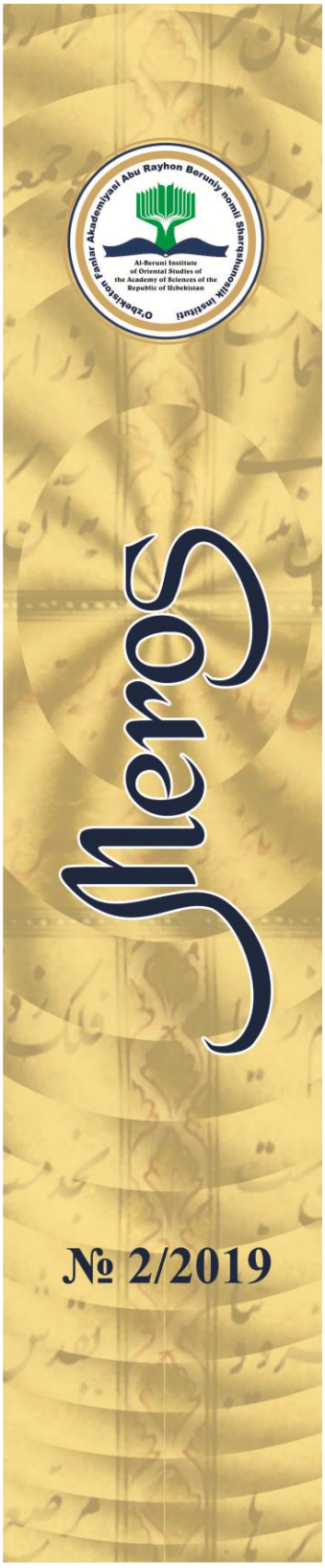


ЎЗБЕКИСТОН РЕСПУБЛИКАСИ ФАНЛАР АКАДЕМИЯСИ АБУ РАЙҲОН БЕРУНИЙ НОМИДАГИ ШАРҚШУНОСЛИК ИНСТИТУТИ

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ЎзР ФА
Абу Райҳон Беруний номидаги Шарқшунослик институти Илмий кенгашининг 2019 йил 27 сентябрдаги 10-сонли мажлиси қарорига кўра нашрга тавсия қилинди.

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Ключевые слова: *Беруни, зороастризм, календарь, согдийцы, хорезмийцы, год, месяц, неделя, день.*

A. Atakhodjaev

The Role of Abu Rayhan Biruni in Restoring the Ancient Zoroastrian Calendar

The article examines primary and secondary sources about the pre-Islamic Central Asian calendars. The works of Abu Rayhan Biruni are considered to be the most important sources providing information about the pre-Islamic Zoroastrian calendar used by Sogdians and Khwarazmians between the 8^{th}-9^{th} centuries.

Keywords: *Biruni, Zoroastrianism, calendar, Sogdians, Khwarazmians, year, month, week, day.*

A. Ahmad

Abu Rayhan al-Biruni as an Indologist: Views and Reviews

Abu Rayhan Al-Biruni is one of the rarest prodigious minds of all time, a great writer, astronomer, scientist and indologist. Al-Biruni's writings, studies, innovations and perceptions has been beacon for the whole academic world for over a thousand years, but the greatest and most interesting aspect of his works is his incisive and deep perception about the cultural, geographical, philosophical and social contours of the Indian sub-continent especially the Brahminical traditions. His writings and revelations are considered to be the first which gives the real esoteric state of Indian culture and traditions, beliefs and customs and its different positive as well as the deleterious aspects.

Al-Biruni, instinctively acquired an analytical mind and was irresistibly enticed to the disciplines of knowledge which suited to his disposition and areas of academic and research interest, and probably his innate leaning towards synthetic and analytical tendencies, he was first attracted to mathematics and astronomy. It was probably one of reasons why he also became interested in studying the contribution by Indian scholars to sciences and other knowledge traditions. Therefore, he decided to visit the country, and became the pioneer scholar of Indology and comparative traditions. Probably his first exposure and opportunity to learn Indian dialects or the Sanskrit language happened when he encountered some Indian residents of Ghazna who spoke Persian during his stay in Kabul during 1018–20 AD. This possibility is substantiated by his own

