



# **EXPRESSION OF VIEWS ON THE PERFECTION OF PERSONALITY IN THE WORKS OF SCIENTISTS OF THE GREAT SILK ROAD**

## **(ON THE EXAMPLE OF THE WORKS OF AL-BERUNI AND IBN SINO)**

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### **ABSTRACT**

*The article discusses the issues of personal perfection in the works of scientists of the Great Silk Road. The study focuses on issues of personal perfection mainly in the works of scientists of the Mamun Academy, encyclopedic scientists Al-Beruni and Ibn Sino.*

**KEYWORDS-** *Personality, perfection, scholar, morality, goodness, kindness, friendship, compassion, human virtue.*

### **INTRODUCTION**

The development of society is important for the development and realization of the spiritual and intellectual potential of the people. Important aspects of the development of intellectual potential are the upbringing of a perfect man who is fully mature, who embodies the highest spiritual and physical perfection. A perfect person is a free person, a free thinker, a person who fights for the interests of his people and serves his country honestly. Of course, the upbringing of a perfect person does not occur by itself, and the masterpieces of our spiritual heritage, teachings and moral views of our great ancestors are of great importance in its formation. The Uzbek people have always had a rich cultural heritage. The phrase "Light is from the East" means that science has developed in Central Asia since ancient times and great people have grown up in this region, and our people are proud of their worthy contribution to the development of world civilization in the material and spiritual spheres of cultural heritage. If we take a deeper look at the historical development of our people, our Uzbek national character and traditions have served as a protection for the naturalization of a perfect man, the preservation of his spiritual values and the formation of a nation, as well as protection from various disasters[1, p.153].

Therefore, in our country, which is on the path of development, special attention is paid to the study of the heritage of our ancestors and its restoration. Of

particular importance is the legacy of scholars working in the developed countries along the Great Silk Road. Our current study focuses primarily on issues of personal perfection in the works of the great scholars of the East Ibn Sino and Al-Beruni. After all, in the works created by our ancestors, the issue of moral and spiritual maturity of a certain person, which is inherent in our people, occupies a leading place. Of particular importance is the work of the great Eastern scholars of the Great Silk Road of Abu Rayhan Beruni and the great doctor Ibn Sino. [6, p.33].

### **THE CONTENT OF THE ISSUE**

Of course, first of all, covering this topic, we would like to give a brief overview of the Great Silk Road and the period when our great scientists were engaged in creation. It is well known that the importance of trade and transit routes in the comprehensive development of ancient peoples was enormous. Historical data show that long before the formation of the Great Silk Road, there were interchangeable routes in the regions of the Ancient East and Central Asia. Not only trade relations took place on these paths, but they also functioned as mutual relations, cultural and scientific exchanges. The Great Silk Road performed a similar function in the East. Because he not only served the development of science, but also mediated between Central Asia East and West. It not only connected peoples in the



political, economic, trade and cultural spheres, but at the same time it was a path of peace, tranquility, harmony, neighborliness, friendship and brotherhood among the peoples of the world. Civilizations, great powers and scientific centers have arisen around these roads over the centuries. In the IX-XII centuries, this feature of our nation was clearly reflected. During this period, the establishment of the Mamun Academy in Khorezm, called "Dorul-Hikma", was a bright demonstration of the spiritual strength and intellectual potential of our people. The great encyclopedic scientists created in this center of science, and the Khorezm Mamun Academy left a bright trace in the history of world civilization during the cultural revival (renaissance) in the life of the peoples of Central Asia in the 9th-12th centuries. Mamun Academy is the largest scientific center of its time, uniting more than 40 famous scientists, most of them were multifaceted scientists and were able to find a solution to pressing problems in all areas of science. Scholars are not only mature scholars in a field of science, but also embodied universal values, possessed the secrets of existence and life, focused on the issues of personal perfection and served as an example of goodness and glory in society. They relied on the idea that "science should satisfy the needs of people", and, in turn, tried to establish the priority of the principle "a person can be directly involved in those sciences that are interesting to him and that he needs". [8, p.123].

