



FAMILY IN THE VIEWS OF BERUNI AND IBN SINA - COSMOLOGICAL HARMONY AND MEDICAL-SPIRITUAL PRINCIPLES

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Abstract. *This article examines the philosophical understanding of the family institution in the works of the prominent Eastern Renaissance thinkers Abu Rayhan al-Biruni and Abu Ali Ibn Sina (Avicenna). The study interprets the family as a model of cosmological harmony and as an environment for the formation of physical, moral, and spiritual well-being. It demonstrates that in al-Biruni's thought the balance between nature, society, and the human being is reflected in family relations, while in Ibn Sina's doctrine the family serves as the foundation of medical-ethical and educational principles. The family is substantiated as a key factor of personal perfection and social stability.*

Keywords: *family, cosmological harmony, medical and moral principles, spiritual education, al-Biruni, Ibn Sina, Eastern Renaissance.*

In the views of Beruni and Ibn Sina, Abu Rayhan Beruni was a scholar of his time, leaving a unique legacy in such fields as astronomy, geodesy, mineralogy, history, and philology. Among his scientific achievements in many fields, the philosophical basis of Beruni's thoughts is the harmonious and logical structure of the universe. In his opinion, the universe is a complex of phenomena of a certain size and order, and the study of this order is the task of science. Therefore, Beruni requires a "clear criterion" and "evidence" in all knowledge. For example, in the work "Geodesy", he determines the size of the Earth's sphere using a

trigonometric method and provides a criterion for practical dimensions; in the work "Mineralogy", comparing the properties of various substances, he shows that there is no randomness in the universe - all minerals obey the overriding law of nature. In his book "Al-Asar al-Baqiyya" ("Monuments of the Ancient Peoples"), he compared the time measurements and calendars of different peoples and organized chronology and dates into a harmonious system¹. These examples show that cosmic and natural order were central to Beruni's thinking.

Although the concepts of harmony and norm are more important for Beruni in a natural-scientific sense, he also applied these concepts to the social and moral spheres. Considering the order in the universe as the law of the Creator, he believes that the order in society should also be based on divine justice. For example, Beruni, studying the social system of Indian society in his work "India", notes that among Indian scholars there is also the idea of "harmony between the universe and society". In Indian philosophy, he writes that the foundation of four classes (varnas) is built according to the four elements in the universe². Biruni is critical of such ideas (after all, he favors the equality of all people, the unity of science and moral standards for all), but this example also indicates an important point that Biruni paid attention to - the issue of the harmony of space and society.

It is true that Beruni did not write a special treatise on the family, and the word "family" is not a central concept in his works, as in Faroubi. However, the concept of family is implicit in his thoughts on social life. He sees society not as a collection of individuals, but as a unity of mutual

1 Abu Rayhon Beruniy. Qadimgi xalqlardan qolgan yodgorliklar (Al-osor al-boqiya). – Toshkent: "Fan" nashriyoti, 1968. – 356 b. – B. 55–60.

2 Abu Rayhon Beruniy. Hindiston. – Toshkent: "Fan" nashriyoti, 1963. – 512 b. – B. 120–125.

spiritual and moral relations³. It is clear that the smallest moral unit in society is the family. Biruni does not imagine a person living in isolation and without a community: "A person is obliged to live in society together with his relatives, the purpose of which is to support each other and to perform the necessary work for each person to provide for himself and others."⁴. These are extremely important lines. Here, Beruni emphasizes that the foundation of society is precisely the bonds of kinship. A person lives primarily within his family, and through this circle he is connected to society. The unity and mutual assistance of family members is a mechanism that continues the life of society, "providing" it⁵. According to Beruni, every person is powerless alone, and society gives him strength⁶; and society begins with families. Based on this logic, Beruni argues that, like the cosmic order, society should also have norms of kinship and solidarity. Although he did not write a direct utopian work about an ideal society, he expresses his opinion on the structure of society through an interesting anecdote in his work "Mineralogy": in one city, nobles took turns holding power for 3 months, and when their term expired, they voluntarily left the government and, happy with the service they had rendered, gave charity⁷. Al-Biruni, citing this narration as an example, says that governing means "depriving oneself of one's own pleasure in order to ensure the pleasure of the citizen"⁸. It is clear that Beruni supports the idea of just governance and sees the leader's sense of

