

REFLECTION OF HUMANISTIC IDEAS IN ABU RAYKHAN BERUNI'S PHILOSOPHICAL OUTLOOK

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Abstract — This article deals with the humanistic ideas and philosophical understandings in Abu Raykhan Beruni's literary works and their importance in developing today's Youth's outlook.

Index Terms — society, concepts, beliefs, philosophical ideas, theoretical interpretation, eternal traces, disciples, rare harmony.

1 INTRODUCTION

Humanity transform nature and society for their own needs with his power of thought, genius and labor. The encyclopedic scholar Muhammad ibn Akhmad Beruni lived and worked in the second half of the 10th and the beginning of the 11th century - in a very complicated historical period. In his book "Relics From Ancient Nations"[1] the great thinker, writing about his research and methods of writing, said: "When writing this book, I was convinced that it is impossible to get real facts through proof of the mind and comparing what is happening. This only applies to "Readers" and various religious leaders, who follow the various beliefs that apply to them, and always keep their concepts in focus. Then it is known by comparing their words and beliefs to prove them"[1].

2 CREATIVE ACTIVITY OF BERUNI

Throughout his entire creative activity, Beruni was so interested in social life that he gave an account of his own philosophical views in the works "India" and "Relics From Ancient Nations".

Abu Raykhan Beruni developed philosophical ideas of Central Asian and Eastern scholars. In particular, he tried to solve the problem of human life on a scientific basis in his work "Relics From Ancient Nations". The importance of the geographical factors in society and its effect to the lives of people were also depicted. He explained geographical conditions of differences among Muslims and Hindus' customs, even linking diversities between language and geographical factors. According to Abu Raykhan Beruni, the path to the philosophy goes through natural sciences, which gives a deeper understanding of the all beings. In general, Beruni agrees with the opinion that philosophy is a science that recognizes the essence of existence. Also, he agreed Abu Ma'shar al-Balkhi's point of view that was: "Nature is stronger than anything else"[2]. The East and West scholars made a worthy contribution to the emergence and development of the world socio-philosophical education. In some periods of social development, Eastern countries had a leading role.

3 BERUNI'S MASTERPIECE- "INDIA"

One of the most striking examples of science, in particular an impartial approach to history of philosophy, is Beruni's methods of learning the history of Indian philosophy. In this work one of the most important requirements of the scientist was depicted in the fact

that the essence and content of these education were analyzed in

their original analysis. Writing about the masterpiece "India" which was dedicated to studying and illuminating Hindu philosophy, other sciences, social life and religious beliefs, Beruni said: "I wrote the book without distorting and not being reluctant to tell (as the teacher said). This book is not of argument and discussion, so I did not give the proof of the opponents in this book, and I will not resist the untruthful ones, this is just a book of explanation"[3].

The important point of Beruni's theoretical interpretation of the comparative method, its definition of its purpose and essence is that it helps to serve more research in the scientific heritage of the scholar. In "India", he wrote: "I write the Indian words as they are, and I add to them the Greek words that they have close ties with the Greeks. Since no matter Greek philosophers try to explain the truth, they cannot flee from ordinary people's concepts about their beliefs and religious laws. I do not explain the words of the others together with the Greeks' words, but I only say one word by some of the Sufi (religious person in Muslim) or the Christian one. Because the concept of belonging and integration is closer to one another[3].

As we can see, although Beruni did not intend to present the theoretical description of the comparative technique, he revealed its content and basic features and determined what research methods should be used to study his scientific heritage.

Beruni praises work, especially the work of scholars, and emphasizes that scientific monuments are built thanks to their work. He wrote in the headline of his masterpiece "India": " Writing is one of the types of messaging that can be considered more honorable than any other types: how would we know the messages of the peoples without the eternal traces of the pencil?"[3]

Beruni finds justice equal to truthfulness. He says that they are equally beloved. In his opinion, people love justice, just as they love truthfulness. However, the one who does not want to know what his essence is, does not like it.

