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FARG‘ONANING QOMUSIY OLIMI

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FarDu Ijtimoiy-gumanitar fanlar kafedrasi dotsenti

Farg’ona vodiysi Markaziy Osiyoning eng qadimgi o’lkalaridan biri. U o’zining go’zal tabiati va betakror tarixiga ham ega.Ancha rivojlangan dehqonchilik, chorvachilik va hunarmandchilik madaniyati, iqtisodiy ijtimoiy taraqqiyotga zamin yaratdi. Hozirgi fanga ma’lum bo’lgan ashyoviy dalilar qadim Farg’onada dehqonchilik 30 asrlik tarixiga ega ekanligini ko’rsatadi. Ma’lum bo’lishicha, qadimda bobokalonlarimiz boshoqli, dukkakli ekinlar va turli meva, sabzavot yetishtirganlar. Iqtisodiy taraqqiyotga erishgan vodiyda turli qabila va elatlarga mansub odamlar hamjixat yashagani ham diqqatga sazovor.Milodan avvalgi III-asrda O’rta Osiyoga Iskandar Zulqarnayn bostirib keldi. U bu o’lkada past darajada turgan halqlarni emas, balki har tomonlama rivojlangan, o’ziga xos madaniyat va kuchli davlatchilik tizimiga ega halqlarga duch keldi. Ayni paytda Iskandar Yunon madaniyati va ilm – ma’rifatini Markaziy Osiyo xalqlariga yoyishga harakat qilgan. Iskandar Farg’onani istilo qila olmagan. Iskandar So’g’diyona va Baqtriyada yettita shahar qurdirgan. Bu shaharlarda ilk Makedon koloniyalari vujudga kelgan va Yunon ma’rifati, sanoati, madaniyati shu koloniyalar orqali Markaziy Osiyo xalqlari hayotiga kirib kela boshladi. Farg’onaning uzoq tarixiy davr davomida mustaqilligini saqlab qolganligi uning iqtisodi, madaniyati, fanining muntazam rivojlanishini ta’minlagan. Qo’shni davlatlar bilan savdo–sotiq va madaniy aloqalar tufayli Farg’onaga turli madaniyat va ilm-fan yutuqlari kirib kelib, o’ziga xos mahalliy madaniyat bilan birlashadi va rivojlanishini ta’minladi. Markaziy Osiyo tarixida bundan ikki ming yil avval elati, tili madaniyati turlicha bo’lgan ko’plab xalqlarning yagona qudratli davlatga-Kushon imperiyasiga birlashuvi yuz berdi. Bu esa o’z navbatida, g’arb va sharq sivilizatsiyalarining bir-biriga tutashuviga olib keldi. Markaziy Osiyo tarixida islom tarqalishi bilan yangi davr boshlandi. Arab istilochilari Markaziy Osiyoga, xususan Farg’onaga kirganlarida yuksak fan va madaniyat bilan to’qnashdilar. Bu madaniyat Sosoniylar davlati, Misrdan qolishmas, ayrim jixatlarida kuchliroq edi. Buni payqagan arablar Turkistonni zabt etish bilan cheklanmay islomlashtirishga qattiq e’tibor berdilar. Lekin fan va madaniyat shunday kuchli zarbaga uchraganiga qaramay, oradan bir asr o’tar–o’tmas yangi qiyofadagi, ya’ni «arablashgan» shaklda halifalik poytaxtida «uyg’ondi». Bu qayta tiklanish Markaziy Osiyo sivilizatsiyasining vorislari bo’lgan Turon xalqlari orasidan yetishib chiqqan olimlar tomonidan boshlab berildi va davom ettirildi. Bugungi fan tarixchilari bu jarayonni «Sharq uyg’onish» davri deb atamoqdalar. Bu davrni boshlab bergan vatandoshlarimiz orasida Ahmad Farg’oniy jahon faniga buyuk xissa qo’shgan buyuk alloma sifatida tilga kirdi. Ahmad Farg’oniy 797-861 yillarda yashab ijod etgan va uning shajarasi zardushtiylarga borib taqalar edi. Ahmad Farg’oniyning yoshlik davri o’z yurtida o’tadi. U Farg’onadan Xo’jand orqali Samarqandga so’ng, Buxoro orqali Marvga al-Ma’mun ibn Horun ar-Rashid xuzuriga boradi.