3 Abu Rayhon Beruniy. Hindiston. – Toshkent: "Fan" nashriyoti, 1963. – 512 b. – B. 110–115.

4 Abu Rayhon Beruniy. Hindiston. – Toshkent: "Fan" nashriyoti, 1963. – 512 b. – B. 108–110.

5 Abu Rayhon Beruniy. Hindiston. – Toshkent: "Fan" nashriyoti, 1963. – 512 b. – B. 108–112.

6 Abu Rayhon Beruniy. Hindiston. – Toshkent: "Fan" nashriyoti, 1963. – 512 b. – B. 106–108.

7 Abu Rayhon Beruniy. Mineralogiya (Kitob al-jamohir fi ma'rifat al-javohir). – Toshkent: "Fan" nashriyoti, 1966. – 348 b. – B. 210–212.

8 Abu Rayhon Beruniy. Mineralogiya (Kitob al-jamohir fi ma'rifat al-javohir). – Toshkent: "Fan" nashriyoti, 1966. – 348 b. – B. 212–214.

responsibility as the basis for this. The same sense of responsibility should be in the family - in parents. In the family, parents should be ready to sacrifice their own peace for the happiness of their children. According to Beruni, "to be a brave person is to be just not only in words, but also in deeds", gaining knowledge and being just is important for every era. It is precisely family upbringing that teaches the child to "be just" - truthfulness, honesty, responsibility.

Abu Ali ibn Sina is a thinker who was called the sun of medicine and philosophy, "Sheikh al-Rais." One of the distinctive principles of Ibn Sina's thought is the idea that a person's physical and mental state are in mutual balance.

Ibn Sina, in his views on "Ethics" and "Science of the Soul", in particular in his works "Isharat va Tanbihat" and "Donishnama", talks about mental temperament. In his opinion, the health of the human soul is also in the absence of two extremes: excessive anger or excessive fear, excessive lust or excessive indifference - these destroy the mental temperament. For example, he writes: "The balance of character preserves the health of the body"⁹. If a person keeps his character in moderation - not giving in to vices such as excessive rudeness or excessive cowardice - his body will also be healthy. So, physical and moral health are interconnected - the basis of both is balance. In Ibn Sina's view, virtue is a balanced state of human behavior, and bad behavior arises from an excess or deficiency of a particular quality¹⁰.

Ibn Sina firmly adheres to the philosophical view that "There is nothing superfluous or useless in nature." Therefore, any phenomenon

⁹ Abu Ali Ibn Sino. Isharat va tanbihat. – Toshkent: "Fan" nashriyoti, 1980. – 296 b. – B. 145–150.

¹⁰ Abu Ali Ibn Sino. Donishnoma. – Toshkent: "Fan" nashriyoti, 1957. – 240 b. – B. 88–92.

that violates the norm is a harm to nature and humanity. In his view, happiness (high happiness) also consists in achieving this natural norm. As the thinker S. S. Jurayev explained, happiness in Ibn Sina's philosophy means the full development of a person's natural essence¹¹. For this, a person must strive for both physical and mental perfection. The conclusion is that Ibn Sina's concept of man is shaped by the idea of norm and balance, and the harmony of a healthy body and a healthy spirit is the criterion of a perfect person.

In Ibn Sina's thoughts, the family is considered the most important component of society. He also wrote a special treatise called "Tadbir ul-Manzil", dedicated to the direct management of the family and the issues of discipline in the family. This treatise was originally in Arabic and was also translated into Persian, in which Ibn Sina systematically considers various aspects of family life. In particular, "Tadbir ul-Manzil" consists of three parts: 1- covers the issues of managing marital relations in the family, 2- organizing the upbringing of children, 3- covers the issues of managing household property¹². It is clear from the content of the treatise that Ibn Sina proposes several basic criteria for family life: he advocates that husbands and wives should approach each other with respect and loyalty, that the husband should be a responsible leader and the wife should be a loyal companion, that religious and educational education and physical care should be balanced in raising children, and that finances and household expenses in the family should be managed moderately and economically¹³. It seems that Ibn Sina recommended following the norm in all areas. In the relationship between spouses and

