

## **Views on the Spiritual and Moral Perfection of the Person in the Works of Eastern Scholars**

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**Abstract.** *The article presents an analysis of the views of encyclopedic scholars of the East on the spiritual and moral development of the individual. At the same time, the issues of morality, ethics, intellectual maturity, and its harmony with humanity in the development of personality are indicated by Eastern scholars. In particular, the rules of behavior in people, examples, and the relationship between good and evil are highlighted.*

**Key words:** morality, rules of conduct, good and evil, justice and injustice, moral attitude, moral perfection, reason, knowledge, enlightenment.

### **Introduction**

From ancient times to the present day, the rules and concepts of morality and ethics have changed and acquired various meanings. According to him, moral teachings, thoughts, and ideas have developed, encountering resistance and obstacles. In all periods of moral development, the main criteria were good and evil, justice and injustice, etc. With the passage of time and eras, the replacement of one system by another, and the change in moral relations between people, the essence of good and evil also changed, one negating the other.

Another important feature in the development of morality is that in each period, some type of moral values prevailed in society. It is known that the issue of acquiring positive moral qualities has interested progressive representatives of society for centuries.

In the era of the Eastern Renaissance, the elevation of man and his moral qualities, the promotion of humanistic values occupies an important place. In particular, these scholars are mentioned in the scientific heritage of Abu Nasr Farabi, Abu Ali Ibn Sina, Abu Rayhan Beruni, Abdurrahman Jami, Alisher Navoi, Jalaluddin Davani, Abdulla Avloni, and other thinkers.

In particular, one of the encyclopedic scholars, Abu Nasr Farabi, places at the center of his socio-philosophical, emotional, and moral views the study of man and his goals and aspirations, good intentions, and the indication of ways to achieve moral comfort and happiness. By moral perfection, the scholar understands charitable deeds and beautiful human qualities. Negative habits that hinder moral development include laziness, idleness, ignorance, and lack of profession. Abu Nasr Farabi considers reason, knowledge, and enlightenment to be the main means of achieving happiness and prosperity [3].

Abu Nasr Farabi, emphasizing the interconnection of morality, science, and reason, states: "A person embarking on the pursuit of knowledge should be knowledgeable and humble, healthy, well-mannered, resolute, stay away from cunning and deceit, refrain from (bad) behavior, and treat representatives of science with respect." It should be noted that the ethical teachings of Abu Nasr al-Farabi had a fruitful influence on the socio-philosophical and humanistic views of thinkers in later periods [4].

According to Abu Nasr Farabi, whoever desires knowledge and wisdom should start it from a young age, be healthy, have good morals and manners, keep their word, avoid evil deeds, stay away

from betrayal, deceit and trickery, be pious, know all laws and rules, be knowledgeable and eloquent, respect knowledgeable and wise people, not take wealth from knowledge and scholars, and acquire knowledge about all real material things [7].

Abu Nasr Farabi, describing the image of a knowledgeable, enlightened, and mature person, says: "Whoever wants to learn the wisdom of knowledge should start with its solution, maintain good health, be well-mannered and well-mannered, fulfill their word, avoid evil deeds, know all laws and regulations, respect knowledgeable and wise people, and possess knowledge of all real, material things from knowledge and scholars" [8]. Abu Nasr al-Farabi, in his treatise on what should be known before studying philosophy, defines the degree to which everyone who begins to acquire theoretical knowledge should still be pure in behavior and etiquette. Before studying philosophy, you must cleanse yourself of desires in such a way that you retain a desire for perfection, not for logical and lustful feelings. This can be achieved by purifying behavior and morality not only in words, but also in reality. After this, it is necessary to purify the soul and soul of the speaker in the sense of thinking, which protects from mistakes and errors, guides them to understanding the path of truth. By moral qualities, Abu Nasr Farabi understands such qualities as knowledge, wisdom and prudence, conscientiousness, modesty, high regard for the skills of the majority, the pursuit of truth and spiritual heights, justice. But the most important of these qualities is the knowledge and enlightenment of every person. That is why Abu Nasr Farabi views it as morality. Here we see that Al-Farabi interpreted morality not only as norms of behavior, but also as a result of people's mental activity [4].

Indeed, in the works of Abu Nasr Farabi, the moral perfection of a person is largely characterized by the formation of his acquired knowledge, worldview, and human qualities. This, in turn, indicates that the level of a person's morality is inextricably linked with their level of maturity.

