

**Studying the Social Views of Abu Rayhan Beruni - The Need of Time****M. Mamatov**

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**Annotation:** This article is devoted to the study of the importance of studying the work of Abu Rayhan Beruni, the great thinker of the Uzbek people, who lived and worked in the middle Ages. Using the points of view of world famous philosophers and scientists, it is emphasized how great the contribution of scientists to science is and how relevant their study is today.

**Keywords:** "Beruniy", Ibn Sino, Democritus, umuminsoniy akhloqiy qadriyatlar (human values), islom falsafasi (Philosophy of Islam), Mavoraunnahr.

In our country, in-depth study and promotion of the scientific and spiritual heritage of great scholars, and reforms in the education of the young generation in the spirit of the noble traditions of our ancestors are being consistently continued. The scientific-philosophical heritage created by Central Asian thinkers is an inexhaustible treasure of wealth in forming the worldview of young people, in creating an image of nature and the development of society in their minds. Its efficient and effective use is an urgent task facing our independent society. In the implementation of these tasks, first of all, it is more urgent to research the rich spiritual heritage of our ancestors, especially the socio-philosophical views of Abu Rayhan Beruni, and to inculcate them in the minds of young people. It was stated in the decisions "On the international celebration of the 1050th anniversary of the birth of the great thinker and encyclopedist Abu Rayhan Beruni" adopted on August 25, 2022.

S. F. Starr (USA) in his article "Today's History" stated that "al-Biruni's method of work amazes us in that, just like our methods today, it echoes from the Middle Ages with a quiet and firm voice (irrationalism)."<sup>1</sup>.

Scientific research is being conducted by the world scientific community to study the scientific heritage of Abu Rayhan Beruni.

In the 9th-11th centuries, the work of Abu Rayhan Beruni, an encyclopedic thinker of the Eastern Renaissance, occupies a special place when talking about the development features of the social and cultural life of Movarounnahr. Famous historians - A.Yu.Yakubovsky, I.P.Petrushevsky, B.G.Gafurov, S.P.Tolstov are the powerful economic development that took place in the Middle Ages in Central Asia (Khurasan, Movarunnahr, Khorezm) and neighboring countries as a proof of this. , N.I. Konrad, G.E. von Grünebaum and others' opinions on this topic can be cited.

The era of Abu Rayhan Beruni is the last quarter of the 10th century and the first half of the 11th century, and in this period, together with the previous 9th century, science, philosophy, literature, culture and development in the Islamic countries, especially in the Middle East, Movarunnahr and Khurasan parts. the release developed rapidly. The renaissance in Islamic countries was directly related to the work of several great scientists. In particular, Abu Rayhan Beruni was one of the main driving forces of this revival.

Strong rationalist elements in Islamic philosophy facilitated the assimilation of the intellectual wealth of the ancient world and contributed to the development of the natural sciences. However,

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<sup>1</sup> Starr F. S. Published in *History Today* Volume: 63 Issue: 12. 2013.

Arab military campaigns caused great damage to the cultural and spiritual life of the local people. Abu Rayhan Beruni was concerned about the conquest of Khorezm by Qutayba ibn Muslim in 712, and said, "Qutayba ibn Muslim completely exterminated the people who knew the ancient letter of Khorezm, studied its news and narrations (knows its history) and taught others their knowledge. That is why the history of ancient Khorezm remained so mysterious that the truth could not be known after the Islamic period.

There are different opinions about the word "Biruni" in the name of the scientist, which means al-Bayruni in Arabic, "berun" (outside), "outside the city" or "the one who lives there" in Persian. However, it does not follow that Beruni was born outside the city. According to A. Ahmedov, the word "Beruni" reflects the tradition of Khorezm in the Middle Ages. In fact, the famous traveler and geographer Yagut Hamavi, who was in Khorezm at the beginning of the 13th century, said that the people of Khorezm called everyone who left their homeland by the nickname "Beruni". This nickname was probably added to his name later.

The ontological and epistemological views of Abu Rayhan Beruni's philosophical views are based on the thinker's method of researching problems based on specific information and facts, their generalization and perception, comparative analysis and objective evaluation.

In the correspondence between Beruni and Ibn Sina, the main issue was one of the important issues of Greek philosophy, particularly Aristotle's natural philosophy - the infinite division of bodies, and some authors who saw Beruni's opposition to Ibn Sina in this regard came to the conclusion that he was a supporter of Democritus' atomism, and Beruni made this issue somewhat more complicated. deeply researched. He tries to find a way to solve the problem of division in which the two doctrines - atomistic and infinite division - seek to overcome the inherent contradictions and limitations.

At the time, the negation of emptiness in Beruni's atomistic theory was a global innovation introduced to the development of world philosophy by contradicting Democritus' conclusion that emptiness is a necessary and integral part of the world. Modern science fully confirms Beruni's right.

The thinker's philosophical worldview was formed on the basis of his natural-scientific views. He paid great attention to philosophical problems such as time and space, regularity, necessity and chance, movement and development, conflict, cause and effect.

The ontological and epistemological views of Abu Rayhan Beruni have been comprehensively studied by Western Beruni scholars. S.H. Nasr, one of the foreign scholars of Beruni who examined the problem of Beruni's ontological views in detail and seriously, admits that Beruni puts this problem in the chapter "Creation of the world and its subsequent history" of the book "India" and admits that it is deeply analyzed.

Abu Rayhan Beruni's ideas and views on knowing the world are interconnected with his scientific and naturalistic views and are explained by his achievements in natural sciences.

