

SPIRITUAL AND ETHICAL VIEWS OF ABU RAYKHAN BERUNI

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Abstract. This article highlights the socio-political and moral problems of the author Abu Rayhan Beruni. According to Beruni, as a result of assessing people and their work and material incentives, the state will be strong, the country's managers and people's lives will be prosperous. One of the important socio-political views of Beruni is the recognition that the spiritual and material needs of people are the basis for creating a society. Material factors such as the need to satisfy needs (food, clothing, etc.) encourage people to live together. The needs are varied and innumerable. Only a few people can provide them together. For this, people felt the need to found cities. The article contains many stories about the life of representatives of Central Asia and other peoples.

Keywords: needs, conditions, nutrition, clothing, person, factor, material needs, society, state management policy, social justice.

I.Introduction

In 2023, the 1050th anniversary of Abu Rayhan Beruni will be widely celebrated. In this regard, preparations are underway for a wider celebration of the anniversary of Abu Raykhan Beruni in Uzbekistan. In this article, for the first time, on the basis of the works of Abu Raykhan Beruni, ethnographic data on the life of the peoples of Central Asia were scientifically analyzed.

Under the influence of modern socio-political processes in the world, the issue of stabilizing the changes taking place in the system of worldview and human thinking in modern society is more relevant than ever. It is especially important to follow the principle of historicity in standardizing the processes of cultural transformation, enriching the set of values through universal ideas, adherence to the ideals and norms of cognition in the information society. From this point of view, it is necessary to ensure the continuity of knowledge, the intellectual development of young people with a new worldview, the use of cultural exchange, forms and mechanisms of cultural memory in the spiritual and moral development of great thinkers, and there is a need to harmonize views on the development of natural science and socio-philosophical thinking with modern innovations.

In the development of the world scientific and philosophical heritage, fundamental research is carried out within the framework of the educational, philosophical, natural science teachings of encyclopedic scientists, in particular their views on the knowledge of the world, nature, the universe and man. and social nature of man. In particular, the creation of the Universe in the scientific heritage of thinkers who have made a significant contribution to world civilization, exploring the scientific aspects of the doctrine of creation and man, the Universe, nature and social life, revealing the nature of

the relationship between man and nature, substantiating the place of natural science views in the development of socio-philosophical thinking is becoming more important today.

II. Literature review

Abu Rayhan Beruni is a scientist who has mastered all areas to perfection, including astronomy, mathematics, geography, geology, history, philosophy and philology. At the same time, he is also a poet and a great ethnographer. The works of Beruni «Relics of ancient peoples» and «India» can be attributed to ethnographic works. Most of the materials related to ethnography can be found in his works «Mineralogy» and «Geodesy». It is no coincidence that when providing ethnographic information in the works mentioned above, Beruni widely used oral literature, folk tales describing the traditions of the peoples of the East, and, finally, his personal observations [1, 126-138]. In the works of the scientist there are wonderful materials about the economic life of peoples, people's representatives, agricultural seasons, folk customs and beliefs. In his works, he mentions the names of more than 100 peoples and tribes. All this indicates that the works of Beruni are a storehouse of rich ethnographic sources.

The article “About Haji Khalifa Abu Rayhan Beruni” fully studied the information related to the scientific activities of Abu Raykhan Beruni in the work of Haji Khalifa “Kashf al-Zunun”. In particular, his name is mentioned 24 times in this book, scientific works – (أثار الباقية) «Osor al-Bakiya», (ارشاد في) (إرشاد في) «Irshad fi ahkom an-nujum», (التفهيم) «at-Tafhim», (كتاب العمل بالاسترلاب) «Kitab al-amal bil usturlab», (الزيج) «Zij», (قانون مسعودي) «Kanuni Mas'udi», (منير الاجية) «Mineralogy» and others are said to have information [2, 3683-3694].

In the study of the past of the Uzbek people, Beruni's information about the peoples of Central Asia, especially about the peoples and tribes that lived on the territory of modern Uzbekistan in the Middle Ages, the Khorezmians, Sogdians, and Turkic-speaking peoples, is important. . Beruni's works mention several groups of Turkic peoples: Movarounnahr Turks (Karakhans), northern Turks (Oguzes, Kimaks, Kirghiz, etc.), Eastern Turks, as well as Turks living in the valley of the Chu River, Khotan, Tibet and Afghanistan. His works contain wonderful materials related to the life of the Karluks, Bijanaks and other tribes. According to K. Shaniozov [10, p. 128-136], Abu Raykhan Beruni did not write a special work on ethnography. But the materials provided by him are a sufficient source for highlighting the situation of the peoples of Central Asia in the Middle Ages and their way of life.

