

## COVERAGE OF THE SOCIO-POLITICAL AND ETHICAL PROBLEM IN THE WORKS 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. To do this, people felt the need to found cities.

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

### Introduction

Although the great thinker of the Eastern Renaissance, the encyclopedist Abu Raykhan Beruni did not write a special work reflecting spiritual and moral issues, such works of the scientist as "Relics of the Ancient Peoples", "India", "Mineralogy", "Geodesy" show the emergence of man and society, the state. He tried to explain the issues of management policy, social justice, collective activity, division of labor and money circulation, family and marriage relations from a political and legal point of view.

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. Therefore, he strongly condemned the excessive abuse of workers' rights, not only in terms of social, but also in terms of labor rights, by the ruling classes of power. That is why the task of reasonable rulers, Beruni shows, is to establish a law based on the principles of justice between the upper and lower classes, social equality between the strong and the weak, and humanism.

The mayor must be firm in his judgments and decisions, he must have a "creative mind" and care more about the workers. Another important task of the mayor is to support the development of science and scientists.

Beruni's excellent ideas about the production of material goods, the division of labor and commodity-money circulation in the formation and development of society.

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According to him, the circulation of money in the form of gold and silver between people is of no particular importance.

Money has value only in the exchange of goods.

Beruni emphasizes that there is money in the state treasury and it must be spent on public duties and awards. At the same time, Beruni condemns the occurrence of various vices, crimes and inhuman acts that infringe on human rights due to the accumulation of gold, silver and precious stones.

Understanding that it is not the society that should serve the king, but the king should serve the society, Beruni says: "The essence of management and administration is to protect the rights of those who have suffered, to lose their own peace for the sake of the peace of others."

According to Beruni, the governor elected by the people must be fair and philanthropic. People will be peaceful, and the country will be free and prosperous only when there is such a ruler.

One of the concepts that Abu Rayhan focuses on is social justice. The thinker describes social justice in connection with the attitude to property, human value, exchange and trade, money circulation, politics and education, obedience to laws, government on the basis of fair laws.

He says that the worst form of immorality in society is violence and theft, and shows the ways of punishing and re-educating people of this category, which confirms the humanity of the legal scholar: "As for theft, the punishment is given according to the amount of the stolen thing. Sometimes severe and moderate punishment serves as an example for the people, sometimes it ends with torture and compensation, and sometimes it is made public.

According to Beruni, being a brave person means being truthful not only in words, but also in deeds. From the following narrations of his contemporary Nizami Aruzi Samarkandi from the work "Majma'un Navadir" ("Rare stories"), it is known that Allama was an example for others in his time, speaking the right words and living honestly and righteously.

The outstanding side of the socio-political views of Abu Rayhan Beruni is that, first of all, he explains the reason for the emergence of society by the natural environment and the material needs of people.

Secondly, he believes that the social status of a person is determined by his mind, work, ability to independently choose his life activity.

Thirdly, in his political and legal views, the purest aspirations of people on the basis of society are the union of kinship, mutual assistance, mutual benefit, justice, friendship, harmony, mutual satisfaction of needs, understanding of common interests.

Fourthly, Beruni, like other thinkers, believes that fair and reasonable rulers will appear who will be able to eliminate the vices existing in society. He knows that the main task of a just ruler is to establish equality between the strong and the weak and justice between the high and the low.

Fifthly, recognizing royal power and succession to the throne, as well as the division of citizens into rich and poor, it demands that such social divisions do not cause violence against each other and that the work of the poor is rewarded with certain benefits and rights.

Sixth, one of the means to live like a human being is strict observance of family and marriage relations.

The political and legal views put forward by Abu Rayhan Beruni, expressing the development of society and the place of man in it, moral and legal activity, never lose their significance and have an important educational value.

The first major work of Abu Rayhan Beruni is "Relics of Ancient Peoples", known in Europe as "Chronology". The work was completed in 1000, when Beruni was 27 years old. Academician I. Yu. Krachkovsky wrote that "even now in the entire scientific literature of the Middle East there is no work equal to this book" [7, p. 244]. In the book "Relics of Ancient Peoples", Beruni describes in detail the whole year, various holidays and famous days of the peoples known to him: Greeks, Romanians, Iranians, Sudis, Khorezmians, Hilanites (star-worshippers), Copts, Christians, Jews, pre-Islamic Arabs and Muslims described the image.

Academician S.P. Tolstov said about this work: "This work is a unique encyclopedia about the economic life, customs, rituals and beliefs of the peoples of the Near and Middle East, especially the peoples of Central Asia" [9, p. 16.].

