



## Abu Rayhan Beruni's Humanistic Ideas And Their Expression In His Scientific Legacy

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**Abstract:** This article analyzes the humanistic ideas embodied in the scientific heritage of the great scholar and thinker Abu Rayhan Beruni. The article reveals Abu Rayhan Beruni's humanistic approaches based on his views on science, human potential, and intercultural dialogue. It also examines the principles related to the exaltation of human dignity, values, and rights in his philosophical, natural-scientific, and ethical views.

**Keywords:** Abu Rayhan Beruni, scientific heritage, humanism, philosophy, ethical views, intercultural dialogue, values, human rights, humanistic principles.

### Introduction

Studying Abu Rayhan Beruni's anthropological teachings is not merely an analysis of a past scholar's thoughts, but a rediscovery of universal ideas about human nature, spirituality, and societal development. His views on humanity and society are closely intertwined with science, ethics, and human interests, serving as a crucial methodological foundation for modern anthropological and philosophical research.

Beruni endeavors to examine humans as beings within the realms of nature, society, and enlightenment. In his teachings, the analysis of a person from not only biological or social perspectives but also spiritual and moral aspects holds significant importance. This demonstrates that he formed his philosophical worldview based on a holistic approach.

In his works, Beruni placed particular emphasis on empirical and rational data analysis. He highly valued observation, experience, and critical thinking as sources of knowledge. In this regard, he advanced approaches that align with modern standards of scientific methodology. For instance, he extensively employed methods of verifying information authenticity, interpreting it in context, and comparing various sources. This resonates with the interdisciplinary approach in contemporary anthropology.

### Materials and methods

Beruni's anthropological and historical research contributed to a profound understanding of human cultural and ideological diversity. Through objective analysis of different peoples' customs, languages, religions, and histories, he substantiated the principle of "commonality and diversity in human nature." These views form a crucial philosophical foundation for cultural dialogue, tolerance, and cooperation in the global world.

### Results and discussions

In this sense, Beruni's anthropological legacy is not just historical scholarship, but also the root and source of modern knowledge about humanity and society. His approach, grounded in



scientific and ethical norms, remains relevant today and plays a vital role in reinforcing human dignity, social justice, and harmony between cultures.

From a young age, Beruni possessed deep knowledge of mathematics, astronomy, and other sciences, and by the age of 16-17, he was already considered an accomplished scholar. Most notably, he was proficient in many languages. Given that all of the scholar's works were written in Arabic, it is evident that he had a comprehensive and profound knowledge of Arabic and its grammar, which was the common scientific language in the Islamic lands of that time. His works "Mineralogy," "Alberuni's India" and others attest to the scholar's profound knowledge of Arabic poetry and its metrical structures [1;41-42]. Works such as "The Remaining Signs of Past Centuries", "Qanuni Mas'udi," and "Saydana" demonstrate that Beruni was also proficient in Khwarazmian, Sogdian, and Persian-Dari languages. According to the excerpt from "Saydana" mentioned above, Beruni had been studying Greek since childhood. There is also a hypothesis that he began learning Sanskrit in his youth from Indian merchants while in Khorezm. Beruni's familiarity with historical works written in these languages during his early years is reflected in his first major work, "The Remaining Signs of Past Centuries" (written between 998-1004) [1;24].

The thinker, emphasizing the moral and humanistic significance of learning, stated: "Salvation through knowledge is achieved only by abstaining from evil. Although there are many branches of evil, their foundation is greed, anger, and ignorance" [1;70].

Abu Rayhan Beruni is a thinker who left an indelible mark on the history of human thought, and his views on humanism and interethnic harmony are gaining even greater significance against the backdrop of today's global challenges. He viewed society as a single organism and emphasized that its stability can only be ensured through mutual respect, tolerance, and enlightenment.

Beruni's philosophy is based on the spiritual perfection of the human personality and the pursuit of excellence through knowledge and morality. In his works, knowledge is interpreted as the path leading a person to truth, while morality is seen as the spiritual foundation of society. He wrote all his research in connection with human needs and societal interests, which demonstrates the harmony between practice and theory in his philosophical methodology.