Horun ar-Rashid va uning o’g’li al-Ma’mun davrida Bag’dodda ilm-fan yuqori cho’qqilarga ko’tarildi, arab tili davlat va ilm-fan tiliga aylandi. Tarix, adabiyot, tilshunoslik, islom qonunshunosligi, tafsir, hadisshunoslik va boshqa ilmiy ishlar keng ko’lamda taraqqiy etdi. Kitobu–hattotlik sanoati rivojlanib, minglab qo’lyozmalar ko’chirildi, kutubxonalar ko’paydi. Horun ar-Rashid asos solgan «Ma’mun akademiyasi» «Bayt ul-hikma» da to’plangan buyuk olimlar aniq fanlar sohasida olamshumul ilmiy ishlar olib bordilar. Halifa al-Ma’mun «Hikma uyi» faoliyati uchun zarur imkoniyatlarni yaratib berdi va uni moddiy jihatdan to’la ta’minlab berdi. «Ma’mun akademiyasi» qoshida katta kutubxona bo’lib, unda xind,

yunon, arab va fors tillarida yozilgan 400 ming jilddan iborat qo’lyozma kitoblar saqlangan. Vatandoshimiz Muhammad ibn Muso Xorazmiy kutubxonaga boshchilik qilgan. Al-

Ma’mun davrida ikki rasadxona bino qilindi. Ularning biri Bog’dodning Shamsiya degan joyida, ikkinchisi Damashqdagi Nasikan tepaligida edi. Rasadxonalar qurilishida Ahmad Farg’oniy boshchiligidagi Abbos ibn Said al-Javxariy, Said ibn Xomid, Yahyo ibn Abu Mansur kabi olimlar ishtirok etgan. Al-Ma’mun iltimosiga ko’ra al-Farg’oniy rahbarligidagi astronomlardan uch aka-uka Muhammad, Ahmad va Hasan, Muhammad ibn Muso ibn Shokir Xorazmiylar va bir nechta olimdan iborat maxsus xay’at tuzildi. Ular o’lchash ishlarini o’z davriga nisbatan muvaffaqiyatli hal etdilar. Ahmad Farg’oniy yerning dumaloqligini, bir xil osmon yoritkichlarining har xil vaqtida ko’tarilishini, tutuilishni, har xil joyda ko’rinishini shunday dalillar bilan isbotladiki, ular hozirgacha o’z qiymatini yo’qotgani yo’q. Bog’dodda 829 yili va Damashqdagi Sanjar sahrosida 832-yili olib borilgan astronomik kuzatishlar shular natijasidir. Ularning majmuasi «az-Zinjal-Ma’mun al-mumtaxona nomi bilan mashxur «Az-Zij al-Ma’mun al-Mumtaxona» haqidagi asosiy ma’lumotlar al-Farg’honiy «Kitob al-Harakat as-samoviya va javomeh ilm an-nujum» asarida o’z ifodasini topgan. Bu kitob astronomiyaga oid ilk arabcha asarlardan bo’lib, o’rta asr Ovropasiga keng tarqalgan va mashxur bo’lgan. Bu asar turli xil tillarga tarjima qilindi. Natijada al-Farg’oniy butun Ovropaga tanildi. Al-Farg’oniydan bir asr keyin yashagan, jahon astronomiya faniga katta hissa qo’shgan bag’dodlik Abu Abdulloh Muhammad al-Battoniy «As-zij as-Sobih» nomli astronomik jadvallari bizgacha yetib kelgan. O’rta asr olimlari yer kurrasini sharqdan boshlab yetti iqlimga va har bir joyni alohida–alohida o’rganishga odatlanishgan. Al-Farg’oniy ham xuddi shu usuldan foydalangan. U tuzgan jadvallarda viloyatlar sharqdan g’arbga qarab birin-ketin bayon qilinadi. Ahmad Farg’oniy arab tilida astronomiya, jug’rofiya va matematikaga oid bir necha asarlar yozgan. Ular ilmiy jihatdan katta ahamiyatga ega bo’lgan, biroq turli sabablar bilan aksariyati bugungi davrgacha saqlanib qolinmagan. Olim ilmiy merosidan qo’lyozma shaklida kelganlari quydagilar:

1. «Kitob fi javomih ilm an-nujum va usuli harakat is-samoviya» («Yulduzlar ilmining jami va samoviy harakatlar usuli haqida kitob»). Bu asar turli tillarda chop etilgan.
2. «Kitob al-Komil Fi-usturlab». Uning uchta qo’lyozma nusxasi Berlin qirollik kutubxonasida saqlanmoqda. Al-Farg’oniy bu asarini halifa al-Ma’mun davrida yozgan. Unga qadar hech kim tomonidan «usturlob» asbobi va bu asbob bilan bog’liq masalalarga oid asar bitmagan.
3. «Kitob um sanoati ul-usturlab»
4. «Risolat al-Fusul madji fi masjitiy va quva salosuna fasl»
5. «Risolat fi ma’rifat il-avkat al-lati yakunu – Namar fiho favq yer-arzi av taxixa»
6. «Qisob al-anomim as-saboat»
7. «Kitob fi sanoat il–usturlab va il–burxon alayxi»
8. «Kitob amal il-ruhamat»

Al–Farg’oniy jadvallari. Ahmad Farg’oniy asarlari hozirga qadar sharq va g’arb tomonidan yuqori baholanib kelinmoqda. Ulardan ko’pchilik olimlar o’z ilmiy asarlarida foydalanadilar. Mustaqillik tufayli buyuk yurtdoshlarimizning boy milliy me’rosini chuqur o’rganish, ularning hayoti va ijodi bilan yaqindan tanishtirish imkoni tug’ildi. 1998 yilda Ahmad Farg’oniy tavalludining 1200 yilligi nishonlandi.

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