Eastern thinker Abu Rayhan Beruni for the first time in world science explores the relationship between man and nature, man and the universe from the standpoint of world science. He said: «The difference in the structure of people in terms of skin color, image, character and mores is due not only to differences in origin, but also to differences in soil, water, air and places where people live. The reason for the diversity of languages is that people are divided into groups, they keep apart from each other, and each of them needs words to express different desires. Over time, these expressions were multiplied, memorized, and as a result of repetition, they acquired content and were systematized» [3, p. 16-17], he believes.

Research Methodology.

In the process of research, they relied on such principles as objectivity, consistency, historicity and consistency, epistemological and axiological analysis.

Analysis and results.

Beruni widely used the messages and narratives of the peoples and recorded many of them in his works. One of them is information about the national holidays of the Khorezmians and Sogdians. Sogd, like Khorezm, is a rich and ancient cultural land. Beruni speaks several times about the similarity of the traditions of the Khorezmians and Sogdians. This testifies to the commonality in the culture of the two ancient peoples - the Sogdians and the Khorezmians, who lived on the territory of modern Uzbekistan. The Sogdians and Khorezmians, together with the peoples of the Tashkent oasis, the Fergana, Kashkadarya and Surkhandarya valleys, formed the basis of the ethnic formation of the Uzbek people (during the 10th-12th centuries).

Beruni clearly distinguishes the origin of life and religious holidays and their main purpose in life. He says: «Some of these (Id) days are for worldly affairs, and some for religious affairs» [3, p.72]. According to the scientist, religious holidays were created by «sharia figures - imams, jurists and religious people». The purpose of celebrating such holidays is similar to the one we mentioned, but it is for the future life» [6, p. 253].

Folk holidays have a long history, they are closely related to the creative work and living conditions of people. According to the scientist, «Eid al-Adha became one of the reasons that turned the poverty of the poor into space, made their dreams come true and saved those who were close to death from danger and trouble».

Beruni openly states that the Eid al-Adha rituals in some cases served the ruling class with their content and attention: «Ides are great days, and kings and presidents held ceremonies on these days, and through them they managed to delight their souls and amuse their those who received praise and praise, those people who attracted his love and received his blessing, they also created various rituals for ordinary people in those days. Ordinary people performed the ceremony, joined the joy of the king and emirs and declared that they sincerely serve them» [7, p. 253].

Beruni's thoughts about the Novruz holiday are also noteworthy. This holiday was celebrated on the first day of the first month of the new year, that is, March 21 according to our calendar. Novruz holiday coincided with the spring month - the beginning of agricultural work. The celebration of Navruz lasted for several days. But his first and sixth days were finally solemn.

According to the facts given by Beruni, Novruz first spread among the Persian peoples in antiquity, and then spread to the countries of Central Asia and the Middle East. The Navruz holiday ceremony was held in the Khorezm, Tokharistan and Fergana regions in the early Middle Ages and the Middle Ages with great pomp and entertainment. Later, these festive rites were absorbed into the traditions of the semi-sedentary and nomadic Turkic peoples through settled peasants.

Navruz, which in ancient times was only a rite of the peoples of one country, became a rite of many peoples and countries and became a national holiday. But over time, the ritual of celebrating Navruz has changed a lot.

Beruni says that every year the Sogdians and Khorezmians celebrated several more holidays during the year. The customs and rituals of the Uzbek and other peoples associated with the holidays have survived to this day. For example, in ancient times, people gave sugar to each other during the Novruz holiday. From the facts cited by Beruni, it is clear that the emergence of this custom was

associated with the planting of sugar cane and the image of its continuous cultivation. The origin of sugar cane is associated with the name of the legendary Iranian king Jamshid. Beruni writes about this: "At Novruz, sugar cane appeared in the country of Jamshid, which was not known until then. Jamshid saw the juice dripping from the reeds. When he tasted it and found that it had a delicious sweetness, he ordered the juice to be extracted and made into sugar. On the fifth day, sugar was picked up and given to each other as a congratulatory gift» [8, p. 255].

Even if this story is legendary, the information given points to the beginning of the process of cultivation of sugar cane, a new plant in agriculture, and the production of sugar from it. Because the ancient peoples attached great importance to every innovation in their lives, to the spiritual wealth created in the process of labor. Inspired by her, they celebrated in life with great triumph. Sugar is white. It is known that the Uzbeks and other peoples of Central Asia considered whiteness and sweetness as a symbol of life and happiness. Until now, among the Uzbek people, during the days of Eid al-Adha (including Navruz), the groom's parents send all kinds of sweets to their godparents; According to custom, among the sweets there should be white sugar, halva, parvard and confectionery. This is the best wish of youth for a bright and happy life. Especially today in Khorezm, when the bride goes to woo, sweets or sweets are put on the table even before she gives her consent. If the bride agrees to give it to the groom, the sweets brought will be taken away. If she is unhappy or does not want to give her daughter to her son-in-law, she will be sent back.