In Ibn Sina's "Canon of Medicine," this problem puts forward the idea that goodness can lead people to harmony and disagreement with evil. According to Ibn Sina, the concept and knowledge about good habits, good behavior, and bad behavior are formed in a person on this basis.

A person acts consciously and knows the result of this action, that is, they act thinking about the future and decide the result of this action. Acting with a clear goal protects the individual and the team from evil, guides them towards good deeds, and fosters a sense of confidence.

Ibn Sina specifically notes that education and upbringing can be consistently implemented through activities that help develop human moral relationships through mastering moral rules that lead to goodness [2].

According to Ibn Sina, the most important moral wealth is justice. Justice is connected with the concepts of balance and equilibrium. Moral concepts should be based on reason, on rational knowledge. However, no matter how knowledgeable and scholarly a person is, if they do not rely on moral requirements, they will commit indecency and evil. In his work "Language of the Birds," Ibn Sina condemns hypocrisy, lying, and treachery, denying any violence against humanity.

According to Ibn Sina, one of the best qualities of a person is the striving to eliminate their bad moral qualities. Among his good qualities, attention and care for others hold a special place. Whoever strives to correct their behavior by fulfilling the task set for themselves to cultivate their own morality can be able to care about the upbringing of others. A teacher who wants to educate another person and correct their behavior must first study them well and thoroughly identify all their shortcomings. Otherwise, the educator will not be able to fulfill the tasks set for themselves. That is, he becomes like someone who, without knowing the patient's illness, begins to treat them. Upbringing is carried out in the process of freeing the student from bad moral qualities and instilling good moral qualities [8]. From the above thoughts, it can be seen that the ideas put forward by Ibn Sina regarding morality can be explained, first of all, by the acquisition of knowledge, experience, and the thorough formation of elements of moral education. At the same time, the connection with the stabilization of the mutual struggle between good and evil is revealed.

According to Yusuf Khass Hajib, the acquisition of knowledge illuminates one's eyes, and no matter how small a scholar may be, he grows in the eyes of the people. In fact, what distinguishes humans from animals is also knowledge. Yusuf Khass Hajib describes the power of knowledge with special pride, elevation, and spirit [10].

Words should be heard from the wise and explained to the ignorant. It is necessary to listen to the words of the elders and convey them to the young. Of course, it's better to listen more and try to

speak less. Because talking too much doesn't make anyone wise, but by listening too much, one can become the leader of many. A quiet person is knowledgeable, but talkative people have no time for learning. The words of the wise are the eyes of the ignorant.

To use good words, one must possess intellect, understanding, and knowledge. This means that the culture of speech is directly related to science and its use. After all, knowledge also determines which word to use where and how [10].

Indeed, in Yusuf Khass Hajib's thoughts on morality, knowledge distinguishes a person from the animal world and influences his development as a morally mature individual. In this regard, it is especially recognized that the degree of impact of the word is important.

In Kaykovus's work "Qobusnama," it is observed that the most important moral education in the upbringing of youth is among the students of juvomardlik. He wants to instill in young people such qualities as humanity, justice, sincerity, and generosity, and from the beginning to the end of the work strives to achieve this noble goal. As can be seen, the factor of human upbringing plays an important role in Kaykovus's views [6].

In particular, it is revealed that moral education plays an important role in the comprehensive moral development of the individual. At the same time, it is emphasized that the mechanism that realizes this factor is the bonds of friendship and camaraderie formed on the basis of mutual relations between young people. As can be seen from these thoughts, Kaykavus in his works emphasizes that the development of personality, its intellectual and moral development is one of the urgent issues of today.

Omar Khayyam also believed that virtues in human behavior develop gradually. He emphasizes that if a person does not possess any positive moral qualities, they must cultivate them through effort and free themselves from negative traits through their own will. According to the scholar's views, a person's morality is characterized by the human qualities formed in them. It should be noted that the realization of positive qualities in a person is one of the important criteria of their morality.

In this regard, Vaiz Kashifi, like other thinkers of the East, elevates the human race in his works, placing it above other living beings. He emphasized that a person has two types of strength and spirituality: firstly, they are inclined towards knowledge, reason, behavior, and piety. In the latter, carnal desires prevail, for such a person inclines to adultery [7].

And the human mind demands attention to the first power. According to Kashifi's belief, a true person, if he wants to be morally pure, must be able to restrain his desires. If desire, desires, and emotions dominate in a person, they cannot distinguish between forbidden acts and permissible acts, adultery and immoral acts from family relationships and marital relations.

Therefore, every person should act according to the laws of Sharia and turn away from evil and immoral things.

