

Beruny's Philosophy of History (973-1048)

¹Narzulla K.Juraev

Abstract--*Abu RayhanBeruniy, one of the largest representatives of the Eastern Renaissance, is one of the largest representatives of science, who historically and philosophically studied the origin of man, his Genesis, the laws of natural and evolutionary development. In particular, his works "India "Monuments of ancient peoples" still have not lost their high status as scientific ideas that made a sharp distortion of the historical and philosophical thinking of his time, opened a completely new page in the development of social Sciences of the world. An amazing aspect of Beruniy's scientific discoveries is that he explores not only the socio-historical interpretation of his time, the historical development of the individual, its evolution, the main social problems of various peoples, customs, cultures and worldviews, but also the directions of philosophical, logical, anthropological, ethnological, natural and concrete Sciences based on social essence. It is important to note that various peoples, ideas, way of life, traditions, language and worldview, its foundations and factors of development are studied comparatively and critically. This situation, we can say, was a great and unique scientific approach to the era of Beruniy. He also invented the method of encyclopedic and academic research related to anthropology, anthropogenesis, demography, and ethnography of Beruniy. Thus, Beruniy's philosophy of history has become one of the most important foundations of the study of human history. The article considers only those aspects of the philosophy of history of Abu RayhanBeruniy that are peculiar to him, his scientific school and experience, based on modern dimensions, conceptual directions of the world philosophy of history.*

Keywords--*Anthropology, anthropogenesis, demography, Ethnography, language, thinking, anthroposophy, Solar system, mathematical accounting, geometric accuracy, religion, doctrine, myth.*

I. INTRODUCTION

The thinker of the Great East Abu Rayhan Muhammad Ibn Ahmad al-Beruniy revealed his direction in the world of Eastern thinking and brought clarity to existing ideas about the history of mankind, its formation, development and degradation. Having studied the whole essence of various contradictory views, approaching it specifically, dramatically enriching existing views, he had changed its course. More precisely, Beruniy created a school where the history of the Universe, the formation of man, the stages of development of peoples, historical events, natural phenomena, and their essence are studied on a scientific basis. Today, this school with special attention laid the Foundation of philosophical thinking, both East and West. "Listing al-Bīrūnī's works is relatively easy, for he himself produced an index of his works up to when he was about 60 years old. However, he lived well into his seventies, and, since some of his surviving works are not mentioned in this index, the index is a partial list at best. Adding all the titles in the index, as well as those found later, brings his total production to 146 titles, each averaging about 90 folios. Almost half of the titles were on astronomical and mathematical subjects. Only a minuscule number of his output, 22 titles, has survived, and only about half of that has been published" [1].

¹Doctor of political science, professor, head department of the Social sciences Uzbek state University of world languages, Uzbekistan

Unique scientific ideas written by Beruniy in 1030 and known as “India”, “Tahkikmoli-l-hind min maukulamacbulafi-l-aclavmarzula”, that is, “Definition of wise and absurd teachings of the Indians”, dramatically changed the idea of man and the universe. This work, with all its essence, is a peculiar and unique view of the philosophy of history. In it, the development of humanity, its factors and essence were explored through secular thinking, and unexpected conclusions were presented on a scientific basis. The thinker's works have been translated into Latin, French, Italian, German, English, Persian, and Turkish. Giving them an assessment, the famous Eastern scholar, writer, philologist, traveler, historian and geographer Yakut al-Hamawi in his work "Mujam al-udaba" ("encyclopedia of writers"), describes the personal qualities of the scientist: "He was a sladkoslavny, benevolent, a man of high honor. Time did not know such a man before him." [2]. As a sign of deep respect for our ancestor, one of the volcanic craters on the moon was also named.

II. METHODOLOGY

In this article, we used chronological and systematic periodic data, comparative and qualitative methods. We used over a dozen scientific works on the issues of the topic to explain “Beruniy’s philosophy of history”. In addition, the researcher used various material sources for collection of information, related with the research work.

III. DISCUSSION

Discussions have been on-going for the past many centuries and researchers still continue drawing Beruniy’s time, epoch, philosophy of history, some facts and doctrines concerning of given problem.

The distinctive historical, scientific and philosophical value of the work is that it still serves as an important source of study of the history of the peoples of the world and has reached a peak that cannot be won in the development of the philosophy of history, the philosophical perception of history. Indeed, to this work, scientists in the Maghreb(West), Mashriq(East), the largest specialist always with interest. They read it with great passion. Therefore, the famous scientist V. R. I. Rozen argued that” in all the scientific literature of the East and West in antiquity and the middle ages there is no such work [3].

