



PHILOSOPHICAL VIEWS OF ABU REIKHAN BIRUNI

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ANNOTATION. The article reveals the philosophical views of Abu Rayhan Biruni. Abu Rayhan Biruni was one of the scientists of cultural rapprochement of the peoples of Central Asia and India. Biruni sees the paths of such a rapprochement in the mutual exchange of natural science and philosophical knowledge about the world. For Biruni, the question of the connection between philosophy and other sciences that study nature and its phenomena is of particular interest. The path to philosophy lies through other sciences, namely: through “natural sciences”, which make it possible to understand and comprehend philosophy, on the other hand, natural sciences in turn help develop methods of proof and research in philosophy itself.

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INTRODUCTION. The name of Abu Rayhan Biruni, who made a great contribution to the development of many branches of knowledge, was firmly established in world science. The “Great Khorezmian” is so called Biruni in modern science not only because he is a native of Khorezm, but also because he was formed as a person and as a scientist on the basis of the ancient Khorezm culture and science. Biruni distinguishes his true encyclopedic knowledge, the vast breadth of interests, an inexhaustible thirst for knowledge. Whatever science he touched, he not only became its first-class expert, but also introduced a new one into it, making discoveries in each of them, the significance of which was sometimes understood only a few centuries later.



The outstanding work of Biruni, which brought him wide fame of the great scholar of the Middle Ages, is his book "India". V.Rozen, a large Russian orientalist, wrote about this remarkable book: "This is a monument - it's one of a kind, and there is no equal to it in all the ancient and medieval scientific literature of the West and the East. It emanates from the spirit of criticism of impartial, completely free from religious, racial, national or caste prejudices and prejudices, criticism cautious and prudent, brilliantly owning the most powerful tool of the new science, i.e. comparative: a method of criticism that clearly understands the limits of knowledge and prefers silence to conclusions built on not enough: numerical or insufficiently verified facts, it blows from it a wide range of views truly amazing - in a word, it breathes the spirit of real science in the modern sense of the word "[13:45].

ANALYSIS AND RESULTS. The "India" of Biruni arose as a result of the author's direct communication with the Indian scholars and the study of the authentic monuments of ancient Sanskrit literature. The rich culture of India attracted the attention of Biruni even during his stay in Khorezm, where he managed to study everything that was then Arab and Persian literature about this country. But the literature on Indian culture was extremely scarce. In an effort to understand and appreciate the peculiar culture of the Indian people, Biruni, with the help of Indian scholars who, like him, were in the capital of the Gaznevid state, Gasa, at the court of Sultan Mahmud, in the 45th year of life, was taken to study the Old Indian language (Sanskrit) in order to make a truly accurate and correct picture of Indian civilization by primary sources. He began to study Indian culture especially deeply during his long stay in India, when he accompanies Mahmud of Ghaznevidsky in his numerous conquest campaigns (1018-1030) to this country of ancient culture.

While in India, Biruni made long trips around the country, met with Brahmins and scientists. They helped him to improve, Sanskrit, with which he penetrated the secrets of the scientific thought of the Indian original sources. Biruni is not satisfied with the



opportunity he has achieved to acquaint the peoples of the Middle East with Indian thought by translating from Sanskrit into Arabic. He considered it his scientific duty to also disseminate in India the scientific and philosophical achievements of ancient Greece and the peoples of the Middle East. So, for example, he translates into “Sanskrit” the Elements of Euclid, Almagest of Ptolemy and one of his astronomical treatises.

In contrast to many of his predecessors, Biruni is interested not in the history of dynasties, wars and coups, but in questions of astronomy, mathematics, literature, philosophy, morals, customs and beliefs of Hindus. He pays special attention to the works of famous Indian astronomers and mathematicians - Pavlis, Bramagupta and Aryabhata, cites the chronology tables, their ways of counting days, months and years. Along with this, he cites interesting data about the geography of India, especially about rivers, their sources and their flow. Biruni is interested not only in natural science achievements, but also in the material and spiritual life of the peoples of India. He carefully collects information about the life of the Indian people, describes the manners and customs in the field of family, marriage and property, depicts the peculiarity of the Indian social system with its caste system, gives detailed explanations to the religious writings of the Hindus, exploring the views of God and the spirit. And everywhere, whatever he writes and whatever he studies, he remains a critical observer, a strict researcher, using the best methodology for his time. Biruni compares ancient Greek and ancient Indian cultures. He is not a blind follower of the ancient Greek culture alone, but a genuine humanist scholar who sees value in the culture of every nation, sees the common and specific strengths and weaknesses of these cultures. “I present to readers,” says Biruni, “the theories of the Hindus are exactly as they are, and in connection with them I will mention similar theories of other nations in order to show the relationship that exists between them” [1:67].



