

HAZRAT ABU RAYHAN BERUNI'S WORK "INDIA" AND ITS REVIEW OF INDIAN CLASSES

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ANNOTATION

It is mentioned in these articles that Hazrat Abu Rayhan Beruni studied the customs and religious traditions of the Indian people during his stay in India and wrote them down in his books. This article also mentions the opinions of Eastern and Western scholars about Abu Rayhan Beruni.

Keywords: Abu Rayhan Beruni, India, academic, work, class, system, Brahman, leap, slavery, low, famous, intellect, event, equality, justice.

“As we study Beruni's works, we cannot help but admire his deep intellect, talent, courage and bravery, his deep scientific thinking in understanding and explaining nature and its phenomena ...”.

Academician I.Muminov

Abu Rayhan Muhammad ibn Ahmad Beruni, one of the brightest figures of the world, in particular, Eastern culture and science, the great medieval encyclopedic scholar, became one of the greatest scholars of the time of Uzbek theologians in Khorezm. In 1973, at the initiative of UNESCO, the 1000th anniversary of the birth of Abu Rayhan Beruni was widely celebrated around the world.

His works created by Hazrat Beruni have been translated into our native language. His extensive research work in India and other countries is aimed at strengthening friendship, cooperation, cultural and scientific relations between nations. Another bright star of our national history, Abu Rayhan Beruni, gives an honest assessment of his work, while the American historian of science Sarton describes the XI century as the “Beruni century”.

Such a high and justified assessment is explained, first of all, by the invaluable contribution of our great compatriot, the owner of encyclopedic thinking, to the development of science.

It should be noted that Beruni was very objective and truthful in scientific matters, as well as in the assessment of historical events and his contemporaries.

In 1030 AD, Beruni wrote his largest work, known as India. The main reason for writing this work is the fact that Mahmud Ghaznavi (988-1030) completely conquered India. This book is the title of the book in Arabic, “Ҳиндларнинг ақлга сиғадиган ва сиғмайдиған таълимотларини аниқлаш”.

Identify the sensible and inconceivable teachings of the Hindus

Commenting on this work, Beruni said, “My whole goal, as well as my whole heart, is only to spread knowledge. Anyone who understands the importance of this work will not be surprised that I have worked tirelessly on the translation of works that are similar and contradictory to the Indian language (Muslim conception) and have taken responsibility for this work. My conscience did not allow me to understand the content of these Indian books and to deprive them of the content of the sources”.

The first President of the Republic of Uzbekistan Islam Karimov gave many such examples about our great thinkers who grew up in our country, worked at the Baitul-Hikma in Baghdad and the Khorezm Mamun Academy, left an indelible mark on history with their unparalleled discoveries in science and spiritual courage can be cited. In the second half of the tenth century and the first half of the eleventh century, Abu Rayhan Muhammad al-Beruni traveled throughout India in the early eleventh century.

During this trip, Beruni studied the ancient literary language of India, Sanskrit, the customs, life and culture of the Indian people, and in his book “History of India” valuable information about the history of the Indian people, the social system, science and culture of India at that time. This book is a valuable and unique manuscript based on a personal acquaintance with the life of the Indian people. Beruni's work was studied in the 1960s. To be more precise, between 1963 and 1965, Volumes I and II were translated into Uzbek.

As part of Beruni's India, “On the strata of the Indians which they call different colors, and even lower strata”, is of great importance.

About this work, Academician V. R. Rosen praises the work, saying, “There is no equivalent in the entire scientific literature of the East and the West, both ancient and medieval”.

Among Beruni's works, the largest in terms of both size and importance was India. Modern Indian scholars believe that the Indians themselves have not yet created such a magnificent work about India. That is why the Indians mention the name Beruni with deep reverence. As he began to write about India, Beruni became acquainted in detail with religious books on Indian life, customs, and especially his beliefs.

Beruni not only used Indian books, but also used the works of ancient Greek and Roman writers. Scientists of later periods checked the accuracy of the information given by Beruni and once again recognized the scientific honesty inherent in the scientist. The information given in India is so rich and valuable that it has not lost its essence. He was well acquainted with the works of Aristotle, Archimedes, Democritus. In the 11th century, Mahmud Ghaznavi (998-1030) conquered Khorezm with his army. Among the thousands of captives was Beruni. India was seen as a land of miracles in Arabic and Persian literature until Beruni. Beruni met Indian scholars in the Treasury.