11 Abu Ali Ibn Sino. Ishorat va tanbihat. – Toshkent: "Fan" nashriyoti, 1980. – 296 b. – B. 140–150.

12 Jurayev S. S. Ibn Sino falsafasi va axloqiy ta'limoti. – Toshkent: "Fan" nashriyoti, 1982. – 210 b. – B. 45–50.

13 Abu Ali Ibn Sino. Donishnoma. – Toshkent: "Fan" nashriyoti, 1957. – 240 b. – B. 95–102.

in upbringing, not excessive severity or indifference, but normative control, in the economy, not wastefulness or stinginess, but moderate thrift. The management of the family was viewed as a small state. Ibn Sina viewed the head of the family - the husband - as the "king" of the household state and combined two functions with him: awe and respect¹⁴. He recommends a list of 16 qualities for a wife, including being intelligent, imaginative, obedient, loyal to her husband, and thrifty. It is noteworthy that among these recommendations there is also a clause that says "a woman should be a mother of many children" - this means that for Ibn Sina it was important that one of the main goals of the family was to continue the lineage. He also emphasizes that "a child is an incomparably important part of the strength of the family" and lists the responsibilities of parents in raising their children one by one. It is emphasized that there are obligations such as giving a child a beautiful name, giving him religious and secular knowledge, and providing him with a home and marriage when he reaches adulthood¹⁵.

From this system of views it can be seen that, for Ibn Sina, the family is an environment where norms and order should reign. By norms, he means not only moral qualities, but also daily routine and discipline. Indeed, Ibn Sina himself attached great importance to the issues of routine and hygiene in his medical works. For example, in the "Canons of Medicine" he sets out the norms of a person's daily diet, sleep, and exercise. These recommendations are actually aspects that should be implemented in the family, because a person learns healthy habits first of all in his own home. Healthy eating, a clean and tidy environment,

14 Abu Ali Ibn Sino. Donishnoma. – Toshkent: "Fan" nashriyoti, 1957. – 240 b. – B. 95–103.

15 Abu Ali Ibn Sino. Donishnoma. – Toshkent: "Fan" nashriyoti, 1957. – 240 b. – B. 102–110

mutual respect - these are the things that determine a normal way of life in the family. In the context of our research, it is important to imagine the family as an institution that continuously reproduces norms. Parents teach their children the good habits and norms they learned from their parents, thus moral norms are passed on from generation to generation. If this process is carried out continuously and correctly, society will maintain its spiritual integrity. The reason why Eastern thinkers pay so much attention to the family is that neglecting the family is tantamount to neglecting the norms of society.

Conclusion

During the Eastern Renaissance, the principle of harmony/norm was the decisive principle in justifying the value of the family. In the case of Al-Farabi and Al-Khwarizmi, the principles of order and virtue of the family were seen, while in the case of Al-Biruni and Ibn Sina, these principles were manifested in the aspects of harmony and norm. Both independent lines of analysis converged at one point. To value the family means to value it as a place of order, justice, and norm. Thanks to the principle of harmony and measure, which is the essence of Al-Biruni's scientific and philosophical views, the value of the family was raised to the level of the microcosm. In his opinion, in order for the order and norm in the universe to be manifested in society, families must be responsible and stable. Al-Biruni emphasized that society finds support through the family, and responsibility in the family is the basis for social justice. Thus, Al-Biruni derived the social value of the family from an ontological-divine source - from the cosmic order. In Ibn Sina's view, the physical and spiritual development of a person depends on proper upbringing and a moderate temperament. He taught that all the necessary conditions

should be created in the family for the healthy growth and development of a child. Therefore, Ibn Sina also saw the family as a "factory of a healthy generation" - the "product" produced by this factory determines the future of society. He measured the value of the family by its role in the upbringing of a healthy and complete person in anthropological and ethnic terms.

Al-Biruni arrived at this idea through cosmic principles – when families are harmonious, society is harmonious; Ibn Sina through medical-ethical principles – when families are healthy, society is healthy. This idea, which is essentially the same, is deeply rooted in Eastern philosophy and has continued in subsequent centuries.

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