Beruni's philosophical legacy is clearly manifested in his works such as "Alberuni's India" and "The Remaining Signs of Past Centuries". While maintaining objectivity in analyzing the history, customs, and religions of different peoples, he promoted ideas of similarity and tolerance between them. Through this, he provided a scientific basis for the concept of human solidarity.

Beruni's views remain important for today's society. Indeed, as he emphasized, knowledge, enlightenment, and morality are the main foundations of human progress. His legacy serves as a vital source of inspiration in today's global dialogue, cultural diversity, and protection of human rights.

Abu Rayhan Beruni's views on further strengthening humanistic values and fostering mutual harmony among representatives of different nationalities remain relevant today. While analyzing his thoughts on philosophy and society, the thinker also elucidated his perspectives on science, enlightenment, and morality. Regardless of the work a great scientist wrote, it was done with a specific purpose in mind. As the scholar writes in his work "Geodesy": "Knowledge is desirable by its very nature; indeed, it is more pleasurable than all things. In what else is benefit more evident and advantage greater than in knowledge? Only through knowledge can one perform good deeds for both religious and worldly affairs and avoid causing harm to them. Without knowledge, there would



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be no certainty that what we are attracted to is not evil, and what we avoid is not good. These wise words remind us of Imam Bukhari's famous hadith, "There is no salvation except through knowledge" [1;61-62].

Beruni emphasizes that three factors are crucial in human perfection and spiritual growth: lineage, social environment, and proper education and upbringing. Through this, he contemplated the glorification of humanity even before the 15th-century humanist representatives like Petrarch, Boccaccio, and Salutati. He asserts that human perfection lies in the high development of these three aspects and highlights that high morality, along with extensive knowledge, is also a vital component" [2;88].

According to Beruni, for a person to attain high virtue, "he must also be a philosopher, that is, he must love wisdom and seek it. For the Greeks, philosophy, or wisdom, consists of knowing the truth of everything that exists in all beings. If a person is inquisitive and demands accuracy, they can speak about the full meaning of a branch of science. For this, he must certainly be a philosopher, having mastered the foundations of all knowledge" [1;203]. Thus, according to Beruni, a virtuous person must possess philosophical knowledge.

Al-Biruni, using pride in the sense of good character, states in his work "The Remaining Signs of Past Centuries": "Pride truly means advancing in good character and noble deeds, acquiring knowledge and wisdom, and purifying oneself from existing impurities as much as possible. For those who possess such qualities, the judgment is in their favor, and for those who lack these qualities, the judgment is against them" [1;151]. Thus, all moral qualities in a person's spiritual image are divided into two types: good and evil.

Al-Biruni also paid great attention to everyday matters. Every morally perfect individual can make their lifestyle harmonious and beautiful. Harmony is considered the foundation of beauty and elegance. Al-Biruni states that the most important human qualities are cleanliness and good upbringing, and the closest thing to a person is the spirit of their nature. Therefore, he indicates that it is necessary for a person to perform tasks that are pleasing to their nature.

## Conclusion

In conclusion, the principles of profound respect for knowledge, attention to cultural diversity, tolerance, and moral perfection embodied in the works of Abu Rayhan Beruni are intrinsically linked with the national idea and spiritual policy of today's Renewing Uzbekistan. He viewed humans not merely as biological entities, but as complex social beings striving for spiritual and moral perfection. In this respect, Beruni's worldview serves as a solid ideological and philosophical foundation for building today's civil society, fostering a healthy social environment, and shaping perspectives related to human rights and freedoms.

Furthermore, the ideas of cultural diversity and tolerance advanced by Beruni are crucial in preserving national identity, strengthening solidarity, and enhancing intercultural dialogue in the context of globalization. His impartial and respectful attitude towards the customs, languages, and beliefs of the world's peoples serves as a scientific and practical benchmark for contemporary policies of multiculturalism and interethnic harmony.

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