The issues covered by Memorials are extremely varied. It explains many aspects of astronomy and mathematics. Beruni was the first Muslim scholar to provide systematic information about the Jewish calendar. The work also contains information about many historical events, important information about different peoples and religions, prophets and false prophets, kings, famous historical figures and scientists. The book's information about the peoples of Central Asia, their ancient culture and history is very important.

"Memorials" is not only a great monument of past centuries, but also a precious treasure of today, many ideas in it have not lost their originality even now. In addition, this work clearly reflects the author's worldview, his attitude to nature and society. In "Memoirs" Beruni stands out as a great educator of Central Asia.

Although Beruni acknowledges the religious belief that the universe was created in one week, he rationally approaches the issue and tries to show that the days of this week are several tens of thousands of years old, using examples taken from the Koran. In other words, he uses the Qur'an itself to attack religious faith.

In his opening speech, Beruni also gave his comments on geophysical issues. Although his thoughts and views in this area seem simple from the point of view of modern science, they are of great importance for the history of science and show the breadth of the scientific thinking of a brilliant scientist.

According to the Beruni hypothesis, all bodies tend to the center of the Earth, that is, to its center of gravity. He said: "From the basics of astronomy, it is established that

the Earth is spherical and is at the center of a spherical universe, and it is natural for the scales to move from all sides to the center. From this it can be seen that the water level is also circular, and it differs only in the number of waves, which is due to the absence of attraction between its particles "(Translation, p. 52 - A. Akhmedovniki). Accordingly, the scientist assumes that the loads must move in the inner layers of the Earth in order to balance the loads at its edges. In modern terms, this is an integral approach to the problem of isostatic compensation.

Beruni for the first time in the history of science describes the theory of continental drift.

Beruni focuses on the influence of the Sun on the weather in various climatic conditions, on the arrival and return of water in the seas, the movement of the apogee of the Sun, and briefly outlines the theory of the epicycles of the movement of the Sun. On the question of the apogee movement, Beruni does not give a complete opinion. Because at the time when he wrote this part of the Geodesy, that is, in 1018, the scientist did not come to a complete conclusion on the issue of the apogee movement. He resolves this issue almost twenty years later and devotes two special chapters to it in his largest astronomical work, Kanuni Masudi.

We mentioned above that the great encyclopedist Abu Rayhan Beruni wrote his work "Kitab al-Saidana fi-t-tibb" in the last years of his life. This book was published in 1971 by U. I. Karimov using a photocopy of the Arabic manuscript and a Persian translation translated into Russian with notes and comments, under the title "Pharmacognosy in Medicine".

Abu Rayhan Beruni from his youth became interested in the natural sciences, especially medicine. He set himself the goal of writing a treatise on pharmacology, a desire fueled by one case in particular. He recalls this: "Once one of the emirs of Khorezm fell ill. He was sent a prescription from Nishapur for medicine to cure his illness. However, they could not find any of the prescribed drugs. Then they buy 15 dirhams (60.0) of this medicine for 500 silver coins from an attar from another country practicing medicine. Abu Rayhan Beruni saw that this medicinal plant is licorice. He regretted that they bought something that they did not know and did not understand its essence, and wrote his famous work "Saidana".

The work of Abu Rayhan Beruni "Saidan" was not completed, but it reflected all the medicinal herbs, minerals and parts of animals used in medicine of that time. Therefore, this is the largest and unique work created in the field of medicine in the Middle Ages.

This work embodies the knowledge and information about medicinal plants that he accumulated throughout his life. From a young age, Abu Rayhan, who strove for knowledge and strove to learn on his own, was very observant and had the ability to remember what he saw well. In the introduction to the book, al-Beruni writes: "A Greek moved to our land. I brought him grains, seeds, fruits and plants and kept asking him what these things were called and how they were written in Greek."

"Saidana" consists of 1116 chapters, of which 674 are devoted to medicinal plants, 104 to animal products and 80 to minerals.

In addition to them, 30 complex dosage forms are given [1, p. 44].

"Saidana" contains the names of about 4500 medicines in local and various Arabic, Greek, Syrian, Hindu, Iranian, Sogdian, Turkish, Khorezm languages.

This was the purpose of writing "Saidan" by Abu Rayhan Beruni. Because at that time, medicinal plants and medicines were called differently in different languages and everywhere in the same language, which led to various misunderstandings and errors. When analyzing medicinal plants in the works of Abu Raykhan Beruni, 224 of them were found in the flora of Uzbekistan [12, p. 91-94].