Despite the fact that the work is called “India”, dedicated to the “definition of the wise and absurd teachings of the Indians”, it is inherently a rare work that arose in this direction as a synthesis of world views and secular measures of the worldview of the Western East, referring to the historical and philosophical interpretation, scientific and theoretical solutions and justified conclusions of the past of mankind. In fact, this is also true. It is already a comparative study of religious and secular ideas about the origin of man, the various stages and periods of human development, the arrival in the world of kings and prophets, their social, spiritual, cultural and moral influence, views and attitudes on the development of society.

This work of Beruny was not the absolute only reality of its time. Because at this time, many spiritual and educational works were written, travels, and works of art based on various memories, legends, and traditions dedicated to the lives of kings and prophets. Beruny’s genius lies in the fact that he carefully studied as many of the main sources and literature created and still existing, giving each of them a decent assessment, putting forward the

most reasonable conclusions. These conclusions are still particularly valued for their scientific novelty, relevance, theoretical validity, significant conceptual significance, and enormous social significance.

Studying history, analyzing the origin of humanity and the dynamics of its development, Beruniy's discusses people who do not believe in reality, accusing them of skepticism, and they "run like assholes who are afraid of a lion when they get strict documents,"[4]. he said.

A feature of the philosophy of history of the East that the kings and their dynasty, who ruled in different periods of time are considered historical period, and all the events that took place in this period, moral criteria, cultural and social development are studied directly on the basis of the policy of these kingdoms and their dynasties.

Beruniy also used this procedure effectively. In his work entitled "Osor al-bokiya" he included many tables of kingdoms and dynasties that ruled in different periods: Macedonian batlimus (Ptolemies), rum, Christian, ancient Iranian, kings of the Sosanid's dynasty, Arab caliphs (ummavids and Abbasids), and others, creating a kind of shezhere (genealogic tree)-historical table of his time. That they are taken from supersensible and reliable sources, the periods of the reign of kings are almost correctly indicated. They are distinguished by the fact that they are fully proved by comparison with other historical books. This work of Beruniy serves as an important source for specialists, historians, sociologists, philosophers, ethnographers and demographers who study the history of mankind.

Reflecting on the work of Beruniy the outstanding source Ismatulla Abdullayev "Monuments left over from ancient peoples" ("Osor al-bokiya"), the scientist notes that he deeply absorbed the contradictory thoughts about the social environment of his time, the historical development of the individual, the understanding of peoples, customs, cultures and the world[5]. In particular, Beruniy deeply studied the socio-historical, cultural and educational dimensions of time, annual reports, haitits and shrines of the Greeks, roumanians, Iranians, Sogdians, Khorezm, harronians, kibitians, Christians, Jews, Arabs and Muslims before Islam. This became the basis for direct philosophical study of the history of mankind, the conclusion of logical conclusions.

Beruniy's philosophy of history studies the factors of development, directions of development and draws appropriate conclusions through the existing way of life in these different countries, countries, regions. This implies a hidden method of research that is directly related to anthropology, anthropogenesis, demography, and Ethnography.

Beruniy explains why he wrote this work about the history of ancient peoples, their spiritual and cultural monuments, their social and moral views: "One of the writers asked me (difference) about the history of peoples, their beginning and points, that is, about the months and years during which he led the dispute between the owners of history, and the reasons for these differences, about the famous holidays, (different) days set for time and humor, about other (rituals), and as soon as I can explain them, the reader can boast, (miscellaneous) urged not to search for books and ask the owners of the same book (to write a masterpiece)"[6].

Beruniy took on such a difficult and extremely responsible task. It is known that the period in which the first awakening period, the same Beruniy, lived was the most correct and optimal way to go at a time when there

was a serious dependence on the views of the scientist and Man, Man and nature, when different religious beliefs and concepts denied each other and rejected each other, and secular sciences were likely to be the focus of attention. Beruniy was literally on his side in the study of human history, the problems of the origin of peoples, their identity and community. In particular, he said that “We must take the stories to the nearest and most famous of our time, and then closer and more famous one by one, we will take them from our figures and correct them so that we can correct them, leaving others in their own state. Then the stories we have brought will be a seeker of truth and a passenger of the senses of wisdom to help them work on other stories and achieve what we have not achieved” [7], he said. Beruniy in the process of studying the history of kings, prophets (false prophets), famous personalities, different peoples, various religious views, evaluates them directly through culture, lifestyle, traditions, and customs, religious beliefs, which indicates that his time has the status of a very large and large-scale encyclopedic research.