statements in *Indica* [3: 23]. Generally, before Al-Biruni, mostly political and military history of the country or kingdom was written. In this regard, *Tahqiq ma lil-Hind* (Researches on India) appears to be an exception and deviation from this tradition where primarily cultural, scientific, social and religious tradition and history of India was written and recorded. Besides, this is probably the first attempt where a distinction and difference between historical method and scientific method was elaborated. Al-Biruni's scientific method was identical to the modern scientific method in many ways, particularly his stress on repetitive experimentation. He is the first scholar to record so vividly and minutely the socio-cultural contours of the Indian society, religion and knowledge tradition. William Montgomery Watt rightly says that Biruni "is admirably objective and unprejudiced in his presentation of facts" and that he "selects facts in such a way that he makes a strong case for holding that there is a certain unity in the religious experience of the peoples he considers, even though he does not appear to formulate this view explicitly." Being a Sanskrit expert and having in depth knowledge and access to these Sanskrit sources, he asserts that "the Hindus (educated, he probably means Brahmins) believe that the God is one, eternal, without beginning or end" and adds that idol worship is "exclusively a characteristics of the common people, with which the educated have nothing to do" [7]. He therefore could also see the similarities between the Quranic teachings and similar descriptions in the Indian scriptures.

The most remarkable distinction of Al-Biruni's personality and works could be marked as his rationality which is not touched by any identity bias and laden with humanist approach vis-a-vis instinctively genius and creative thinker. This makes his views, researches and works most universally and widely acceptable. This approach makes him a comparative religionist and an expert of comparative faiths, humanist and cosmopolitan as he believes that there is common human component which binds all cultures distant relatives.

His description of the Indian *Sanatan* or Brahminism besides many other religions is based on the reliable sources of these religions collected by him vis-a-vis his own personal observations. Besides religion, he has given the vivid description of Indian caste system, which existed for many centuries and interestingly reconfirmed by Tibetan monk Dharma Swami who visited India many centuries after Al-Biruni during the period of Sultan Iltutmish.

Besides that unlike just relying on the textual sources, he experienced in his personal capacity, visited places, discussed with contemporary scholars, interacted with common people and incisive observations. He is completely conscious of the significance of personal observation and textual sources, and therefor he states in his book *Kitab fi Tahqiq ma lil-Hind* or *Indica* that "No one can deny that in question of historic authenticity hearsay (*khabar*) does not equal

eye-witness
(قلندر هرچہ گوید دیدہ گوید), for in the latter the eye of the observer apprehends the substance of that which is observed, both in the time when and in the place where it exists while hearsay has its peculiar drawbacks;" whereas he highlights the importance of the books, treatises and written tradition and says: "Written tradition is one of the species of hearsay…. We might almost say the most preferable. How could we know the history of nations but for the everlasting monument of the pen?" [3: 2].

G. Sarton has rightly called him as one of the greatest Islamic scholar, and all considered, one of the greatest of all times. Similarly, H.J.J. Winter calls one of the greatest scientists of all time [2; 8].

Al- Biruni was probably the first major scholar who pioneered comparative religion. In the view of Arthur Jaffrey: "It is rare until modern times to find so fair and unprejudiced statement of the views of other religions, so earnest an attempt to study then in the best sources, and such care to find a method which for this branch of study would be both rigorous and just". He himself mentions about his intended engagements of a comparative study of the two streams of faith i.e. Islam and Indian religions especially *Sanatan* or Brahminical religion. In his argument, he asserts that "the Hindus, like Greeks have philosophers who are believers of Monotheism". He further explains about the prevalent idol worship among Indians, that it basically due to some kind of misperception or disarray, and is in fact a way to personify or preserve the physical images of the revered personalities, saints and rishis etc., to keep alive their memories for longer time, but instead with passage of time these images were worshiped [6: 126].

His expertise on different religious, cultural and philosophical traditions made him a perfect scholar of comparative faith and traditions. He is probably the first scholar to notice the similarities between Sufism, Greek philosophy and some of the sects of Christians such as the idea of transmigration and union of soul (*Hulul o ittehad*) [5].

His treatment of sociological circumstances and condition is explained through the rational parameters yet he shows all respect to the existing system and probably considers it the outcome of a certain socio-cultural and historical outcome, and only rarely criticizes though in a delicate tone, as he himself explains that "In most parts of my work, I simply relate without commenting upon unless there in a sufficient reason for doing so." [3: 19]. In place of reproving the beliefs and practices of a society he truthfully and rationally studied them to comprehend their origin, function and cogency, and his narration is without any element of prejudice and in its true essence. His studies of family system, its origin and evolution, institution of marriage, intra-family relations, and its changing dynamics in different societies. Besides, he also studied

stratification of society, formation of classes and Indian caste system, and concluded that this existed in differently in different societies and cultures. For instance, he narrates the existing caste system as: "The Kshatriya read the Veda and learns it, but does not teach it… every man who takes to some occupation which is not allowed to his caste, as eg. a Brahmin to trade, a sudra to agriculture commits as sin or crime, which they consider only a little less than the crime of theft." [4: 178].

