

ANALYSIS OF FAMILY VALUES IN THE VIEWS OF EASTERN
RENAISSANCE THINKERS (KHWARIZMI, AL-FARABI, AL-BIRUNI AND IBN
SINA)

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Abstract: *This article mentions such great figures of the Eastern Renaissance as Al-Khwarizmi, Al-Farabi, Al-Biruni and Ibn Sina as encyclopedic intellectuals. Al-Khwarizmi is the founder of the medieval mathematical science and school in the East and the West, and stands at the beginning of its beginning. Ibn Sina was the leader of medicine of that time, and Al-Biruni himself was a world. Al-Farabi determines the development of philosophical and socio-political thoughts. The period in which these thinkers lived is known as the Renaissance in the history of the East. During this period, science, culture and art flourished. This article highlights the figures of the Renaissance thinkers Al-Khwarizmi, Al-Biruni, Al-Sina and Al-Farabi. The aim is to shed light on the essence of the concept of family values formed by ancient Eastern thinkers from a philosophical and cultural perspective.*

Keywords: *Central Asia, Al-Khwarizmi, Beruni, Al-Farabi, Ibn Sina, thinker, Renaissance, social, political, economic.*

The progressive thinkers of Central Asia, such as Al-Khwarizmi, Al-Farabi, Al-Biruni, Ibn Sina and others, showed great interest in analyzing the process of human cognition; searching for reliable methods of obtaining knowledge. Their works expressed the idea that the prosperity of the country, the true happiness of man, his freedom and understanding of craftsmanship are determined by the flourishing of science, that is, success in understanding the surrounding world. During the period in which they lived and worked, there were obstacles in the spiritual life of the peoples of the East. However, despite all these prohibitions, in the works of such philosophers as Al-Khwarizmi, Ferghani, Al-Farabi, Al-Biruni, Ibn Sina, Omar Khayyam, A. Navoi, Ulugbek and others, natural science knowledge and advanced philosophical ideas were developed. Until now, the science of history has shown an insufficient appreciation of the scientific heritage of the East, and the role of the Central Asian regions in illuminating the history of the Eastern regions has been underestimated. Some historians paint a picture of the historical development of science in such a way that its centers in the medieval East were Damascus, Baghdad, Cairo and Alexandria. The Central Asian region was considered a distant and provincial periphery, receiving only a few distant rays of the light of science from the centers of civilization. At the same time, it was for some reason forgotten that it was from this periphery of the Arab

East that such giants of world civilization as Al-Farabi, Al-Biruni, Ibn Sina and their great predecessor Al-Khwarizmi emerged. The fact that due to civil strife and foreign invasions, oppression by local authorities and various other reasons, people were forced to leave their homeland and continue their scientific activities in foreign scientific centers cannot in any way hide the fact that the Central Asian region and adjacent lands had a high level of civilization for that time, but they were also influenced by not only neighboring states, but also by neighboring ones. If the activities of these prominent scientists and encyclopedists glorified the scientific centers of Baghdad or Damascus or other cities, this indicates the great influence of the scientific traditions of Central Asia, its main economic and cultural achievements on the entire Middle Ages.

Abu Ali Ibn Sina's (980-1037) works such as "Donishnama", "Risolai ishq", "Tib qanunari", "Uy khozhaliqi" occupy a special place in the world of morality, educational psychology, philosophy and medicine of the peoples of Central Asia. Covering various and important aspects of family relations, Ibn Sina first of all draws attention to the responsible duties of the head of the family to the husband. In his opinion, first of all, the husband must have both theoretical and practical knowledge of educational work in the family. Only then can he be a true head of the family.