Another important factor determining humanity and humaneness in a person is the rules of morality and behavior. Husayn Vaiz Kashifi, like other mystics, thinks about the perfect person. In his opinion, in order for a person to become a perfect person with high virtues, he must acquire many qualities, and in order to reach the truth, he must constantly cleanse himself of sins and forbidden acts. Such a person, "as stated in the work of Ahloqiy Muhsiniy, should be well-mannered, just, faithful to their duty, conscientious, honorable, and patient, steadfast, generous, truthful, courageous, wise, vigilant, and always strive for goodness and purity." The scientist believes that a person possessing such qualities can become a true humanist.

Husayn Vaiz Kashifi, in his treatise "Ethics of Mukhsini," puts forward valuable and educational ideas for his time about the moral qualities and beautiful virtues that a mature and perfect person should possess. He examines the rules of good and evil, justice, contentment, sincerity, modesty, manners, charity, generosity, compassion and mercy, courage, truthfulness, charitable and good deeds, gentleness, and other moral and behavioral rules.

Husayn Vaiz Kashifi divides people into 5 groups in his work "Ethical Mukhsini." The first is, by nature, good people. Such people always bring good to the people. It is necessary to constantly support them and interact with them. People belonging to the second group only wish good for themselves. Therefore, their kindness does not extend to others, but such people should be valued and encouraged to do good to others. The third group is among the above, and they bring neither benefit nor harm to the people. By their nature, they are neither good nor bad. It is necessary to call them to

good and protect them from evil. The fourth group is bad people. But they do not wish ill upon anyone. It is necessary to force them not to do evil. The fifth group consists of very bad people who do evil to people. Methods such as threats, intimidation, and promises should be used against them.

A characteristic of Husayn Vaiz Kashifi and other thinkers, in our view, is that in their moral heritage, good and evil are considered in connection with other categories and concepts. They are close to each other in content and influence each other. They interact and complement each other. It is difficult to imagine moral categories separately [8]. From the presented thoughts, it can be seen that in the views of the scholar, it was shown that the moral perfection of a person is inextricably linked with his behavior and actions. At the same time, it was shown that the struggle between good and evil in human relations is a factor determining the moral maturity of the individual.

Kashifi, Davani, Navoi, and others strive to correctly understand the role of morality in society, to connect ethics with the practical activity and thinking of people. They derive morality from the diversity of the ability to understand human nature and character. Although humans differ little from each other externally, they perceive the real world and reality differently.

According to Majid Khavazi, "Although people are the same, they perceive the external world differently." Although the basis of all metals is stone, sharp spears are made from it, while shovels and axes are made from others." Voiz Kashifi comes to the conclusion that different people have different manners.

In their works, thinkers pay great attention to the issues of education and upbringing, as this, in their opinion, is an important condition for acquiring beautiful qualities. Therefore, from the moment children are born, positive qualities appear in them, moral qualities are formed and developed. Addressing parents, Majid Khawari says, "Teach your child to be well-mannered and intelligent." If someone does not acquire good manners from a young age, do not demand knowledge from them when they grow up. Therefore, parents should instill positive qualities in their child and keep them away from negative habits." "It is necessary to strive for education and upbringing," says Kashifi, "so that he does not acquire positive qualities and protect himself from bad behavior."

The influence of the external environment and surrounding people is especially strong in the formation of a person's morality. Under the influence of the external environment, a child is not limited only to perceiving reality, but also to good or bad behavior - thinkers emphasize the need for caution in child-rearing.

Thinkers emphasize the role of the family, school, and community in the development of the child. Parents, in particular, should be more concerned about their child's good behavior and prevent them from falling into bad ways. Therefore, first of all, a child should be ashamed of their bad behavior. Parents should teach children from an early age to engage in work, acquire a profession, and endure difficulties and needs. At this point, it should be noted that respect for others, doing good to them, valuing oneself and others is one of the important criteria of a person's morality. In this case, the main attention is paid to the person's knowledge of people and the ability to establish interpersonal relationships correctly and rationally.

According to Binoi, morality and etiquette are inextricably linked with knowledge. "A seeker of knowledge should have good manners; only a well-mannered person can strive for knowledge. "Do not seek knowledge in the world from an ill-mannered person, for knowledge and manners are close to each other," says the poet. The poet contrasts ignorance with wisdom and erudition. An ignorant person is as if unaware of the truth in existence and is aware of the necessary and possible existence. In the thinker's view, the human heart cannot be strong without knowledge; it is like a spider. Knowledge is the foundation of life; it is good under any circumstances. Acquiring knowledge and a profession is a virtue and perfection; every person's dignity and reputation are reflected in acquiring knowledge [8]. It is known that morality is one of the human qualities of a person, which depends on the acquired knowledge, experience, and skills. At the same time, it is shown that human wisdom and manners are considered one of the ornaments that adorn them.