The humanist nature of Beruni's philosophical heritage, including his attitude to ancient Greek and Indian philosophical teachings, spiritual and moral values, and views on various religious denominations.

Beruni was closely involved with the foundations of Sufism from the time he lived in India. In the works of Abu Rayhan Beruni, Abu Rayhan Beruni is deeply familiar with the ideas of Sufis about God, the universe, and man. He analyzed it in his work "I-khalas min al-amsal".

Beruni is an encyclopedic scientist who has deep knowledge in all fields of science since his youth. It is worth noting that he knew many languages while acquiring this knowledge. The scholar studies the philosophy, history and customs of the Indians in depth and compares them with Greek philosophy and mythology. He studied the ancient Indian language - Sanskrit, to study India, and the Greek sources he needed to know more deeply the closeness of views between the two peoples. In "India" he mentions more than 25 Greek works.

Abu Rayhan Beruni did not limit himself to the explanation of Aristotle's philosophy, but also paid attention to the philosophical views of other Greek philosophers. His views are often found in works such as "Osor al-Baqiya", "India", "Geodesia", "Mineralogy". This allowed the thinker to take a worthy place in the history of philosophy due to the logical dynamics of his philosophical outlook. For example, Beruni, looking at the history of ancient Greek philosophy, emphasizes its antiquity and closeness to Indian philosophical views.

As a great scientist, Abu Rayhan Beruni also had philosophical thoughts about universal moral values in his works. In his works, human happiness, education and maturity are considered the main issues, and he considers man as a part of nature. In his philosophical thinking, the issues of the creation of the universe, the relationship between the soul and the soul occupied an important place, which is especially clearly described in the work "Mineralogy". It is possible to clearly observe the scientist's extraordinarily sharp understanding, intelligence, scientific approach to the problem and the high level of research methodology, the accuracy of concepts and imaginations in the work.

Abu Rayhan Beruni's ideas on ethics are still relevant today. The moral image of a person is formed in society, under the influence of others, and the morals of a person should serve to fulfill his duty to the society. In fact, the appearance of a person is a gift of nature, there is no way to change it. However, emphasizing that it is in the hands of faith to change the moral image, that means that the possibilities of turning it from bad behavior to good qualities are endless, for this, a person must control his behavior and emotions, educate his soul, treat it with moral surgery, moral- he should get rid of his shortcomings in terms of manners. Only then, he will be free from his negative habits and become the owner of high moral qualities.

Beruni boldly promoted the development of science and education, intelligence, justice and the victory of universal happiness in the harsh conditions of feudal oppression and rule, like other famous thinkers of Central Asia - Khorezmi, Farabi, Ibn Sina.

In the development of the national Uzbek philosophical thought of our compatriot Beruni's socio-philosophical views, the study of his scientific work, including the analysis of his philosophical views, is one of the important philosophical-scientific problems. Abu Rayhan Beruni left a huge scientific heritage, the total number of his works is about 180. Of these, 70 on astronomy, 20 on mathematics, 12 on geography and geodesy, 4 on cartography, 3 on weather issues, 3 on mineralogy, 1 on physics, 1 on medicine, 15 on history and ethnography, 4 on philosophy and 18 on is devoted to literature, and the scientific direction of the rest is unknown.

D. As a result of Bualo's research, he compared all the sources, manuscripts, catalogs, alloma's works available in the world's libraries, and compared the information from the studies conducted on the thinker's works, and brought the list of Beruni's works to 180. Considering that 33 works have come down to us so far, a large part of Beruni's works is still unexplored. The objective study and correct analysis of the great scientific heritage of Abu Rayhan Beruni is measured not only by referring to the works of scholars and translating them, but also depends on the method and methods used by the scientist to research the system of socio-philosophical views.

Beruni's scientific heritage has been studied by European and Asian scientists since the 19th century. His works were translated into Latin, French, Italian, German, English, Persian, and Turkish languages. The famous Indian thinker Jawaharlal Nehru said: "After studying Greek philosophy, Beruni began to study Sanskrit in order to study Indian philosophy. Beruni compared Hindu and Greek philosophies and was amazed to see the commonalities they had. While Beruni's book covers factual material, it shows how scientists continued their work despite war, looting, and mass killings. "Even when hatred and selfishness broke out between them, Beruni tried to explain the situation of the people of this country while being a foreigner (M.M. for Indians)," he wrote.

Beruni condemned all the negative aspects of people and praised the qualities and characteristics such as goodness and nobility. "The desire to do good is similar to the desire to be kind." Goodness means to strive to be kind and cooperative to all people, especially to one's own people; When a person is able with good wishes, it is said to strive to provide financial support.

Therefore, the scholar paid great attention to cultural cooperation and the wide spread of knowledge and made his practical contribution to it.

It is the need of the hour to re-examine the work carried out during the Shura period regarding the study of Abu Rayhan Beruni's works, to continue the translation work and to develop clear, constructive scientific recommendations in the matter of expanding the publication. In accordance with the above-mentioned decision of the head of state, it is appropriate to plan and hold international scientific-practical conferences and scientific-educational events, an international conference dedicated to the 1050th anniversary of Abu Rayhan Beruni's life and work, his great contribution to the development of world civilization, in all higher education institutions. Also, in order to widely study and promote the scientific and educational heritage of Abu Rayhan Beruni, his humanitarian ideas, organizing scientific conferences and roundtable discussions will be carried out by local authorities, and if local intellectuals and neighborhood activists are involved in them, it will further raise the organizational, ideological level and popularization of the events. and is ensured to serve a wide audience.

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