Speaking about the fact that the relationship between husband and wife is built on equality, solidarity and mutual respect, Ibn Sina writes: "A man is the head of the family, he must satisfy all the needs of the family, because this is his primary duty. A woman is a good, worthy companion for a man and the best successor and assistant in raising children". Ibn Sina wrote a lot about the fact that the harmony of family relations, love and kindness in the family, family pride and honor largely depend on women. For example, in the work "Family Economy", he writes that women should have the most acceptable moral and high human qualities. The section of this work entitled "On the good qualities of women" describes their following qualities; a woman should be wise, shy, modest, chaste, and not talk much; she should obey her husband, love him, bear children, and always be honest, pure, truthful, and humble; she should not be capricious, not lose her chastity and reputation; she should never show a sense of arrogance or arrogance towards her husband, perform her work well and on time, and use the family's material resources economically; she should not leave room for a feeling of resentment in her husband's heart with her behavior ("Ibn Sina and the address of the event". The thinker's treatises on health care also provide valuable instructions on the norms of sexual relations, their strict adherence, the reasons for changes in sexual relations, and measures to establish them. In his opinion, remembering and following them by a couple will have a positive effect on the stability of family relations. Ibn Sina also indicated in his work "Kitab ush-Shifo" the factors that cause family crisis and breakdown. These include:

1. If a husband and wife have not had a child.
2. If a wife betrays her husband and neglects his attention.
3. If the wife is uneducated and does not want to be educated.

4. If the husband and wife have characteristics that do not please each other.

It is clear that in his works, Ibn Sina highlighted the relationship between husband and wife in family life and marriage based on illustrative examples and justified the important role of women in these relationships.

Although Abu Rayhan Biruni (973-1048) did not create a coherent social doctrine reflecting his social views, he tried to express his point of view on social issues in many encyclopedic works or to express critical opinions on them. Abu Rayhan Biruni's specific views are characteristic of family life, family and marriage, family values, and the relationships between its members. We also find such references in Biruni's wisdom. "Good behavior is a sign of goodness". "Things will not go well if people with bad intentions and bad morals enter the middle". "Where equality reigns, there will be no treacherous, deceitful passions, no sorrows". It is appropriate to follow such wisdom in family relationships. Since Beruniy knows the life of the peoples of Central Asia, Ancient Greece and India well, he compares and analyzes the customs, values and unique aspects of their national cultures. These analyzes are also characteristic of family-marriage and family relationships. In particular, he provides valuable information about the type of "polygamy" (a form of marriage in which a man or woman is allowed to have more than one husband or wife at the same time) of families. For example, in South Indian culture, men were not interested in establishing paternity from a biological point of view. In their culture, a man who solemnly gave a bow and arrow to a pregnant woman during the paternity ceremony was considered the father of the child. If later another man wanted to father a child, this ceremony was repeated during the woman's next pregnancy. This The information helps researchers to form scientific ideas about the improvement of family life, the stabilization of family-marriage relations and the history of the origin of the monogamous family type during socio-historical development. Beruniy's views also contain valuable ideas about the importance of intelligence and hard work as the leading factors of the stability of family relations. "The need to fulfill certain tasks is the rule of human activity for life. The dignity of a person depends on the excellent fulfillment of his task, therefore the most important task and place of a person is determined by labor. After all, a person achieved his desires thanks to labor".

In 1983, the Soviet people widely celebrated the 1200th anniversary of the birth of the great scholar of the Middle East, Muhammad ibn Musa al-Khwarizmi. Jubilee celebrations were held in Moscow and Tashkent, and an international scientific conference dedicated to the place of al-Khwarizmi in the development of world civilization was held in Urgench. Al-Khwarizmi is an outstanding scholar-encyclopedist of the Middle Ages, one of the initiators and founders of the Renaissance culture in the Near and Middle East. Awareness opened new pages in the history of science, illuminating the flow of achievements of Indian and Greek sciences and synthesizing the achievements of ancient scientific thought.

