

Moral Values in Abu Nasr Farabi's Philosophy

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ABSTRACT

The problem of moral value in the philosophical system of al-Farabi follows from his general teaching about man and is connected with the consideration of man as a being remote from nature, as a subject in relation to nature — object. In relations with the surrounding nature, man acts as a knowing subject, and nature — as an object of knowledge. The article examines the role of the great encyclopedic scientist Abu Nasr al-Farabi in the development of medieval science and, in particular, his philosophical theories, which remain relevant in the modern era. The article shows how the thinker's treatises outlined and developed qualitatively new directions of medieval science, which today can be attributed to separate sections of modern philosophy.

KEY WORDS: creation, theory of moral, intelligence, epistemology, power of spirit.

In the philosophical and scientific heritage of Abu Nasr Farabi, the issue of the inseparable connection of Man and his essence, of human life with society through mental powers and emotional, soul-spiritual qualities takes an important place. What is man himself, what place does he occupy in the vast universe that has no limit, what characteristics does he differ from wild animals in nature and animals in general, what constitutes the essence of human life – the main goal? These questions were issues that the great philosopher thought about for a lifetime. In this sense, his views on the dialectic of the relationship between an intelligent person and a virtuous person in the Farabi philosophy are in harmony with the question of moral values.

Farabi sees human perfection not in the health of the body's inclinations and sensations in animals, but in the mental and spiritual capacities that are the essence, ore of humanity.

“Every animal also has a body, a sense, the ability to differentiate, because of it (the animal) seeks to maintain the healthiness of its body, sense,” says Farabi, “but there is a desire in man to understand the reasons for the existence of what is perceived emotionally (for what purpose), and to know the causes of all things-phenomena on earth. And in the animal there is no such aspiration” [3, p. 296].

Farabi believes that a person either grows his abilities because of the desire for knowledge, or a person seeks knowledge in order to grow his abilities. “What is the reason why a person aspires to knowledge?- Farabi writes in the treatise “Philosophy of Aristotle”.– The ability to direct a person to reality, to know, to strive for cognition, and the first, initial knowledge, why was given to him? Perhaps these (knowledge of the universe, perception (understanding are only human qualities? Perhaps cognition is one of the influences of the human essence or the human essence? If cognition is one of the influences of the human essence, then the human essence itself is an expression from the pursuit of the highest perfection?” [1, p. 96].

In this treatise of Farabi, which went along the way of developing Aristotle's philosophy, he goes very deep into the opening of the essence of humanity. Farabi says that in solving this complex issue, a person's desire for knowledge comes from the very first necessary needs. “The fact is that people seek to know, perceive the circumstances (events) they need because of the need. To perceive (understand) things, without the need to know (obtained) knowledge will not be good. Again, the quality of knowledge... it should not exceed the required level. Is it necessary to limit and suppress this excessive desire, which is inherent in man by nature, or is it necessary to lose it at all?

Both Aristotle and Faraby call intellectual qualities abilities, while they interpret moral qualities by connecting them to divine blessings. In the 6th book of Aristotle “Ethics of Nikomakh” two types of qualities of the Soul will be:

1. Qualities of behavior.
2. Qualities in thinking. [1, p. 212]

In Chapter 26 of Mukhammad Farabi's work “The city of virtuous people”, which is called “on the need for unity, mutual assistance”, it is understood that human perfection in society is based on morality” [2, p.169-269].

Man by nature is such a creature that he needs a lot to live by himself and to achieve the highest perfection, one can not prepare them on his own, for this reason he falls into the work of a society of many people. Each of the members of the

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society prepares one of the things that are necessary for all people. So everyone in this sense falls into the work of another person. People can achieve the highest perfection only when they live in one society and help each other. When members of society come together and act, each person is able to prepare many things for his or her life. For this reason, people have become more and more settled in those parts of the Earth where it is possible to live, as a result of which, in different places, people's societies have come into being.

One of the most valuable aspects of the philosophical heritage of Mukhammad Farabi is that it is associated with moral, spiritual wealth or mistaken worldview, spiritual poverty with the worldview of the citizens in the spirit of progressive, patriotism, Justice, humanism of all times, spiritual health, prosperity of the life of the state, society. Farabi believes that the choice of the path of truth depends on the good qualities, qualities in the behavior of each person. The true man chooses the path of goodness, justice, truth. When all the works of man, his actions, his mental powers are directed to beautiful, noble goals, they call him a reasonable and virtuous man. If a person spends his mental abilities for evil, they say that he is a cunning person [5].

Theoretical views of Farabi about the great importance of the progressive worldview in the life, destiny of Man, the idea of the need for high spirituality for Man is very valuable even in today's conditions of independence. In the works of Farabi, the issues of society and personality take a special place. When his works were classified, his views on politics, "the science of the city, the science of city management", that is, on jurisprudence (fikh) and Muslim theology (ilmi kalom), were also made up of advanced views on his time. Consequently, his philosophical teaching, socio-moral, his explanation of political issues without a rationalistic position, is distinguished by logical reasoning, consistency" [4].

In order to achieve happiness, it is necessary that a person acquires perfection, that society contributes to him in all respects in this regard, in other words, that in society there are sufficient conditions for achieving the highest and final goal of a person. To rise to such a noble position-level, a person must be educated, well-trained, respect others, be humane and just. In this way, Farabi puts forward his valuable thoughts on the issues of society and the fullness of personality and its importance, the progressive society. In particular, in his opinion, the management of the population through the mind is of two types:

One is focused on strengthening the rules of behavior, ways of life, morality that they lead to real happiness. The city based on such management is a good, virtuous city, and the people based on it are a good, virtuous people;

The second – focused on the introduction of rules of conduct, morality, although it seems to lead to happiness, in fact it makes people go astray, begins the wrong path. Cities based on this are ignorant, avom cities, while the nations that follow it – omi, are ignorant peoples.

It is noteworthy that Farabi sees in any rational management era a beautiful set of manners, rules of conduct and activities aimed at strengthening it. The primary motivation of such activity is that the educator himself must be trained, as they say, not only the age of the owner of the post, which he is involved in management, but also the representative of what category, first of all, he is required to be a virtuous person, without any defects in manners, educated, cultured, in a word. Otherwise, if there are people who do not look at moral norms, do not ignore them, this is an indication that he is not brought up, and they will not be able to lead their people to true happiness. So their real appearance will be the work of a forger, will expose the original face under the mask, as anyway one day will appear before the people.

In conclusion, it should be noted Farabi believes that the moral perfection and well-being of a person with the moral perfection and well-being of a society is a dialectical, inseparable Union.

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