For 10 years until 1030, he was in India. While working on India, Beruni's scientific style was marked by a critical approach to the material. He began learning Sanskrit at the age of 45, visiting India several times. He translated Euclid's Elements and his astronomical work into Sanskrit. He wants to translate the Panchatantra into Arabic, which he believes has failed. His work on India became an important source in the study of 11th century history. Beruni used 24 works by 14 Greek authors and 40 Sanskrit sources. Beruni used more than a hundred Sanskrit sources while working on India, and secondly, five years after India was completed, it is clear from his list of works that he had written 20 works based on Indian materials. In addition to the philological information contained in almost the entire work, Beruni deliberately distinguishes three parts: Chapter XII on the Vedas, Puranas, and Hindu religious literature, Chapter XIII on grammar, poetry, and Chapter XVI on Hindu letters.

In particular, it is a fact that his fundamental research, popularly known as Ahwal ul-Hind or Ajoyib ul-Hind, which is the product of his many years of research in Indian science and culture, has been an invaluable source in promoting the masterpieces of Indian intelligence to the world. As Hamid Reza, a well-known representative of the Indian public admits:

“None of the medieval and modern scholars has been able to achieve Beruni’s achievements in understanding the intricacies of Indian culture in a deeply scientific spirit. The author's work “India” is a classic example in the history of research in this area, as well as a great contribution of the artist to Indian science and culture”. Each class was divided into ranks, and they had separate sexes, which (in turn) were divided into varieties. If the beginning of the interbreeding of the same variety is remembered, it would be as if the variety were like a lineage. In Hindus, too, the classes are called Varna colors, and in terms of lineage they are called Jotaka; which means offspring. The layers are divided into four. The highest of them are the Brahmins. The books of the Hindus say that the Brahmins were created from the head of Barahim. Barahim is a name given to the power of nature in a metaphorical way.

According to Hindu belief, it is the beginning of all beings and is recognized as the best of them all. The life of a Brahman consists of a certain set stage. In particular, his every day was full of arduous prayer, study, and duties. Brahman’s religious life begins not at birth, but after he reaches the age of puberty, after receiving the sacred bond and the “dedication” ceremony. After that, the Brahmana’s youth is spent in memorizing the Vedas in the hands of a wise Brahmana, holding a sacred fire in his house constantly, doing the service of his master, including collecting alms for him.

The Brahman was called a “brahmacharin” at this stage. After such a long teaching, he moves on to the second stage. The Brahman acts as the host at this stage, called the grihastha. He must have acquired the knowledge of marriage, raising a family (private, raising a son), practical life, and fulfilling his civic duties. The law strictly monitors the behavior of the landlord hour after hour. When and what to eat, what to drink, when to pray, how to bury ceremonies, how to wait for guests, how to prepare food, how to treat the elderly, women, young children, and much more. In the third part of his life, called Brahman vanaprastha (forest hermit), he has to go to the forest with his family or alone.

Here he must “restrain his lust” by eating roots or fruits, and perform religious rites diligently. At this stage, Brahmins are advised to go through a series of hardships: He may roll on the ground or stand on tiptoes all day, or sit in a row. On a hot day he should expose himself to the “heat of the five fires”, live in the open during the rainy season, and walk in

wet clothes in the winter. The fourth stage of Brahman's life is the “second” (ascetic) period of secularism or religious poverty.

He must put aside all the worries of life, abandon the joys, sorrows, dreams, and physical needs, and indifferently strive for one goal – “to attain the Supreme Brahma, that is, to attain eternal bliss in this world and after death”. In the transcendental stage, the Brahman eats only once a day at the expense of what comes from charity. It has been said that the so-called “Brahman's law of the Holy Quartet” cannot be explained in terms of religious rules alone.

Many such incidents can be observed in the history of India. Not only the upper class, but also the common people, whose representatives sometimes seek glory, in order to strengthen their will, or, knowing themselves no less than others, have put themselves in such difficulties of life. These cases, which were observed by people in ancient times, are still common in India.

