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## Family Issues in the Socio-Philosophical Views of Abu Rayhan Biruni

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**Resume:** The article discusses the issues of family and family education, ethics in the socio-philosophical views of Abu Rayhan Beruni, and also discusses the importance of educating a harmonious personality in our days.

**Key words:** Abu Rayhan Beruni, family, morality, family education, human perfection, happiness, harmoniously developed generation.

Since Abu Rayhan Beruni became a mature scholar of his time, by studying his works, we see that he deeply mastered the works of famous Greek naturalists and thinkers, translated them into Arabic, compared the works with the original, and found many errors and confusions. Beruni, the owner of a sharp mind, emphasized the need for thorough knowledge in order to know ancient Greek philosophy from all sides.

In this article, we will try to make philosophical remarks about universal moral values in the works of Abu Rayhan Beruni as a great scientist.

In the works of Abu Rayhan Beruni, the main issues are human happiness, education and improvement, and man is considered as part of nature. In his philosophical reflections, an important role was played by the creation of the universe, the relationship between body and soul, especially in the work "Mineralogy". In the work one can clearly observe unusually sharp knowledge, insight, scientific approach to the problem and a high level of research methodology, extreme accuracy of concepts and ideas. In particular, the scientist, citing his opinion about the family in this work, indicates that people are created in pairs. But this shows that they respect their couple, live together all their lives, leave behind offspring and at the same time continue generations. Their increase, in turn, is explained by the formation of cities and villages. The Almighty said on this occasion: "He created you from a single soul and from a single soul created a life partner so that he could find peace." The Creator said again: "One of his signs is that he created life partners from among yourself so that you can find solace (in terms of satisfying desires), and tenderness and kindness arose between you. Verily, in this are signs for a thinking people. When one more protection from evil is added to this, it becomes a power that doubles compatibility and eliminates distortion. If such an alliance benefits one side or both sides, then this will be the end of the agreement of desires. This situation continues to develop and ultimately leads to mutual assistance between people, their coexistence, the emergence of cities and villages [2; 10].

So, explaining the basics of building a family, the thinker interprets it from a philosophical point of view, starting from family relations as a result of social relations and ending with coexistence in a team: "And the needs are so diverse that a person himself does not have the



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opportunity to satisfy them, for which he also lacks one assistant. Only when several people are together can needs be met. For this, people need to build cities (fortresses, villages)." According to Beruni, living in a team is comfortable and meets all material and spiritual needs: "People have different goals and intentions, and their arts and crafts are different. One person hires another. That is, someone else will always serve him on the basis of a fair contract and receive a proper reward in return. Forced labor carried out through violence and recruitment is not permanent and sustainable [3;11].

Although many of Beruni's works are of a natural-science nature, the issues of human ethics do not remain out of the scientist's field of vision. In particular, it is emphasized that the formation of morality depends on the improvement of the family, which is the most important institution of the social system. In "Mineralogy" he expresses his philosophical views and pays special attention to family relationships. She also gives advice on preparing girls for family life. The work also contains several stories about family education and personal hygiene, which show that water is an important factor in people's lives.

The mother admonished her daughter: "Be like a pillow for your husband. He is your livelihood. Be like a bed to him, he will be like a blanket to you. Avoid sadness when he is happy and happiness when he is sad. Let him not see any disorder in you, let him notice only the most pleasant smells emanating from you. Do not reveal his secrets, because in it you humiliate yourself in front of him. May water and antimony always be by your side. Water is the best of all flavors" [7]. Another mother says to her daughter: "Give your body pleasant smells, obey your husband. Use water as the most pleasant odor diffuser" [4;21].

From the above considerations, it can be seen that the need for cleanliness, personal hygiene and water, which is necessary in marriage and family affairs, is emphasized. These legends reflect important aspects of family relations in society.

In fact, today our people, confident in the great future of our state, throughout our independence demonstrate examples of humanism in all aspects of reforms. Deepening reforms, democratization of all spheres of public life and strengthening the foundations of civil society, striving for spiritual heights, achieving harmony between the individual and society, focusing on the human personality are the highest goals of our reforms in all areas. The upbringing of harmoniously developed people has always been at the center of our attention. These cardinal transformations have found a vivid expression in life in great creation, improvement works, glorification of human interests and the introduction of a new system of communication with the people.

In this regard, as President Shavkat Mirziyoyev noted, "..... if the body of public life is the economy, then its soul is spirituality. In building a new Uzbekistan, we rely on these two strong pillars, a strong economy based on market principles, and a strong spirituality that embodies the rich heritage of our ancestors, national and universal ideas. To this end, we are implementing the concept of "New Uzbekistan - an enlightened society"[5].



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