Jalaluddin Davani's work "Ethics of Jalali" is of great importance as a philosophical and ethical treatise. In the thinker's interpretation, the science of morality is closely connected with the practical activity and thinking of people. Moral problems are considered alongside philosophical, socio-political, life, and free-thinking issues.

Davani is influenced by Aristotle in determining the subject and tasks of the science of morality. By the science of morality, he understands the science that studies the behavior and qualities of people. In his opinion, this subject is of a practical nature and should serve as the main guide in people's daily lives.

As mentioned above, according to Davani's principle, the science of ethics studies four basic concepts. These include wisdom, justice, courage, and chastity.

Wisdom, as the scholar asserts, is a product of practical reason. There are many signs and types of wisdom. It includes seven skills. The first is ingenuity, which means quickly drawing conclusions when solving a specific problem and easily obtaining the desired result from it. Developing such abilities requires energy and repetition.

The second is the speed of comprehension: the ability to focus on important issues without dwelling on useless and unnecessary ones.

Third, the purity of mind. This is the ability in which a person can solve problems easily and effortlessly.

Fourth, the ability to quickly acquire knowledge is the ability to focus on a specific issue and master it without any obstacles.

The fifth is the ability to deeply understand the essence of the problem. This requires a specific and deep approach to each issue, and when solving it, it is necessary to take into account a certain point of view so that important issues are not left behind and secondary ones are not resolved.

Sixth, memory skills are the ability to remember everything that a person has felt and previously imagined.

And finally, the seventh is the ability to recall what was previously learned without any difficulty in reproduction [5].

Thus, Davani highly values people's intellectual abilities and their development. For a person to achieve true happiness and prosperity, they must acquire the aforementioned qualities and comprehensively develop their intellect. People who have not mastered these skills do not believe in science, do not deeply study the essence of the issue, argue with scientists, and lead young people astray from the right path. They mix truth with misconceptions, trying to correct dubious conclusions and vague assumptions.

Davani highly values the intellectual qualities of people in understanding nature and the formation of morality. In his opinion, they reflect reality to a certain extent.

Davani speaks about the essence of morality, the freedom of will, and emphasizes its relative variability. He recognizes that a person acquires good behavior as a result of education and upbringing in a certain social environment.

It teaches that morality changes, develops, and improves over time. Over the centuries, in each society, ideas, rules, and concepts about morality have been interpreted differently, their content and purpose have changed. Davani also acknowledges the variability of morality and emphasizes the following: "To say that any moral norm is not capable of non-existence is equivalent to the idea that various diseases cannot be cured and that medical science is false." However, although Davani acknowledged the variability of morality and the content of morality, he could not understand the true causes of these changes. He overlooked the fact that the relativity of morality depends, first of all, on the socio-economic factor in society. Davani and other thinkers believe that ignorant people cannot be taught anything. Thus, on the one hand, they do not deny the role of upbringing, but encourage everyone to engage in knowledge. On the other hand, they say that the methods of upbringing cannot be applied to ignorant people who lack the ability to master the secrets of acquiring knowledge. Davani, addressing the negative human vices, expresses his views on mental illnesses and their treatment.

According to Davani, whether a child is good or bad depends on further upbringing. Therefore, a child should not acquire bad habits, be raised in a good society, avoid bad people, and not associate with them. A child should thoroughly learn the rules of human behavior necessary in daily life, respecting parents, always speaking truthfully and truthfully, and being sweet-spoken, without learning to lie. A child should behave modestly in front of others, not be talkative or boastful, and think carefully before speaking. He considers excessive and excessive speech a major flaw of his

personality. One should not talk too much, because boastfulness is a sign of arrogance and frivolity - this leads to the loss of respect and lack of conflict," says Davoni.

Parents must first instill simple moral norms in their children, teach them the rules of behavior, eating and drinking, feel responsibility for their actions, and learn to be ashamed of their bad behavior. Thus, Davani notes that it is the main duty of parents to engage in the upbringing of children.