Beruniy sharply rejects the philosophical perception of history, the origin of man, the structure of his cave and the variety of languages, the first primitive views on appearance, the appearance of the face and body structure, skin color. In world science, the first-time studies the relationship between man and nature, man and scientist from the point of view of worldly science. It follows the path of scientific research of the problem, bypassing various legends, complications and narratives. In particular, the fact that the structures of “u” (people) differ in color, image, character and morality not only from the diversity of their offspring, but also from the diversity of the soil, water, air and earth (human) environment. The reason for the diversity of languages is that people are divided into groups, kept apart from each other; each of them has a need for (necessary) words to express different desires. Over the course of long epochs, says precious, phrases have increased, preserved in memory, and as a result of repetition they have gained content and order.

It is obvious that according to Beruniy’s views color, surat and lilac (way of thinking), form and content, well, and spiritual views of the human body are formed and developed directly through the natural environment. Of course, a particular importance is the role and role of soil, water, air and earth, in general, the natural climate in human development. The same natural environment and geographical conditions play an important role in the formation of peoples and Nations. We can also see today that there are various differences in the appearance, character, speech, language, pronunciation and attitudes of peoples living in different regions, and even people of the same nationality living in different regions of the country.

Thinking about the reasons for the diversity of Beruniy languages, he is deeply aware of how complex the human psyche, the spiritual world. The attitude convincingly expresses the need for the word to Express desires and Express desire, clearly expressing the process of formation of human verbs, calling certain prepositions by some name, gradually multiplying, expressing some meaning of phrases, they are remembered and as a result of repetition clearly reflect the processes of language education, ordering words of a certain nationality and Express a bright and understandable manner. He takes a large-scale scientific and theoretical research position, starting from the ethnogenesis of man, the processes of his origin, appearance, education and development of various languages in different regions to the understanding of the essence of socio-historical and cultural development of the whole humanity.

“I’m telling a story about how they got to me,” Beruniy said, exploring the history of humanity that came before them. I’m trying to fix what my powers have been destroyed, undo the lies, define the truth, “[8]. he said.

As can be seen from this idea, expressed in Eastern modesty, Beruniy, together with a very deep study of human history, cleared it of various legends, legends and put forward the principles of a real and scientific approach to the real historical process. The principle of the philosophical study of history is that it does not directly accept scientific concepts, various sources, and historical evidence. The approach to each of them through thinking, together with the restoration of the truths of history, through the logical development of events, generates the essence of history, its content and a complete philosophy. Naturally it is important to stress that “History is necessary for a living person in three aspects: for action and struggle, for preservation and reverence, for suffering and the desire for liberation. This triplicity corresponds to the triplicity of the genera of history (as far as they can be distinguished). It is possible to distinguish the monumental, antique and critical kind of history. History is necessary above all to a man who is active and strong, who is fighting a great struggle and needs examples, teachers, and comforters; he cannot find such among his contemporaries”[9].

Based on such specific laws of science, Beruniy continues his opinion: “then it is known as a comparison of words and beliefs given in proof, after he was cleared of bad morals, factors that suppress the nature of most people, do not put it in the field of view.” In itself, this state leads to the fact that the process of scientific knowledge from just an imaginary state to logical perception, philosophical thinking. As a result, it will be possible to understand that around each reality is not just a historical phenomenon, but also a very large social, spiritual and moral reality associated with the essence of the life of society, the individual.

Since Beruniy works on historical sources, he does not consider each source as absolute truth. He seeks the truth from within the truth, and thus seeks to restore the truth of history. As a result, we came to the firm conclusion that “But we stopped explaining as soon as it was time to learn all of them, because adding doubt to specific and unknown information does not deserve to be the way we are going” [10]. Any historical work, in his opinion, no one doubts, should be based on absolute truth.

According to the conclusions of the outstanding scientist OmonullaFaizullayev, Beruniyresolutely fought with the pragmatists of his time. Because they saw what they liked as the absolute truth meant. They defended only single-handedly and refuted any credible and well-founded arguments against the beliefs. And scientific and historical truth presupposes, as far as possible, objectivity, comparative analysis, comparison, definable conclusions. Only objectivity can reveal the essence of historical development and social life, give it a real assessment and restore its integrity.

