



SCIENTIFIC-PEDAGOGICAL ANALYSIS OF THE PROBLEMS OF PERSONALITY PERFECTION IN THE WORKS OF AL-BERUNI

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ABSTRACT

The article is devoted to the issues of scientific and pedagogical analysis of the problems of personal perfection in the works of Al-Beruni. The article also highlights Beruni's views on education and upbringing. Their continuous connection is shown by examples.

KEY WORDS: *Beruni, personality, harmonious development, science, education, morals.*

INTRODUCTION

Central Asia is considered to be one of the regions where the civilization of mankind has its place and potential. Our ancestors, who laid and developed the first foundation of modern science in their time, meticulously studied the thought, ideas, discoveries and wisdom created by the peoples of the Western east from ancient times.

Therefore, the world science and culture, the invaluable contribution to the development of the religion of holy Islam, the world scientific community of great scientists and thinkers, who have reached the level of Uzbekistan in the Middle Ages and subsequent Times, also known as the period of Eastern Awakening – the Muslim renaissance, was rightly recognized by the world scientific community. After all, in the works created by our ancestors, the moral and spiritual perfection of a person, the muayayan person, inherent in our people, occupies a leading place. In the work of such an ancestor Abu Rayhon Beruni, the illumination, role and significance of personality perfection are of particular importance.

PARABLES CONTENT

Beruni left a great scientific legacy to succeeding generations. We know that Beruni had more than 160 works and correspondence in various fields of science of his time. In addition to the aforementioned major works, he created a number of pamphlets on astronomy, astrology, mathematics, geodesy, geology, mineralogy, geography, arithmetic, medicine, pharmacognosy, history and philology. He translated works from Sanskrit into Arabic and from Arabic into Sanskrit. He also did artistic work and wrote poetry.

In his work "India" Beruni analyzed the differences between the traditions of Muslims and Indians, arguing that they are related to geographical conditions, continuing to analyze the role of the geographic factor, he even considered that the variety of languages depends on geographic conditions. "The reason for the diversity of languages is that people are divided into groups, stay away from each other" the scientist wrote.

Since the nineteenth century, interest in the heritage of Beruni in European and Asian countries has become more widespread. His works were translated into Latin, French, Italian, German, English, Persian and Turkish. The American scholar-



historian J. Sarton, along with high praise for Beruni's legacy, rates him as the first sage in the world of his time. The famous Orientalist B.R.Rozen, however, notes that his scientific views on him are surprisingly broad, inherent in the spirit of true science in its current meaning.

Indian scientists also give an incredibly high assessment to Beruni's enormous contribution to the study of the history of Indian philosophy, religion, science, traditions. Beruni heritage has also attracted Russian scientists in every way. Famous Orientalist scientist I.Yu.Krachkovsky once again emphasizes the encyclopedic mind of the scientist, giving a high assessment of the heritage of Beruni and saying that "it is easier to list its areas of interest than the areas of science that he is interested in"¹.

The scientist did not only work in the field of natural sciences, but also put forward advanced educational and moral views in his works. His quote; people achieve kindness because of knowledge. They are saved from evil by knowledge and skill. The benefit of science is not to collect gold and silver with greed, but to have through it what is necessary for a person," his thoughts express the high educational ideal of our people².

In the works of Abu Rayhon Beruni occupies a special place in the works illuminating the essence of human life. Encourages young people to be enlightened in the field of science and see it as the basis of personal maturity³.

About Beruni, the contemporary Abul Fazl Bayhaqi said: "This great man was a man who had no control in geography and philosophy, in his time, could not find an equivalent, he would not have written anything thoughtfully"⁴. About the work of Beruni "Monuments from ancient peoples", known in Europe under the name "chronology", academician I.Yu.Krachkovsky wrote: "Even now there is no work in the entire scientific literature of the Middle East that is equal to this book"⁵. Academic S.P.Tolstov admitted that "This book is a peculiar

encyclopaedia about the economic life, customs, rituals, traditions of the peoples of the Middle East and, first of all, the peoples of Central Asia"⁶

In his writings, Abu Rayhon Beruni paid much attention to questions of consciousness and mind. He attached great importance to them, believing that the human brain and the five vital organs were interrelated. Beruni believes that each emotion is designed to respond to a specific type of stimulus. "It is the light that drives vision... It is a sound that provokes hearing, which is transmitted by air to it... The causative of knowing the smell is the smell, which carries it into the nose with air... Taste is a taste dish that provokes (different) the taste. The fifth feeling is intuition, covering the whole body. It is unique to all members and organs," says the scientist. In general, Beruni summarizes the way of achieving scientific knowledge by man: "the perception of this trait is the achievement of the mind that uses information," he notes⁷.