In recent years, one of the urgent problems is not only the study of our rich scientific heritage, but also its direct application in practice in the current shortage of medicines. Therefore, the reclamation of plants recorded in the "Saidan" by Beruni and growing in Khorezm in the Middle Ages, but disappeared today (egir, peppermint, ichroj, chamomile, royan, etc.), and secondly, the adaptation of the most unique species of medicinal plants for the climate of Khorezm (poppy sleigh, medicinal flowers, carnation, mavrak, etc.) and the delivery of medicinal raw materials to medical institutions is carried out.

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 writings mention several groups of Turkic peoples: the Movarounnahr Turks (Karakhans), the northern Turks (Oguzes, Kimaks, Kirghiz, etc.), the Eastern Turks, as well as the Turks living in the valley of the Chu River, Khotan, Tibet and Afghanistan. His works contain wonderful materials about the life of the Karluks, Pecheneks (Bidjanaks) and other tribes. According to K. Shaniozov [6, 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.

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. Sokhd, 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 Ferghana, 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" [2, 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" [2, 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, "These 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 troubles" [2, p.253].

Beruni openly declares that the rites of Eid al-Adha in a number of cases served the ruling class with their content and attention: those who received praise and praise, those 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" [2, 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.

The Navruz holiday ceremony was held with great pomp and solemnity in the Khorezm, Tokharistan and Fergana regions in the early Middle Ages and the Middle Ages. 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 the Navruz holiday has changed a lot.

Beruni says that every year the inhabitants of Sogd and Khorezm 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 attributed to 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. Sugar was collected on the fifth day and presented to each other for the holiday" [2, 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, the Uzbek people have the groom's parents have a custom to send godmothers all kinds of sweets on Eid al-Adha (also on the days of Navruz); according to custom, among sweets there should be white sugar, halva, parvarda 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 dissatisfied or does not want to give her daughter to her son-in-law, she will be sent back [9, p.153].

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" [2, 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. These days, this food is made with regular wheat flour rather than wheat flour, and is mainly prepared in funeral ceremonies. Khorezmians call this day "azdokandkhvor", that is, "the day of breaking bread (patyr) covered with butter". 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, on the fifteenth day of the tenth month, the Khorezmians prayed and cooked food to avert the harm of demons and evil spirits [2, p.281]. In this ritual, called "issing", it is usually boiled and distributed in thin layers the day before, before weddings, spring and autumn plowing - before oxen ploughing, 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, such methods were considered "repulsion gave by a stone and burying a turtle upside down in the garbage" [4, p.207]. In the imagination of farmers, turtles can not only repel hail, but also cause rain. K. Shoniyozov wrote that such a custom exists in Kashkadarya [11, p.134]. According to this custom, during a drought, farmers threw the turtle upside down or hung it from a tree by the leg. All these activities are, no doubt, folk methods of witchcraft, efforts aimed at influencing nature with the help of certain things and thereby achieving the desired results. Although little remains of such a ceremony, it has come down to our century among a number of peoples.

Beruni was well aware that the natural force of nature cannot be changed by magical actions and that all these actions are aimed at deceiving people and for the benefit of the priests. Speaking of Indians trying to avert hail by magical actions, Beruni writes: "... Since the inhabitants of India finally believed in witchcraft and sorcerers, and they were ruled by the Brahmins, who lived at the expense of the products of the villages

under the pretext of returning hail, their opinions on this matter became firm" [4, p. 207].

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: I threw a stone into the water, splashed water into the sky and at the same time either whispered or shouted, but did not produce a drop of rain ... The most amazing thing is that the story of this thing is very common and is located in the brains of seers in such a way that they cannot be satisfied with the truth because of this, they are fighting" [4, p. 205].

Among the Turkic peoples, the stone of rain, hail, snow, storms is called "yada" (jade) [5, p.180] or "jada". Apart from Beruni, other authors of the Middle Ages also wrote about this, in particular, the geographer of the 10th century Ibn al-Fakih (from Kitabi akhbar al-bul) [8, p. 153].

Belief in the power of this stone was widespread among the Turkic-speaking tribes and tribal associations (Karluks, Ouzes, etc.) in the 10th-13th centuries.

In conclusion, it should be said that information about some peoples and tribes mentioned in the writings of Abu Rayhan Beruni, some of their traditions and customs, ideas about witchcraft have not lost their significance even today.

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