4 A STORY DESCRIBING CAREFULNESS

Beruni gives an insight into the level of knowledge and skill in the book "India", about the thinking of people. In a story from the book, Beruni describes the following narration:

A teacher was travelling on a dark night with his disciples. They encountered a black thing standing on the roadside. The teacher demanded his disciples to tell him what it was. One of the disciples

said that he did not know, the other said that he also did not know and was not able to comprehend it. The third one said that at dawn it would become appear and if it was a terrible thing, it would disappear with morning light. He replied that his condition would be obvious to us if it was not a scary thing.

Beruni got to know the condition and talents of the three disciples through their answers. He realised the ignorance of the first disciple and the delay of the third one with the desire for enlightenment, even if he did not know. That's why Beruni agreed his opinion.

This student went to the black thing and saw a twisted pumpkin branches and believed that the black thing was a lifeless thing, and suspecting it was a wall he tapped it with the foot. The black thing was determined. Then the disciple fully trusted that it was a wall. He told his mentor Beruni about all he had seen and he was famed in front of him.

So, you should have to learn everything carefully and closely, and then come to a conclusion. Beruni paid a great attention to base the experience from the work, criticized ignorance, laziness, and lack of education. Abu Raykhan Beruni also said that human knowledge is acquired by the senses of the mind.

Beruni believed that as human beings were fortunate, their needs are met. Gold and silver had nothing to do with the life of a person; they were only the means. He wrote, "Because both of them are stones, they neither satisfy their hunger, nor satisfy their thirst, nor stop violence or save themselves from evil"[4]. Therefore, gold and silver cannot be food, they cannot participate in the continuation of human beings' offspring, cannot keep warm from the cold, like a garment, and cannot be used as a home. Accordingly, Beruni urged not to get addicted to them. To prove his point of view, he gave the following story: A man on the sea said that the wind brought their ships on a large distant island. All the tourists went on the shore. When they saw what they needed from one of the local people, they wanted to buy it and gave him a dinar (special monetary unit at that time). He held the dinar in his hand and smoothed it, smelled it and took it to his mouth. When his senses did not distinguish any benefit or sensation, he said that it would not be worthwhile to give a worthy thing instead of unworthy one and returned the dinar to its owner. Beruni wrote in support of the story: "By the name of life I say that is the natural form of trading. The real order will be set in a way that serves only among cultural people"[4]

5 ANOTHER STORY

Beruni considered mercy and kindness as the best human personality. He claimed that a merciful man pays off other people's debts, worry about others, and devotes what he has to others. A good person is distinguished by his abilities, gentleness, perseverance, endurance, virtue, and humility. Beruni described this in the story of his work:

Jahza al-Barmaki said that there was a man in Basra. He put on his best clothes every day and rode the best horse, and he always tried to solve other people's problem. When asked about it, he said, "At the tastes of my life, I was listening to the tone of the most beautiful women, and I was spoiled by pure wine. Their gentle

sounds, rare harmony were similar to the birds on the trees. However, what I enjoyed at that time is nothing more than a grateful joy to hear from people who are favoring me right now"[4].

Beruni emphasized the high quality of mercy and nobleness (dignity), indicating that these qualities depended on the origin of the man. The noble origin of people is not important, but to have his virtue and goodness is crucial.

In his work Beruni praised not only mercy and nobleness, but also showed the difference between them. Because mercy and nobleness have different bases. A person who is capable of one may not be able to have another. Moreover, each job must be in place and in the normal order, excessive work will not be wise.

6 CONCLUSION

In general, Abu Rayhon Beruni, as a great sponsor and fan of science, saw the prosperity of the country as the flourishing science, and the happiness of the man in his knowledge and enlightenment. In his creations, he pointed to examples of poetry and stories about education, and said that they should not seek the honor and dignity of each person to pursue goodness, to gain a reputation, for the sake of his own heart.

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