According to the scholar, being harmonious personality is primarily associated with decency and elegance.

When the ability to reason arises on the basis of the daily needs of a person, moral issues arise and develop in the state of historical progress, interrelations of people. Beruni, reflecting on the virtues and vices that exist in man, glorifies such human virtues as kindness, nobility, friendship, and compassion. And the scholar also condemns such vices as lying, evil, and hypocrisy.

The perfection of man is manifested in his spiritual image and is determined by moral concepts called good and evil. To strive for good, to achieve it requires patience, strong willpower, high moral skill.

There are a lot of chess players of evil, but on their basis lay 3 things: taste, anger and ignorance. Beruni believes that anger and ignorance are the strongest and most destructive enemies for a person. First of all, it is necessary to clear the mind from merciless purposes. Knowledge helps the mind of a person get rid of all evil. Science arises from the need to meet the vital needs of people⁸.

Beruni in his views emphasized the main place of the concept of norm in the perfection of the individual, the flavor, which in his opinion is surrounded by the norm, is the pleasure of being good, that is, being knowledgeable, being proud of

¹ Kayumov A. Abu Reyhan Beruni. Abu Ali ibn Sina. - T.: "Young guard" 1987. - Pp.38.

² Great thinkers. Book 1, Tashkent: 1995. - Pp.8.

³ Eshankulov, X. (2020). On the views of Ibn Sina and Beruni on education and upbringing. JSPI Scientific Publications Archive, 1(09). retrieved from [https://science.i-](https://science.i-du.uz/index.php/archive_jspi/article/view/2345)

[du.uz/index.php/archive_jspi/article/view/2345](https://science.i-du.uz/index.php/archive_jspi/article/view/2345)

⁴ Abul Fazl Bayhaqi. The Story of Masud. Translation by A.K.Arends. - Tashkent, 1962. - pp. 587

⁵ Krachkovsky I.Yu. Selected Works. - VOL. 4. - M.-L., 1965. - p. 244.

⁶ Tolstov S.P. Biruni and his "Monuments of Past Generations. Abu Rayhan Biruni. Selected works. - T. 1. - Tashkent, 1957. - pp. 16.

⁷ Great thinkers. Book 1, Tashkent: 1995. - Pp.76.

⁸ Kayumav A. Abu Reyhan Beruni. Abu Ali ibn Sina. - T.: "Young guard" 1987. - Pp.41.



good behavior, justice and truth. Beruni put forward the idea that good and friendship should be unselfish in their own eyes. "Good is to do good with work, or with good wishes, depending on the capacity of all people and in particular blood-relatives," - he says⁹.

Beruni regards man as the most basic obstacle to evil in achieving perfection, and in his opinion, the main way to eliminate this evil is to find and cut off his roots. The scientist glorifies truthfulness, correctness, and considers man the most basic stage in achieving perfection. And it condemns lying as an act of discord among people. Beruni claims that by saying that a person can turn away from justice because of fraud, false speakers can betray the deposit, others can invade his property with cheats, steal it, causing corruption of society and the people as a whole. Accordingly, the scientist encourages every perfect person to be truthful¹⁰.

Abu Rayhon Beruni considers nobility and bravery as the in the development of a harmonious personality virtue in the perfection of personality. He said that the nobleman will pay the debt of others, will suffer the anxiety of others, break his peace of mind, devote everything he has to others. And a man with Valor is distinguished by his ability, good-natured, Valor, strictness, endurance, qualities of Virtue and humility.

Abu Rayhon Beruni put forward the idea that the prosperity of the country — in the flowering of Science, and the happiness of mankind-in its own knowledge and enlightenment. He stressed that every person should live with the pursuit of goodness as the cornerstone of beautiful human qualities. The Sons of The Thinker are a unique pearl in the educational process today. The scientific heritage of Beruni has a great importance in educating our youth as moral and kind, loyal to the motherland, educated, brave people.