### **ABU RAYHON BERUNI**

Abu Rayhan Beruni headed the Khorezm Mamun Academy for eight years (1009-1017) and wrote more than 150 unique works, the manuscripts of which are preserved in Istanbul, Paris, London and Tashkent. Praising the role of the scientist in the history of science and culture, S.P.Tolstov said: "The great creator Beruni was five hundred years or more ahead of his time in a number of crucial issues of science".

The scientist not only created in the field of natural sciences, but also promoted advanced enlightenment and moral views in his works. His thoughts: "People achieve good through knowledge. They get rid of evil through science and craft. The benefit of science is not in the greedy accumulation of gold and silver, but in the acquisition of what a person needs through him" expresses the high educational ideal of our people [9, p.53].

In the works of Abu Rayhan Beruni, a special place is given to works that illuminate the essence of human life and in such works as "Monuments of the Past", "India", "Geodesy", "Mineralogy", "At-Tafhim", "Great People of Khorezm", "The Law of Masoud", "Pharmacology" and in the series of epics that he translated from Arabic to Turkish, he expressed his views on human education, human

perfection and delicacy. The scientist encourages young people to be enlightened and sees it as the foundation of personal perfection [17, p.122-123].

According to the scientist, being a perfect human being is first and foremost about morality and sophistication. When mental ability is formed on the basis of a person's daily needs, moral issues arise and develop in relation to historical development, human relationships. Reflecting on the virtues and vices that are present in man, Beruni glorifies human virtues, such as kindness, mercy, friendship, compassion, and condemns vices such as lies, evil, pluralism, hypocrisy, and slander.

Perfection of personality is manifested in the spiritual form and is determined by the moral concepts of good and evil. Striving for good, achieving it requires patience, strong will, high moral skills [2, p.56].

There are many sources of evil, but at their core lie three things: greed, anger, and ignorance. According to Beruni, anger and ignorance are the strongest and most destructive enemies for man. First of all, it is necessary to clear the mind of selfish goals. Knowledge frees the human mind from all evils. Science arises from the need to meet the vital needs of people.

In his opinion, Beruni emphasizes the central role of the concept of the norm in the improvement of man, and, in his opinion, the pleasure embodied in the norm is the pleasure of good, that is, knowledge, good behavior, justice and pride in truth. In his views, Beruni put forward the idea that goodness and friendship should be impartial. He says: "Goodness is to do good to all people, and especially to one's relatives, with work or good wishes, as far as possible".

Beruni sees evil as the main obstacle in the attainment of human perfection, and he believes that the main way to eradicate this vice is to find and cut off its roots. The scientist glorifies honesty, truthfulness, and he considers this to be the most important stage in the attainment of perfection. He condemns lying as a divisive evil among men. Beruni argues that a person can turn away from justice because of a lie, and that liars can betray trust, fraudulently take possession of someone else's property, steal and emphasizes that this will lead to the destruction of society and people. Accordingly, the scholar urges every perfect man to be truthful.

Abu Rayhan Beruni considers kindness and compassion to be the best human qualities in the perfection of a person. He emphasizes that a friendly person pays the debts of others, worrying about others, violates his own peace of mind and devotes what he has to others. A compassionate person is distinguished by his abilities, kindness, compassion, perseverance, endurance, virtue and humility [15, p.47].



Beruni argued that the prosperity of the country is in the flourishing of science, and the happiness of mankind is in its knowledge and enlightenment. He emphasized that every perfect human being should live in pursuit of goodness as the possessor of beautiful human qualities. The teachings of the scholar are a unique gem in the process of education today. Beruni's scientific heritage is of great importance in educating our youth as moral and ethical, patriotic, knowledgeable, perfect and courageous people, and the ideas of the Great Thinker about personal perfection are being consistently studied and applied today.

### **ABU ALI IBN SINO**

Abu Ali ibn Sino (980-1037), a native of Bukhara, held a special place among scientists of the Khorezm Mamun Academy, he laid the foundation for the development of medical science throughout the world and is one of the great encyclopedists of the Muslim East, one of the most famous representatives of world science and culture. Ibn Sino wrote his books in the scientific and literary languages of the time, Arabic and Persian, and wrote more than 450 works. In particular, 190 of them are devoted to philosophy, logic, psychology, ethics, education and various socio-political issues. His works "Laws of Medicine", "Book of Salvation" have been recognized as a medical encyclopedia in the East and the West for centuries and have served as a textbook. Ibn Sino made a great contribution to the development of various fields of medieval science and was awarded the title of "Sheikh-ur rays" in his time[10, p.88].