Beruniy begins the analysis of the historical process, his philosophically observes, finds essence, and as a result, seeking logical conclusions. He comes to the idea that the world of man is unique, colorful, that each individual is a world, and the historical process and social system is a real kind of human interests. He, studying the history of certain peoples and countries, put forward the idea that the study, research and recent conclusions about the complete history of mankind is inherently impossible, and as a result, “starting with the closest and most famous narratives of our time, becomes more and more close to the object and corrected along the way”, continuing his

opinion: “We cannot say that we cannot say that we are. A single human life is not enough to identify the messages (related) to each other of the peoples; it is enough for all the peoples (s) to know the messages. This is impossible [11].”

Beruniy thereby guarantees that the history of mankind is a product of human thinking, that thinking is infinite, full understanding of all its aspects and directions, interests and essence is much more complex. So, any opinion about the history of the relative and limited. Only the historian, although universe is limited from the point of view of time, infinite in essence and content.

Beruniy, studying the history of peoples, their way of life and traditions of life, with special attention to any source. They follow the path of their cultivation. Historical periods, periods are studied comparatively, accumulating comprehensively perfect and justified evidence. One of its distinctive great achievements is that the Sciences associated with each historical reality try to make greater use of opportunities. Therefore, his conclusions and methods of analysis about the history of a certain people or a certain period of the past sometimes rise to the level of high artistic elegance, the unique appearance of verbal art, in some places dominated by logical thinking, deep insight into the essence of events, achieving their Foundation and philosophical thinking.

Reflecting on reality in some cases, astrologers deny the predominance of views, myths, legends and legends, denying astrological views. The rotation of the celestial bodies, the Earth, the Solar system, the exact rhythm of the moon and stars claim that such legends and legends refute. As a result, his historical research leads to unsurpassed manifestations of major philosophical generalizations and logical conclusions through mathematical calculations, measurements, laws of nature and the whole world, geometric definitions.

In Beruniy’s philosophy of history, anthropogenesis – man and his origin, processes of development, anthroposophy-human emotions, possibilities of perception and states of influence are conducted in harmony with the highly developed direction of mystical teaching. In the views that follow from these situations, human life becomes the center of the society of the individual, the whole being and being - on the level of the primary and main essence of the Universe. This means that such views are dominated by an anthropocentric orientation. In General, in the study of the Beruniy’s Universe, the study of it, the scientific and theoretical study of the essence of human and personal society, you can see the harmony of the divine and secular worldview, characteristic of his period. History is the source of thought and size for the outside. He always opens the peak horses of interaction, mutual harm and various Sciences within the framework of his law-abiding. As a result of the sample of the Eastern serving guide for the desired research of science. Proceed that with you, the astronomer, mathematician, belonging to his original compensation, Ethnography and anthropologist will have fundamental results on the origin and stanculescu, on the laws and recurrence of deprivation of the socium. Only in this way enhance the encyclopedic cognitive indulgences and croutons in the open air.

Speaking about the fact that the open air conducted exceptional research in connection with other shift disciplines, with another science department and its work base directed through competitive research, he closed: “The goal will not be to stretch the offer, but to banish things. Because approximately looking at something leads to masculinity and intolerance. It's like walking through different gardens when the student goes from zero to zero.

One is seen, a changing face begins to grow and a person interested in seeing them, as the saying goes, “each new entrance has its own flavor,” and the farm look through the quiet ones. In the same way, it will be tiring, remind stunning[12].”

You can be so. Perhaps in the open air of western, instead of with the same solution, “not boring”, “not too small”, “creates departments for the reader”, through which he humbly assesses his solid and expanded ability. Perhaps within imaginable limits, their dimensions are about pressing research and methods. Single in terms of achieving general modern science what can be said about stopping in terms of its quality, and there is a need within the open air, its method of analog stopping. Autonomously will be sent to the control work and its video. So, any exceptional research, any known reality, does not reveal its usefulness only near the place. For him, philosophy, logic, sociology, ethnography, anthropology, astronomy, and even embedded engineering, which is a unique achievement of simultaneous science, are also subordinated to the essential through sociological adaptations of mathematical, physical, and others.