It is especially important that Biruni considers the general teaching of the unity of God and the universe, i.e. pantheistic views. These views were contrary to Islamic monotheism and opened up the possibility for a scientific approach to nature.

In the social and political sphere, this was manifested in its exclusively benevolent and objective attitude towards various peoples, recognition of their right to identity and independence. He calls folly the views of those people, according to which “the Earth is their land, people are representatives of only their peoples, kings are only their rulers, religion is only their faith, the science that they have” [1:89].

Beruni has a pluralistic approach to the problem of the existence of various peoples, languages, and he has his own theoretical substantiation: After all, the difference in body color, appearance, natural properties and qualities depends not only on the origin, but also on the soil, water, air and place of residence. earth, and the difference of languages only with the division of people according to the people.

In these statements of the great scientist, the essence of his pluralistic approach in explaining social and spiritual phenomena was revealed. The importance of this position in our days is increasing, because the question of the right of all peoples, countries and spiritual and ideological trends to independent existence is especially important.

Abu RayhanBiruni is an encyclopedic scholar who left the works in almost all areas of the science of his time. He wrote over 155 treatises, many of which are unique. The ideas set forth in his works on astronomy, physics, mathematics, theology, philosophy, history, mineralogy, geodesy, and geography are still relevant today. Among them 70 scholar's treatises are devoted to astronomy, 23 to mathematics, 12 to geography and geodesy, 3 to mineralogy, 4 to cartography, 3 to climate issues, 1 to physics, 1 to pharmaceuticals, 15 to



history, ethnography and ethnology, 4 to philosophy, and 18 - literary, etc. The scientist was also engaged in translation activities [12:89].

In Pharmacognosy, Biruni recalls that as a child he was distinguished by curiosity and zeal in the study of the sciences: "From my natural inclination I have had a genuine thirst for knowledge since childhood." It awakened early in the uncommon gift of a research scientist. Teachers of Biruni were: one of the famous astronomers and mathematicians Abu Nasr ibn Iraq and the philosopher Abu Sahl al-Masih. However, according to the testimony of Biruni himself, he always had an indefatigable desire to achieve knowledge of everything he had on his own, for which he spared no effort and time. He was helped by the knowledge, in one way or another, of Arabic, Persian, Syriac, Greek, Hebrew, and later Sanskrit.

The formation of Biruni as a scientist was so successful that at the age of 16 he conducted independent astronomical observations, in particular, with great accuracy determines the amount of inclination of the ecliptic plane to the equator. While still quite young, Biruni built the earth globe for the first time in Central Asia [9:32].

The scientific heritage of Biruni is immense. History does not know many such scientists who would combine the breadth of interest in many branches of knowledge with deep insight into them, the foundation of the development of topical scientific problems of the time. However, the studies of Biruni were not limited to the framework of the middle-century scholastic science. In his conclusions, he sometimes walked so far ahead of his era that, as many researchers correctly assert, his legacy blew the spirit of modern science [14:39].

For Biruni, the question of the connection between philosophy and other sciences that study nature and its phenomena is of particular interest. The path to philosophy lies through other sciences, namely: through "natural sciences", which make it possible to understand



and comprehend philosophy, on the other hand, natural sciences in turn help develop methods of proof and research in philosophy itself. Thus, explaining this connection between natural science and philosophy, Biruni wrote to one of his students: "... gaining experience, you would rise from the natural sciences to the divine sciences ...", that is, philosophy cannot be understood apart from natural sciences. Moreover, he believes that philosophy - "divine science" - should be subordinated to the "principles of evidence", like all sciences, and "those who deviate from them will inevitably get entangled in it" [7:56].

For him, one of the main tasks of philosophy was that it was necessary not only to be based on the natural sciences, but also to set the opposite task - "to give the perfect order to the sciences" [19: 99-102].

According to Biruni, philosophy is intended to uncover the secrets of the world, and as one of the foreign researchers of Biruni's legacy points out, philosophy itself is caused by the needs of life.