The Sogdians mark the first day of the seventh month as «nim sarda», which means «half of the year», and the second day as Eid. According to Beruni, on this day the Sogdians «gather around the fires and eat food prepared from the flour, butter and sugar of the guests» [3, p.281]. According to the description of Beruni, this dish is similar to holvaitar, which is prepared in the rites of the Uzbek and Tajik peoples. Nowadays, this food is made with regular wheat flour rather than wheat flour, and is mainly prepared in funeral ceremonies. The Khorezmians call this day «azdokandkhvor», that is, «the day of the decline of bread smeared with butter (patyr bread)». It is known that patyrny bread and butter kulcha are usually prepared on solemn days - weddings and holidays, or at the arrival of dear guests. Now patiras and kulcha with oil have become decorations for a rich family table.

According to Beruni's report, on the fifteenth day of the tenth month, the inhabitants of Khorezm prayed and cooked food to ward off the harm of demons and evil spirits. In this ritual, called «issing», it is usually boiled and distributed in thin layers on the eve, before weddings, spring and autumn plowing - before ox plowing and during commemoration ceremonies. According to beliefs, the smell of hot oil had the properties of purification and protection. It is said that the smell of dull oil drives away human danger from the house and summons the ghosts of ancestors who are the guardians of generations of life.

According to Beruni, the peasants used various magical methods. In particular, one of these methods was considered to be «the use of a stone that repelled the distance, and burying the turtle upside down in the garbage» [5, p. 207]. In the imagination of farmers, turtles can not only scare away hail, but also bring rain. K. Shoniezov wrote that such a custom exists in Kashkadarya [10, p. 134]. According to this custom, during a drought, farmers threw the turtle upside down or hung it from a tree by the foot. All these activities are, without a doubt, folk methods of witchcraft, efforts aimed at influencing nature

with certain things and thereby achieving the desired results. Although there are few remnants of such a ritual, it has come down to our century among a number of peoples.

Beruni clearly understood that the natural force of nature cannot be changed by magical actions and that all these are actions aimed at deceiving people and for the benefit of the priests. Speaking of Indians trying to magically avert hail, Beruni writes: «Since the peoples of India finally believed in witchcraft and sorcerers, and because they were ruled by Brahmins who lived off the production of villages under the pretext of turning back, their opinions on this matter became firm» [3, p. 281].

Beruni explains natural phenomena on a scientific basis, showing the causes of hail and rain.

Beruni also shows some of the magical practices of the nomadic and semi-nomadic Turkic peoples. It exposes the misconceptions and practices of witchcraft and thus helps to distinguish truth from lies. Speaking about the rain stone, the scientist writes: «Something similar was brought to me by a man from the Turks, saying that he would be happy with me or that he would accept it without thinking. And I said to him: «With this stone, when there is no rain or in the rainy season, call for rain at different times with my desire, then I will take your stone and give you what you hope for, even more». He began to do that what I heard before: he threw a stone into the water, he sprinkled the sky with water, and at the same time he whispered or shouted, but this did not produce a single drop of rain, so that, not content with the truth, they fight» [5, p. 205].

Among the Turkic peoples, rain, hail, snow and thunderstones were called «yada» (jade) [9, p. 180] or «jada». In addition to Beruni, other authors of the Middle Ages also wrote about this, in particular, the geographer of the 10th century Ibn al-Fakih [11, p.180].

Belief in the power of this stone was widespread among the Turkic-speaking tribes and tribal associations (Karluks, Oghuz, etc.) in the X-XIII centuries.

Information about some peoples and tribes mentioned in the writings of Abu Rayhan Beruni, some of their traditions and customs, witchcraft designs have not lost their significance today.

In 1030, his greatest work appeared, known as «India» «Tahkik moli-l-Hind min ma'kula makula fi-l-akl av marzula» («Definition of reasonable and unreasonable teachings of the Indians») [4]. Mahmoud Ghaznavi died the year India was completed. He appointed his youngest son Muhammad as his successor. But a few months later, his eldest son Ma'sud (1030-1041) overthrew his brother and took over the state. During Ma'sood's time, Beruni's condition improved significantly. Yaqut Hamawi writes that Massoud was interested in astronomy and paid special attention to scientific observations. Beruni helps Massoud learn Arabic well. Massoud also took the scientist under his protection and was rewarded with gifts and gifts.