He also finds a thread of commonality and similarity among different religious and faith traditions and practices, and asserts and explains them in his book. Besides customs, rituals and believes, Al-Biruni finds the grounds of difference between Persians and Indians among which are languages, poetry and poetics. This is however still an unexplored area, and certainly needs further research and verification.

It is worth mentioning that Al-Biruni's reference to Mahmood of Ghazna's attacks on Indian Region is apparently misplaced and misconstrued by chroniclers. He said: "He utterly ruined the prosperity of the country and performed those wonderful exploits by which the Indians became like atoms of dust scattered in all directions, and like a tale of old in the mouth of the people." The remark has been taken as structure and criticism against Mahmood and the passage about the ruining of the prosperity of the country was regarded "as perfectly out of place in the glorification of a Ghazi like Mahmood." But the second half of the sentence, 'those wonderful exploits by which the Indians became like atoms of dust scattered in all directions', glorifies Mahmood's exploits in a typical orthodox vein. In fact, here also, as in the case of Al-Biruni's reference to his studies in the sub-continent only a portion of the sentence or a sentence out of the whole paragraph has been taken out and made the base of a disagreement against Mahmood [3: 24].

Though before Al-Biruni, Greek and Chinese travelers (such as Megasthenes/3rd BC, Fa Hsien/early 5th cen., HuenTsang/5th cen., I-Tsing/7th cen.) visited the subcontinent, but their accounts of Indian social and cultural life were focused on Buddhism, perhaps because of the Buddhism being the most dominant and apparent religion and social order. The Arab travelers (like Abu Zaid Hasan Sirafi/9th, Abu Dulaf/10th, Buzurg bin Shahryar/early 10th, Masud/10th and Muqaddas/10th) also visited the subcontinent but most of their writings contain erroneous accounts as they are mostly based on secondary sources or hearsay due to not having access to the original sources. On the other hand, Al-Biruni had expertise in Sanskrit and, according to Maulana Azad, he travelled around ten years in Sind, Punjab and Kashmir [1: 2–33; 25–27], as he had set an objective to write an authentic book about Hindus. He too asserts: "What we have to converse with the Hindus and to discuss with them questions of religion, science or

literature on the very bass of their own civilization" [3: 246, 547]. Here a pertinent question arises concerning the reason why a scholar like Al-Biruni failed to sense the presence of Buddhism as a predominant religion which was attested by previous travelers. To my understanding, it was because Buddhism became a politically marginal religion after the decline of Mauryans and the establishment of the Sunga dynasty, whereas the Brahmin rule survived in certain quarters. Nonetheless, this finally came to an end with the all India movement of Adi Sankracharya (8th cen.) which decimated Buddhism and the Buddhist tradition from the sub-continent. This is also reflected from the travelers' movements as Chinese travelers stopped visiting after the 7th cen., whereas Arab and Persian travelers started coming after the 8th cen. The 8th cen. is the century of change from Buddhism to Brahmanism, and after this period comes what is described and recounted by Al-Biruni.

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A. Ahmad

Абу Райҳон Беруний ҳиндшунос: қарашлари ва шарҳлари

Буюк ёзувчи, астроном, олим ва ҳиндшунос, Абу Райҳон ал-Беруний асарлари, изланишлари, янгиликлари ва тасаввурлари минг йилдан кўпроқ вақт давомида бутун академик дунёга маълум бўлса ҳам, унинг асарларининг энг катта ва энг қизиқарли томони, бу унинг Ҳиндистон маданияти, географияси, фалсафаси ва ижтимоий ҳаётига доир қарашлари,

айниқса, брахманлик анъаналарига доир тадқиқотлари ҳисобланади. Унинг асарлари ва изланишлари ҳинд маданияти, эътиқодлари ва урф-одатларининг ҳақиқий эзотерик ҳолатини ва унинг турли хил ижобий ва зарарли жиҳатларини кўрсатадиган биринчи асар ҳисобланади.