Many incidents in the study of Buddhist life show that the Brahmins followed the “law of the quartet” at that time. After them, the lower class than Brahman became kshatriya, the medicine of the Hindus, who put forward the view that they were created from the two hands of Brahman. The next layer is the Vaishya, which, according to Hindu medicine, is composed of two numbers of Barahim. One of the Brahman appearances is Vishnu.

Vishnu, according to them, exists both in water and in air. As Vasudeva puts it in his famous book, The Gita, “When he received the truth, he made himself the Earth to stand, water to feed them, fire to make them grow, and wind to attract them”. The next layer is dew. This layer is composed of two numbers of Barahim. The careers of these next two classes are close to each other.

Although those four classes are disciplined separated from each other, their neighborhoods are in cities and villages, and they live in mixed housing. Each of those classes will have a sign and a nickname depending on what they do and the way they behave. For example, Abu Rayhan al-Biruni quotes in his work: If he is always engaged in practice at home, he gets the nickname Brahman, which is common.

If one continues to serve fire, he is nicknamed “ishtin”; if it serves three fires, it becomes “agnihotrin”. If a sacrifice is offered for fire along with this service, it is called dikshita. The

other layers are the same. Each of the four layers sits on a different floor when eating; Two groups of two homogeneous layers do not sit side by side. For example, he describes that two groups of Brahmins, who hate each other, sit and sit close to each other, placing a board in the middle of the moon, stretching either a robe or something else, and drawing a line at least in the middle of the two months.

In addition, when the scholar asked Arjuna Vasudeva what the nature of the four classes should be and what their morals should be, he gives the following opinion. “Brahman should be very intelligent, peaceful, honest, resilient, outward, able to keep his senses, love justice, pure in appearance, devoted to prayer, devoting his devotion and zeal to the cause of religion. Kshatriya people should be majestic, courageous, glorious, eloquent, open-minded, indifferent to hardships, and interested in easing difficulties. Vaishya farming should be engaged in animal husbandry, trade. Shudra should be a favorite of everyone because of his active and humble service in the service. Each of these classes is steadfast in his duty and habit, and achieves good wishes if he does not make a mistake in worshiping God, and does not forget God in all his actions.

Even if he is more honorable than his duty, if he moves from it to the position of another class, he will be guilty of doing something out of order”.

Some say, “Brahmins and Kshatriyas cannot have the ability to save others, because only they can study the Vedas”. It is also a proof that Vasudeva was born of the Shudra dynasty and said to Arjun, “God is the Rewarder without oppression or mercy.

Whoever forgets the god of his deeds and does well, God will punish him badly. Whether he is a brahman or a kshatriya, whether he is a vaishya or a shudra or a woman, God rewards him badly”.¹⁵ Those in the above four strata do not have different strata in the same city. They live in places close to the city and outside the city. But as for the chandalas and badhatavas, they are not of any class or class, but are engaged in the low work of cleaning the towns and villages and their service.

They are all the same sex as a child born of adultery, and they favor each other with what they do. It is said that these were descended from the union of a Shudra father and a Brahmin

mother through unmarried adultery. So these are lowly people who have been expelled and humiliated.

Everyone in that class will have a sign and a nickname depending on what they do and the way they behave. The main task of a just ruler is to establish justice between the upper and lower classes, to establish equality between the strong and the weak. Abu Rayhan Beruni points out that on the basis of class and strata, it is not the greatness of wealth and lineage, but the proper task and occupation that should lie. Makes equality and justice an important task. He strives for the peoples to live in friendship, solidarity and alliance. The nationalism of the tribe strongly criticizes the vices of separatism.

The great scientist of the middle Ages condemned wars that devastated science and culture, which he created for humanity, and advocated the strengthening of friendship, cooperation and cultural ties between peoples and nations. Mutually beneficial cooperation of people is an important part of their lives. Because members of society are interdependent and always in touch, they cannot live without each other. Such a relationship must be based on the rule of law, which embodies the principles of justice, and must comply with all adopted laws, violating the law and, of course, injustice must be severely punished. He emphasizes that if the Brahmins themselves allow injustice, it will be legal for the people to revolt against it, and that this must be strongly supported by society.

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