It is known that Central Asia has been in cultural, economic and political relations with India since ancient times. Abu Rayhan in «India Beruni» [4] quotes a number of Indian legends in accordance with certain ratios. Some of these Indian legends also exist among the peoples of Central Asia. Here are some of them.

The meaning of the legend told by Beruni is as follows: the king bequeathed to his people that after his death his body should be cremated in a place where not a single corpse was cremated (the custom of cremation existed in India since ancient times). once). When the king died, people searched for a long time for the place he said and got tired. Finally, when they found a stone rising from the sea

water and were about to cremate the corpse, a voice came from there: «This king has been cremated several times on this stone, now do what you will, because the purpose of the king was to inform you of this».

This story is spread in a different way in Central Asia and is attributed to Alexander the Great. It is said that Alexander bequeathed his body to be buried in a place where no one had yet been buried. People searched and finally found a stone under a waterfall flowing down a mountain. When they wanted to bury Alexander under this stone, a voice came out of it and said: «This Alexander himself was buried under this stone seven times, this is the eighth».

On the one hand, this case indicates the widespread use of this saying, and on the other hand, it shows that the concept of the eternity of matter is expressed in a narrative form.

Muslim peoples, including the Uzbeks, have a fictional legend associated with Laylat ul-Qadr. It is said that a woman was breastfeeding her child on the night of the twenty-seventh day of Ramadan, when suddenly, on Laylat ul-Qadr (precious night), a beam of light illuminated the whole place. Then the woman shuddered and clutched her child tightly in the cradle, and it is said that the child and its cradle turned into gold. The same woman sat again, as before, on the night of predestination, and the same light appeared again, and the woman touched her child with a frightened hand, and the child returned to its original state.

This legend has spread among the people in different versions.

But a story similar to this legend is given by Beruni in his work «India». It says that the man asked the shepherd to find a herb called «Tohar». When he complied with the request, another man saw the grass, lit a fire and threw his sheepdog into it. Seeing this, the shepherd became angry, threw the man into the fire and waited until the fire died down, then he saw that both his dog and the man turned into gold. He took the sheepdog and left the man in the same condition. One of the villagers found out about this and cut off one finger of the man who turned to gold and took it to the poor grocer. As the grocer's business went into reverse, he took the finger. When the person returns to where they were drawn, the finger will grow back to its original shape. He cut his finger again and went to the grocery store. Then the grocer asked where he got it from and led him to a man who had become a simple man. The grocer immediately brought the gold home, became rich in his place, and acquired the property of the city, and finally, because of this, a battle took place between the kings [4]. Also in the forty-ninth chapter of the «History» of Abu Rayhan Beruni, which is called «A Brief History», Kanik (Zahau's translation says that this name should be Kanishka. Perhaps this Kanishka (may be the ruler of the Kushan Empire, who ruled from 78-123 years AD)) with the king The story of the minister Kanoja Roja also resembles the legend of Shirak in its plot.

According to Abu Rayhan Beruni, the character and spiritual views, the image and behavior of a person are formed directly under the influence of the natural environment. After all, this natural environment, geographical conditions can be an important basis for the formation of peoples and nations. «Man has a complex body by nature. The human body consists of parts that are opposite to each other, and these parts are united on the basis of the power of subordination» [12, p. 40-43]. According to Beruni, «All people have aspects that are similar and at the same time different from each other. “Over time, the phrases increased, were remembered and, as a result of repetition, acquired

content and were organized» [12, p. 40-43], he says.

Conclusion / Recommendations:

Information about some peoples and tribes mentioned in the writings of Abu Rayhan Beruni, some of their traditions and customs, witchcraft designs have not lost their significance today. In the study of the past of the Uzbek people, Beruni's information about the peoples of Central Asia, especially about the peoples and tribes that lived on the territory of modern Uzbekistan in the Middle Ages, the Khorezmians, Sogdians, and Turkic-speaking peoples, is important. Beruni's works mention several groups of Turkic peoples: Movarounnahr Turks (Karakhans), northern Turks (Oguzes, Kimaks, Kirghiz, etc.), Eastern Turks, as well as Turks living in the valley of the Chu River, Khotan, Tibet and Afghanistan. In his works, materials related to the life of the Karluks, Pecheneks (Bidzhanaks) and other tribes testify that many peoples lived on the basis of religious tolerance in the territory of New Uzbekistan.

Such works by Abu Raykhan Beruni as «Famous People of Khorezm», «Treatise on the Revolt of Muqanna», «Memoirs», «India», «Useful Questions and Correct Answers», «On Disagreements in the Definition of Years», «Purification of History from Superfluous Words is a science put into practice. Also, Abu Rayhan Beruni truthfully depicted history and treated all peoples with equal respect.

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