Beruni paid special attention to the education of people in his works such as "Monuments of the past", " Hindistan", " Geodesy", " Mineralogy", " At-tafhim", " Khorezm great breeds", " Ma'sud law", "Pharmacology " and in a number of his works, which he translated from Arabic into Turkish. The scientist calls on young people to be science-enlightened¹¹.

Educator the introduction to science as a pedagogue as follows:

If you enter into the presence of knowledge, your heart must be freed from the illusions of seduction, blind situations of people,

hardened customs, greed, the struggle for your own authority, he says. For young people, the profession claims that it is necessary, like water with air, that their future is connected with this. To do this, he calls on young people to work diligently, to be patient, willpower and at the same time to be diligent.

The Thinker also focused on the various ways, forms and techniques of education so as to attract the attention of students to education and training, so as not to get bored of students during the training sessions with special attention to youth education. The scientist writes: "Our goal is not to exhaust the reader. It would be boring to read something saying yes"¹².

If the reader passes from one issue to another, it will be as if he is traveling in different garden rinks, passing through one garden, and through another will be a gardener. The person comes to see and watch them all. It can not be said in vain that every new thing gives pleasure to a person.

This definition of Abu Rayhon Beruni dictates the need for the teaching of contemporary pedagogy to teach the sciences of life and concrete existence on the basis of experiences.

The scientist shows the ways of giving knowledge: first, scientific knowledge implies that it consists of different subjects, does not make the reader bored, does not cause malol to his memory.

Secondly, it emphasizes that it will be difficult to determine the scope of scientific knowledge without comprehensively studying all the phenomena of existence.

Thirdly, this method is aimed at facilitating the work of researchers, the student¹³.

The closest thing a person has to himself is his nature, behavior, spirit. Therefore, a person should be able to do things that he likes by nature. A person is not able to change his face. But a person is able to change his moral appearance and way of life.

As Man takes care of his soul and body, he says his spirit should enrich his mind as well. Beruni in the seventh chapter of the book " India " gives an idea of the level of enlightenment and erudition, the state of people's reasoning. In the story, where the chapter is located, the scientist explains such a story:

"A teacher was going on a dark night's journey with his or her peers. They face a coroltin standing on the road. The teacher requires his peers to tell him what it is. One of the disciples answers that I do not know, the other also does not know, and I do not

⁹ Heyrullaev M. Central Asia is the culture of the first awakening period. - T.: Science, 1994. - P.7.

¹⁰ The same.- P.8.

¹¹ Great thinkers. Book 1, Tashkent: 1995. – Pp.8.

¹² Great thinkers. Book 1, Tashkent: 1995. – Pp.8.

¹³ Kayumov A. Abu Reyhan Beruni. Abu Ali ibn Sina. - T.: "Young guard" 1987. – Pp.41.



have the strength to know. And the third will be known if the dawn is bright, if there is something terrible, then the dawn will disappear with lightening. Answered that if there is nothing terrible, the situation will be obvious.

Beruni says that everything must be clearly learned, meticulously learned and only after that come to a conclusion. Beruni has a special focus on the experience in each work process. Criticizes ignorance, solitude and lack of knowledge¹⁴.

At a time when the science of education and spirit was not at the level of an independent science, it was considered the main task to provide scientific knowledge to a person, to make him intellectually harmonious, to educate members of society, and to scientists it is necessary that you know all the books that I have left. He appealed to them not to be thrown away and ignored.

CONCLUSION

The Sons of Abu Rayhon Beruni are a unique pearl in the educational process today. The scientific heritage of Beruni has great merit in educating our youth as moral and decent, loyal to the motherland, educated, competent and brave people, and today consistently study and apply the thoughts of the great thinker on the perfection of personality.

The immortal ideas, unbiased advice of the great Abu Rayhon Beruni still stir up ideas in the minds of scientists today, serve as a base for them in solving the confused problems of many Sciences. Along with this, the legacy of the scientist helps to restore the values of our past ancestors, further enrich our traditions, strengthen our culture and spirituality.

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¹⁴ Holnazarova M. Pedagogical-psychological views of Eastern thinkers Abu Rayhon Beruni and Abu Ali Ibn Sina.. Collection of articles. XXI International Scientific and Practical Internet-Conference. Ukraine. 2015. - Pp.32-33.