Of great importance for Biruni's understanding of the goals and objectives of his philosophy is his "Geodesy" [5]. Speaking about the understanding of philosophy among the Greeks, he notes: "And [the concept] of philosophy, or the wisdom of [the Greeks] was limited to understanding everything in accordance with the truths of what it is based on ...". Biruni himself adheres to this understanding of philosophy as "the knowledge of one's being" as a whole, especially since in Geodesy itself he notes the "commitment" of the Greeks to the most targeted and close to the truth ways in all that whatever they do. " The last remark is very important and it must be taken into account when analyzing the views of Biruni, but also on other philosophical and natural science bands, when they appear to be controversial or unclear.



From the very first steps of his scientific activity, Biruni showed a keen interest in socio-political and historical issues. So, even before “Monuments of the past generation”, according to the testimony of Biruni himself, he wrote a book called “Stories about White Wearing and Karmata”, dedicated to one of the progressive revolutionary movements in the East [3: 109]. Then they wrote a number of books, one way or another connected with questions of public life.

Biruni’s interest in social issues persists throughout his life, as can be seen from the fact that in many books he very often gives extensive digressions in which he develops his views in this area.

So, for example, in the “Monuments of the past generations” [3] the author with great passion and liveliness judges many historical events that took place not only in Khorezm, but also in other countries. A wide scope for presenting his own point of view on various social and political problems was introduced by Biruni when he wrote “India” [1, 2], setting himself the task of recreating the life of Indian society in all its manifestations. He expresses interesting thoughts in the introduction to “Mineralogy” [8: 88-105], where he develops some aspects of his understanding of education and the development of society. Certain material for this is also available in the book “Geodesy” [5].

Already in “Monuments”, Biruni raises the question of “the beginning of the – beginning” - the beginning of human history. His decision is of great interest. “The first and most famous beginning in antiquity is the beginning (of existence) of humanity. People of the scriptures - Jews, Christians, magicians and their sects there is a disagreement about how this event happened and how to keep the calendar from it, which is unacceptable on the issue of eras” [3: 129].



It is characteristic that he poses this question as a genuine scientist, who sought to approach his solution objectively, in terms of the requirements of facts and reason, and not in terms of the authority of a particular religion. The main requirement for a possible solution of this question is that it satisfies reasonable arguments and experience. He comes to the conclusion that the time of the emergence of man, the time of "creation" cannot be established, at least based on the capabilities of the science of that time. As for the substance of the question, only one thing is known, that "since a long time has passed". Thus, rejecting the possibility of solving the problem through prophetic revelations, Biruni arrives at the only possible conclusion of that time. This position of Biruni testifies to his natural approach to the problem of the origin of mankind, about his desire to attract for this the means of scientific analysis. It is interesting that, speaking against the theory that explained some differences of people in their physical organization by their origin, he resorted to considering the role of the geographical factor in people's lives, as well as in the life of society in general. The value of the ideas of Biruni about the role of the geographic factor is explained, firstly, by the fact that this was largely the result of the scientist's observations, his ability to draw broad and far-reaching conclusions from his observations. His statements regarding the role of the geographical factor are of great importance also because at that time they sharply opposed the essence of the various dogmas of the clergy about the "providence" of God, about the predetermination of life of people and society in accordance with the will of the supreme principle.

Being one of the largest knowledge of his time, Biruni insists that the prosperity of the country is determined by the state of science, their flourishing. He believes that knowledge can do good service and without regard to religious boundaries. The highest happiness of a person is in cognition, because he is hoped by reason [11:97]. It is this understanding of happiness that will bring peace and prosperity to society. "True pleasure gives (only) that desire, to which the more increases, the more (the person) owns it. And such a state of the



human soul, when he knows what he did not know (earlier), "and the highest human dignity, but him, is caring for others, and especially for " poor " people.

"All my intentions, moreover, my soul is entirely focused only on the spread of knowledge, since I have passed the time of the pleasure of acquiring knowledge, and I consider this to be the greatest happiness for myself" [20: 45-52].

Biruni collected a lot of information regarding the literary creativity of various cultural haloes, for example, Central Asia, Iran, Afghanistan, India, Greece, China, in order to identify common and transformed features of each of them. This indicates that Biruni not only knew languages well, but also mastered the theoretical science of his time, regarding the poetic viewpoints of the past and his centuries. In Central Asia, poetics, as the science of literature, developed under the influence of two main invariants: Aristotle's Poetics (384 BC - 322 BC) [6:47]. Teachings about the Arabian scholar Aruz Khalil ibn Ahmad (9th century) [2]. The development of the teachings of Aristotle in the medieval East was attended by such scholars of Central Asia as Abu RayhanBiruni, IbnSina, Abu Nasr Farobi [3, 17,18]. All of them are representatives of the literary school, whose task was to harmonize the views of the East and the West. This path, based on the awareness of Aristotle's Poetics, led to the development of a philological direction, the main issue of which was the search for the causes of artistic specificity of poetic speech. A special role in the development of Aristotle's literary views belongs to Abu RayhanBiruni [4:58].