Davani prioritizes engaging in science and knowledge in raising children to be well-mannered and well-mannered. Knowledge protects people from vile, despicable actions. Moreover, it is never too late for a person to engage in science. According to Davani, the main goal of scientists is to study the secrets of nature, engage in educational work, and disseminate the rules of justice and moral norms among the people. Davani places scholars above other employees working in state institutions and calls on people to benefit from their valuable advice. Davani, like other progressive thinkers of his time, believes that a king should be knowledgeable and wise in the secrets of science: only then will he gather scholars around him, correctly evaluate their work, and understand the benefits of science to society. Davani emphasized the relativity of changes in the nature and content of moral norms. According to him, not recognizing the variability of moral norms is like the idea that patients cannot be treated and that medical science is unnecessary. However, Davani did not understand that his ability to understand the true reason for the variability of morality depends on socio-economic factors.

Davani considers justice in connection with the intellectual perfection of a person. He says that justice cannot develop without the intervention of reason. In this regard, Davani's following thoughts are noteworthy. "Indeed, a just person is one who balances all his powers and whose activity moderately follows from the command of reason. Because none of the powers should demand more than the share of the mind, and they, that is, the powers, should not overcome each other" [5]. From the presented thoughts, it can be seen that Davani in his works is characterized by knowledge of people as a factor determining the moral perfection of the individual, full compliance with the rules and norms put forward by society. In turn, such a person is explained by their comprehensive maturity, intellectual and moral perfection. Jami teaches young people not only to acquire knowledge and skills, but also to follow moral norms in life, in relationships with other people, in interaction with each other, and to strive to acquire good skills from a young age.

Jami strongly criticizes people with bad character, classifying them among the most vile and base people, and urges young people not to converse with such people.

Calling books a source of knowledge, Jami glorifies the teacher as the teacher who cultivates these qualities in the younger generation, urging them to respect them above all else. At the same time, Jami states that every teacher should possess deep knowledge, intellect, and the best moral qualities. Thus, a mentally and morally perfect teacher can develop moral abilities in each student[1]. This, in turn, is a factor that ensures the moral development of young people. In particular, it is emphasized that the acquisition of human qualities and characteristics by young people is an important criterion of their moral perfection.

Navoiy, discussing human moral qualities and good character traits, first and foremost defines each human virtue. He includes qualities such as contentment, patience, humility, etiquette, love and loyalty, generosity, wisdom, generosity, kindness, and gentleness in good deeds, and after describing each, he complements his thoughts through admonitions and wisdom. Navoiy, while describing the aforementioned qualities, speaks of the vices that oppose them and outlines ways to overcome them. Reflecting on etiquette, considered the most important criterion of morality, he states, "Etiquette earns the blessings of elders for young people, and they benefit from these blessings for life." Manners place the affection of the little in the hearts of the great, and it remains forever in the hearts of love [8]. Indeed, a person's moral development is inextricably linked with their positive moral qualities. In particular, the development of human behavior is determined by their moral perfection and the harmonious development of human qualities. In Navoi's works, the acquisition of moral skills by a person is not limited to their views on man, but is characterized by the fact that they contain moral knowledge and concepts. Thus, the formation of good behavior in people is determined by their attitude towards the community of people around them.

Zamakhshari pays special attention to the upbringing of morality in his views. It calls people to righteousness and follow the righteous path. According to him, righteousness is a powerful majesty, "The walking of a person who walks the straight and righteous path is more majestic than the walking

of a lion" [9]. From these points of view, it can be seen that the development of morality in a person is accompanied by the development of such qualities as honesty, truthfulness, and integrity. According to the scholar's views, a person's moral education is characterized by following the right path, possessing volitional qualities, and developing qualities such as truthfulness and justice.

As can be seen from the above, it is substantiated that the moral qualities of a person depend on the increase in their life experience and the system of interaction of people around them. Especially in the ideas put forward by our scholars, it is noted that the process of acquiring knowledge by a person occurs in harmony with moral qualities. Moreover, every person must be morally pure in acquiring knowledge and possess the knowledge, skills, and abilities that society should acquire.

Based on the analysis of the views of Eastern scholars on morality and the moral development of the individual, the following conclusions were formulated:

- it is emphasized that moral education occupies an important place in human life and is the main mechanism ensuring the maturity of the individual;

- According to the views of Eastern scholars, it is characterized by the manifestation of such qualities as morality, moral education, goodness, truth, justice, truthfulness, moral behavior, honesty, truthfulness, integrity;

In the views of Eastern thinkers, the ideas put forward regarding morality can be explained primarily by the acquisition of knowledge and experience, as well as the thorough formation of elements of moral education.

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