The name of Al-Khwarizmi is associated with the beginning of the science of algebra and a whole direction of algorithmic mathematics. He is not only the founder of

mathematics in the Arab and medieval Near and Middle East in general, but also the creator of the first Arabic-language works on astronomy, geography and history. He was engaged in the introduction of the decimal number system, the conceptual apparatus of algebraic equations, applied geometry, and the construction of algebraic tables. According to medieval sources, Al-Khwarizmi has more than 15 works and treatises. All of Al-Khwarizmi's works known to us are written in Arabic, which was the international language of science and religion in the Arab-Muslim East at that time. His "Treatise on Arithmetic" was not preserved in the original Arabic version, but was translated into Latin in Spain in the 12th century. The Latin manuscript of this translation, copied in the 14th century, is kept in the Cambridge University Library. In the manuscript, the treatise is titled "Al-Khwarizmi on Indian Arithmetic".

The most famous work was the famous "Algebraik traktat". The only Arabic manuscript of this treatise, copied in 1342, is kept in the Bodleian Library at Oxford University. According to the manuscript, the treatise is entitled "Al-kitab al-mukhtasar fi hisab al-jabr wa-l-mukabala" ("A Brief Book on the Calculus of Algebra and Contradiction"). It was translated into Latin in the 12th century. In Spain.

"Zij al-Khwarizmi" is an astronomical work, not preserved in the original Arabic text, but translated into Latin in the 12th century, manuscripts of the translations are available in Oxford, Madrid, and France. Al-Khwarizmi's geographical work "Kitab surati-l-ard" ("Book of the Picture of the Earth") is known in the only Arabic manuscript kept in the library of the University of Strasbourg (France).

These thinkers are, first of all, their great representatives - Al-Farabi. Al-Biruni and Ibn Sina showed that the basis and source of our knowledge of the world is sensory knowledge; their place in the process of cognition was revealed by these scientists. Central Asian thinkers, first of all, Ibn Sina, as the great physician of his time, developed his own unique doctrine of vision. Explaining the process of vision, Ibn Sina at the same time shows the inconsistency of Plato's doctrine on this issue, which argues that vision arises only through the emergence of a certain object from the eye and its meeting with the visible object. The first prominent philosopher of Central Asia was Abu Nasr al-Farabi, the most prominent supporter of Aristotle's teachings and the systematizer of the Peripatetic philosophy of the East, who identified the main problems of further development of philosophical thought in this direction in the countries of the "Muslim" East. The most important feature of Farabi's worldview is a pantheistic view of the world. An equally important trend in his worldview and a characteristic feature of the advanced philosophical thought of that time is the desire to theoretically substantiate rationalism as a method of knowledge.

The correspondence of Ibn Sina is not only a valuable source for studying the worldview of the great thinker; it testifies not only to his intense activity in forming the basic principles of his philosophical system, the breadth of his scientific interests, the depth of his beliefs and the strength of his logical arguments, but also to the complexity and extreme inconsistency of the ideological life of that time, the existence of various religious,

philosophical and natural science schools in the Middle Ages. Practical philosophy is divided depending on what its subject is, into individual happiness-morality, family happiness-economics, and state prosperity-politics. The most important aspect of Ibn Sina's philosophy is the idea of the eternity of the world and its uncreatedness. This theory of his was opposed to the Muslim dogma that the world was created and has an end. He believes that matter, which differs in its nature of change, was not created by God, but appeared as a result of necessity, as a result of emanation from God. The world, like God, is eternal, he says. Thus, Ibn Sina considers material and ideal substance to be the beginning of existence, reflecting the two worldviews of that time: materialism and idealism.

Conclusion: The progressive thinkers of Central Asia - Al-Farabi, Al-Biruni, Ibn Sina and others - showed great interest in analyzing the process of human cognition; searching for reliable methods of obtaining knowledge. Their works express the idea that family issues, child upbringing, the prosperity of the country, true happiness of a person, his freedom and understanding of craftsmanship are determined by the flourishing of science, that is, success in understanding the surrounding world.

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