Along with the medical sciences, Abu Ali Ibn Sino in his works paid special attention to the issues of personal perfection and human morality, and his rich heritage in this field has always played an important role in the fight against ignorance. In his works, such as "A treatise on morality", "A treatise on duty", "A treatise on keeping the nafs clean", "A book on justice", "Sources of wisdom" and "Encyclopedia", he theoretically substantiated the high spiritual values of our people. Ibn Sino in his book "Sources of Wisdom" gives the following description of the science of human education and personal perfection: "This science should prepare people who should strive to live not only for themselves, but also for others, for society and its interests. The love of work, good moral qualities, perfection and honesty must always prevail in a person" [11, p.53].

Abu Ali ibn Sino describes human perfection and perfection in this way. "What is in nature, by its very nature, strives for perfection, he writes. - This striving for perfection is, in essence, good. It strives for perfection and avoids shortcomings".

The thinker emphasizes that the criterion of justice has a special place in the perfection of a person, including: "Justice is an important moral quality, which arises from the three desires of man - patience, courage and wisdom. A person with these qualities can protect himself from evil deeds". According to Ibn Sino, the most important moral wealth is in justice. Justice is related to the concepts of equilibrium. If moral concepts are based on intellectual knowledge, not on science, but on moral principles, it will allow for obscenity and evil. Ibn Sino in his work "Bird's tongue" condemns the qualities of hypocrisy, lies, treachery[17, p.180] .

The scholar expresses such views, emphasizing the importance of moral norms in the development of the personal perfection. "Like bad behavior, good behavior is achieved through habit. It must be said that what we are accustomed to, because of this habit, causes us to behave badly".

Abu Ali ibn Sino emphasizes the importance of cultivating good qualities in a person to achieve perfection. The scientist shows how human friendship and the coexistence of people play a role in society in this regard. He opposes human hypocrisy and sees this trait as an obstacle to human perfection. While highlighting the importance of friendship in achieving perfection, the scholar exposes the harm of superficial friendship, advising to distinguish real friends from fake friends. "A good friend," says Ibn Sino, "is a mirror that reflects all the good and bad qualities of a person. A good friend will point out all the shortcomings in a timely manner and help to overcome the shortcomings with his advice and behavior".

One of the best qualities of a person is that he realizes his bad moral qualities and strives to get rid of them. Among his good qualities is that he treats others with care and attention. Whoever strives to correct his behavior by fulfilling the task he has set for himself to cultivate his morals, nothing is frightening to him. Whoever can correct his mistake can care about the upbringing of others. An educator who wants to educate another person and correct his morals must first study him well and be well aware of all his shortcomings. Otherwise, the educator will not be able to fulfill the task set for him, that is, he will be like a fake doctor who started treating the patient without knowing his illness. Education is carried out in the process of liberating the educated from bad moral qualities, instilling in him good moral qualities[3, p.44] .

Abu Ali ibn Sino argues that one of the most important aspects of a person's perfection is the moral upbringing of children. He emphasizes that more attention to the upbringing of the child is the basis for the formation and development of human qualities in him.



In the works of Ibn Sino, he emphasizes the merits of perfection, in particular, in the history of "Solomon and Ibsol" he glorifies friendship, sincerity, honesty and condemns those who do not turn away from deception and ignorance. His poems and rubai also condemn injustice, inequality and drunkenness.

## CONCLUSION

From the above, it is clear that the Mamun Academy in Khorezm, established on the Great Silk Road, is not only a scientific center, but also an example of the spiritual potential of our people. The scientists who worked in it were bright stars who not only harmonized the high spiritual values of our nation and passed them on to future generations, but also left their mark in the medieval East. As a result of their creative research, many secrets of nature and the universe were revealed, new opportunities were created for the preservation of human health and the formation of their spiritual world on the basis of enlightenment ideas. In the current conditions of independence, when our cultural and national values are being restored, it is a duty for all of us to cherish and study deeply the invaluable heritage left by our great ancestors. This means that in order to understand our national spirituality and spiritual identity and to further enhance our culture, we must always keep in mind their moralizing and teachings, preserve them and pass them on to the next generation.

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