Based on the principle of periodization of the past through the history of the Beruniy’s kingdoms, reports of kings, dates, names of their time, terms of government and their States indicate that they are described by different authors in different ways. At the same time, he says that each author proceeded from his own views, personal interests and attitude to a certain king. As a result, when there are situations of priority of interests, privacy of views, praise for what you like, search for flaws that do not like, it distorts the reality of history, distracts science. Beruniy sharply fought against the pragmatists of his time. Because they viewed what they liked as the absolute truth. Only they defended and rejected any true and valid arguments against their beliefs. And scientific and historical fact dictates objectivity, comparative analysis, and conclusions that can be determined by comparison. Only impartially can it reveal the essence of historical development and social life, give it a real assessment and restore its integrity.

IV. RESULTS

Thus, Beruniy talks about various controversial, contradictory views, clarification, observation and generalization, conflicts, patterns of development in natural phenomena. The first seriously studies myths about the person, periodic phenomena, realities of the nature, customs, pictures-sketches. As a result, each region proves that its people create their own history through a special way of life.

In his views on the society of personality, Beruniy creates the scientific and theoretical laws of the society of personality. In particular, it is emphasized that the moral character and cultural level of society are determined either by a smaller number of people, or directly good or bad. As a result, because goodness and evil, good and evil are attributes that are characteristic of a person, “pride is what is actually good deeds and advance in higher verbs, mastery of knowledge and opportunity (to purify from impurities). When someone has such adjectives, he comes to the conclusion that the verdict will be in his favor, and those who do not have them-in his harm.[13]”.

Beruniy recommends the principles of study, research and conclusion of history, emphasizing that it can be divided into periods, identify specific aspects of each period and give a reasonable assessment of public life, personal society, and the like. In other words, it describes history, brings it to scientific status, and creates the first

theoretical foundations. In particular, he noted that “a certain period that should be taken into account from the beginning of the year, when someone passed, is called history. In those years (somehow) the prophet came into the world with various symptoms and proofs, or raised his head to a powerful, illustrious king of honor, or as a result of a devastating General flood, an earthquake and a devastating swallowing of the earth, a devastating plague and a severe famine, when the nation was destroyed, or the state and power moved from one apartment to another, or religion was divided into another, or something happened from the events of heaven and he does not appear without times. Through such events, certain times, dates are revealed, all (matters) related to the world and religion need it,” he says.

Thus, Beruniy understands that various natural disasters or major changes, changes of kingdoms and other natural phenomena are part of the period from beginning to end, and this period becomes the object of research. This approach to the study of history is undoubtedly one of the important elements of the methodology of science and the subject of research. If the new history, the past of all mankind is not studied by individual peoples, countries, Nations and centuries, then the discovery of layers of the past will be much harder and more inefficient.

Based on these conclusions, Beruniy takes into account, first of all, the need to study the history of each nation, country or region for a holistic study of the history of mankind. Because each nation has its own character, its own national characteristics, system of worldviews, ability and way of perception, understanding, perception of the world. This possibility is the basis of the history of every nation. Beruniy refers to history from the point of view of this scientific truth and, as a consequence, “each of the peoples spread to all countries has a separate history, counting their kings, prophets, States, or one of the events I have mentioned above. With the help of this same history, in his work and knowledge of time, he determines the necessary (terms) that separate them from other peoples.” According to Beruniy’s philosophy, any historical process is a product of human intelligence. Any person acts only in the circle of his intellect and leads a way of life on its border. This state, which is inherent in each person, as a whole, determines the spiritual appearance of the entire society, the level of spiritual development. Therefore, Beruniy said that “the nature of an unenlightened people is limited by what is perceived through intuition and is content with branches that go from the base, does not want the base to be tested.” “.... because “the disillusionment of uneducated people is prone to superstition,”[14]. he says.

V. CONCLUSION

This, on the one hand, shows that education, culture, to the extent that it is necessary for a person, is at the same level as society. The result is that people are strangers to knowledge. When he sees a society that creates ample opportunities for prejudice and superstition on its intellectual level, enlightened people discover unexpected facets of the development of human society, occupying new heights of development. An already enlightened society creates an enlightened people. And in a society dominated by ignorance, ignorance, heresy, and superstition flourish. The happiness of the people and nation's destiny is doomed to darkness and humiliation. From this point of view, the whole essence, social and spiritual value of the slogan “against thought – thought, against idea – Idea, against ignorance — enlightenment” is obvious.

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