Ушбу мақолада Абу Райҳон ал-Беруний мероси ва унинг ҳиндшунослик илми ривожига қўшган ҳиссаси таҳлил қилинади. Таъкидлаш жоизки, ал-Беруний асарларида Ҳиндистондаги, асосан, браҳманлик дини ва анъаналари ҳақида ёзган. Буддизм эса унинг асарларида деярли тилга олинмаган. Бу Ҳиндистонга Марказий Осиё ҳукмдорлари оқимининг кириб келишидан олдин минтақада буддизмнинг йўқолганлигини англатади.

Калит сўзлар: *ҳиндшунослик, Абу Райҳон Беруний, асарлари, ҳинд субконтинентали, брахманик урф-одатлар, Буддизм.*

A. Ahmad

Абу Райхан ал-Беруни как индолог: взгляды и отзывы

Труды и исследования Абу Райхана ал-Беруни, великого писателя, астронома, ученого и индолога были известны всему академическому миру более тысячи лет. Величайшим и наиболее интересным аспектом его работ является его проницательное и глубокое восприятие культурных, географических, философских и социальных контуров Индийского субконтинента, особенно брахманических традиций. Сочинения и открытия ал-Беруни первыми дают реальное эзотерическое состояние индийской культуры, ее традиций, верований и обычаев, отмечая положительные и вредные их аспекты.

Статья критически анализирует академическое наследие Абу Райхана ал-Беруни в области индологии. Считается, что Индия, описанная ал-Беруни, была в основном брахманической. Отсутствие буддизма в его трудах вместе с другими маргинальными традициями предполагает тот исторический факт, что буддизм уже отошел до появления правителей Центральной Азии на субконтиненте.

Ключевые слова: *индология, труды Абу Райхана ал-Беруни, индийский субконтинент, брахманические традиции, буддизм, маргинальные традиции.*

A. Ahmad

Abu Rayhan al-Biruni as an Indologist: Views and Reviews

The great writer, astronomer, scientist and Indologist, Abu Rayhan Al-Biruni's writings, researches, innovations and perceptions has been known for the whole academic world for over a thousand years, but the greatest and most interesting aspect of his works is his incisive and deep perception about the cultural, geographical, philosophical and social contours of Indian sub-continent especially Brahminical traditions.

The proposed paper critically analyzes Abu Rayhan Al-Biruni's legacy and contribution to the development of Indology. It is should be noted that Al-Biruni mostly wrote about the Brahminical tradition in India as the region's dominant religious tradition, whereas Buddhism is almost absent from his works. This might suggest that Buddhism disappeared before the influx of Central Asian rulers in the sub-continent.

***Keywords**: Indology, Abu Rayhan Al-Biruni's writings, Indian sub-continent, Brahminical traditions, Budhhism, marginal traditions.*

Г. Машарипова

Абу Райҳон Беруний илмий меросида ижтимоий муносабатлар

Фан тарихчиси – Г. Сартон (1884–1956), XI асрнинг биринчи ярмини ҳақли равишда "Беруний даври" деб атагани бежиз эмас [17: 707]. Абу Райҳон Беруний (973–1048) илмий қизиқишлари ниҳоятда кенглиги, теранлиги, илмий-назарий таҳлиллари-ю таълимотининг доҳиёна беназирилигини умумдунё тан олгани ҳақиқатдир.

Абу Райҳон Беруний ёшлик кезларидан бошлаб кўп илмларни, тилларни ўрганишга интилди. Бу ҳақда "Сайдана" асарида шундай маълумот қолдирган: "Мен болалик чоғимданоқ ўз ёшим ва шароитимга қараб, имкони борича кўпроқ билим олишга чанқоқ эдим. Бунинг далили сифатида қуйидаги фактни келтириш мумкин: биз турадиган жойга бир юнон кўчиб келди. Мен ҳар хил донлар, уруғлар, мевалар ва ҳоказоларни олиб бориб, унга кўрсатар ва бу нарсалар унинг тилида қандай аталишини сўраб олиб, номини ёзиб қўяр эдим" [4: 65–66]. Айни пайтда у ўша давр мусулмон оламида расмий илм тили бўлмиш араб тилини мукаммал ўрганган эди: "Ҳар бир халқ ўзи ўрганган, ўз эҳтиёжи учун ўзига ўхшаган кишилар билан алоқа қиладиган тилни севади. Мен бу тўғрида ўзимга қараб фикр юритаман: Каъба новида туяни ёки араб отлари ичида жирафани