Biruni was also one of the first in a comparative study of poetic systems (Sanskrit and Arabic Aruz).

For example, in his work "India" he explored the ancient Indian verse system "chandu" and Arabic aruz-quantitative verse, and found common sides in the considered poetic sizes [10: 38]. He believes that the dimensions of the verses of the Vedas are very similar to the



size of the rajaz of Arabic aruz. This similarity, according to the scientist, is based on the similar melodiousness and the use of the quality of the longitude of syllables (quantitative). In order to make this kind of comparative reasoning, the scientist must clearly and specifically represent the linguistic-poetic structure of the two languages. Knowledge of Sanskrit and Arabic languages, knowledge of literary monuments of two cultures, allow Biruni to present some conclusions that are not refuted to this day. These conclusions concern the emergence of quantitateness in the Arabic literary-poetic tradition, and in the words of Biruni, a syllable structure based on the alternation of long and short syllables. Biruni believes that the Arabs adopted this tradition of quantitateness among the ancient Hindus. Biruni realized the artistic functionality of the poetic size. He concludes that in the ancient Indian and Arabic systems of the verse, they are based on the qualitative characteristics of syllables. And he talks about the possibility of the Arabs accepting this principle of syllable construction. This is his opinion has not yet been completely refuted. Unfortunately, we have no information why he thinks so. It must be emphasized that with regard to the emergence of quantitateness on the basis of the Arabic language, there is still no single a priori opinion among the scholars. Biruni was the first among the scholars of the East to realize the artistic significance not only of poetry itself, but also of poetical size. According to Abu Rayhan, the verse performs four functions: a) makes the syllable (speech) emotionally influencing, influencing, impressive; b) the poetic speech facilitates its memorization, serves to easily transmit certain information; c) rhythm and poetic size reinforce the structure of the text, the poetic text cannot be destroyed without destroying its size, the size of the poetic segment and its text become an indivisible whole, therefore the size and poetic system serve the indestructibility of the text; d) the science of verse and the writing of poems, serve for the development of many other sciences. As you can see, Biruni believes that poetic science serves for the development of other sciences. This opinion of Biruni comes because most scientific treatises at that time were written in verse.



For example, many works of IbnSina were written in verse. Therefore, it turns out that the verse serves to consolidate and preserve the natural sciences. Biruni regrets that his knowledge of Aruz does not allow him to write a separate work on the history of this verse system. He speaks of the limitations of his own knowledge. But the fact that Biruni actively and fruitfully used aruz, as a verse system in his work, is an indisputable fact. Similar article: Reflection in the Azerbaijani literary criticism of the influence of Eastern literary traditions on French literature. Thus, Abu RayhanBiruni is considered the founder of comparative literature and poetry in the East. E. Talabov believes that the Arabian aruz absorbed all the existing traditions of poetry that were before him. Therefore, the Uzbek scholar does not exclude the opinion of Abu Rayhan, regarding the influence of the Sanskrit “chanda” on him [15:10]. Biruni said, “as some point out, Khalil ibn Ahmad heard and knew that the ancient Hindus had special dimensions for poetry. He (ie, Khalil ibn Ahmad) achieved great success in explaining and delimiting Arabic sizes on the basis of special signs”[16: 158].

CONCLUSION.In conclusion, we can say that Biruni’s approach to the experimental method in the most diverse sciences, his innovation, the formulation of large natural-science problems that were important for solving philosophical problems, all this makes it possible to regard him as the pinnacle of the science of his time . The philosophical views of Biruni were a definite step in the development of the philosophical thought of Central Asia and the entire so-called Muslim East. Biruni’s critical approach to some of the weak natural-philosophical and philosophical propositions of Aristotle was of progressive significance and to a certain extent anticipated their later criticism.

Socio-economic conditions and scientific achievements, as well as the outstanding personal qualities of Biruni made it possible that some tendencies were outlined in his views, which found their fullest expression in European natural science and philosophical thought of a later time.



Analysis of the views of Biruni on society showed that in explaining many social phenomena, he proceeds from the recognition of a number of material factors, such as the geographic environment, the material needs of people, etc., and expresses many ideas about community life. In this regard, he continued the best traditions of ancient Greek and Central Asian philosophers, and also contributed to social science.

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