briefly and concisely, but some pressing issues prevented me from answering the questions presented in my own way. Also, sending you a reply has been delayed while waiting for Masumi to send you a letter. Now, before I answer your questions, I will address some of your points and then briefly answer each question.

As we can see from the above style of debate, the fact that scientists express their objections while respecting each other's opinions is a sign of one of the oldest and most important moral principles - humanity. It is a set of ideas, views and beliefs that define and stabilize the high social task of a person, an invincible belief in the existence of a person's will, dignity, and the possibility of demanding his right to be happy.

If the principle of humanitarianism stands for the protection of all human rights of a person, that is, it is a very comprehensive and general aspiration, then the principle of philanthropy is considered to be a specific part of it in a certain sense. Patriarchy is important because it protects the highest human right - the right to live freely. Because a person without a will is a prisoner, a nation without a will is a slave, a country without a will is a colony. Courage is, first of all, the principle of people who have made it their life's goal to fight for the freedom of their nation, their homeland, and also for the freedom of other nations and homelands. At the same time, this principle is also used in a broad socio-political sense. This can be seen in the activities of authoritarian states.

3. In your first question you (may God bless you) asked why Aristotle claimed that heavenly bodies do not have gravity and why he denied that there is no motion from center to center. We can assume that since the sky is among the heaviest bodies - and this is not a guess, but a certainty - it does not require movement towards the center, because of the universal law, which is assumed to be similar to all its parts.

4. Answer to your second question: God bless you, you have saved me from proving that the sky has neither rising nor gravity, because in your introduction there is no moving place above the sky, it can neither move nor move down, because you have recognized that the

parts are connected. From this point of view, we can assume that it is separated - it causes all the elements to move from their natural positions, and this is not allowed by neither divine nor natural laws. And it also creates a loophole that is not allowed in the natural laws.

From the above-mentioned dynamic analysis, we can learn that debate is conducted on its own rules and norms. The book "Ihyoo Ulumuddin" by Ghazali describes the circumstances if our scientists do not follow these standards. This work lists bad habits that cause negative discussions. Moral norms refer to the form of moral and ethical requirements that regulate the behavior of people through general orders and prohibitions that are introduced into actions. The ten evils listed by Ghazali are completely contrary to moral norms, and they are as follows: envy, arrogance, grudge, gossip, spying, rejoicing in people's helplessness, hypocrisy, turning away, sanctimoniousness and etc.[4]

CONCLUSIONS AND SUGGESTIONS

In conclusion, it is possible to reach final conclusions that are not only useful for science but also for society in general through scientific debates conducted in accordance with ethical standards. For example, one of the best results of the debate between Beruni and ibn Sina, which we have given as an example, is the final conclusion of the ideas about heat and electricity. [5] We will contribute to the further establishment of moral consciousness, moral practice and moral relations[6] in our society, which are part of the structural structure of morality by studying and philosophically analyzing the works of our scholars. Unlike in the West, in the East collectivism has been important in society and social relations since ancient times. This factor has ensured the unity of the society in the east by connecting the members of the society to each other. After getting acquainted with the works of scholars such as Beruni, ibn Sina, Abdurrahman Samarkandi, Shamsiddin Samarkandi, we come to the conclusion that the ideas of collectivism in the East were caused by the views of Eastern scholars based on Islamic teachings. Building a prosperous society, improving and perfecting the way of life of the society through democratic reforms and other future goals can be achieved by studying the works of these scholars.

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