



THE ISSUE OF HUMAN-MORAL VIRTUES IN THE PHILOSOPHY OF ABU NASR FARABI

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Abstract:

In this article, special attention is paid to the issues of human and human relations, the social environment that determines the human personality, human value and will in the history of Eastern philosophical thought. For example, in the philosophy of Abu Nasr Muhammad al-Farabi, the issues of physical and spiritual maturity, intellectual ability, knowledge and enlightenment of a person are analyzed. While explaining the humanitarian ideas and the social essence of man, Abu Nasr Muhammad al-Farabi was able to achieve the commonality of worldly and religious knowledge in his philosophy. In his worldview, man is described as a great miracle of Allah, the culmination of all existence.

Keywords: philosophy, Eastern philosophy, human, humanitarianism, Abu Nasr Farabi, morality, virtue of perfection

INTRODUCTION

Human perfection is expressed in the teachings of Eastern scientists about reason, morality, science, enlightenment, faith and health. The path to perfection is getting rid of all vices, relying on good thoughts and good deeds, striving for truth and enlightenment. The source of all virtues is reading, learning and enlightenment. In particular, according to Abu Nasr Muhammad al-Farabi's interpretation, "A perfect person is one who has absorbed theoretical virtue, who has concentrated mental knowledge, practical kindness, who has reached the maturity of moral education. It is recognized that a person who combines this theoretical and practical quality with real power takes on a leadership role in front of other members of society and takes on political leadership. Farabi embodies moral and aesthetic values: virtue is beauty, beauty is the image of virtue, beauty is a value measured by reason" [1;76]¹.

MATERIALS AND METHODS

Abu Nasr Farabi promotes the idea of mature morality, an enlightened and just society as the main source of human perfection. On the basis of moral qualities, qualities are formed that lead a person to perfection. The human qualities that Abu Nasr cites in the category of Farabi's virtues of perfection are, first of all, inextricably linked with a person's sense of spiritual maturity. Although today we consider the education of a harmonious person who embodies the qualities of perfection as the ultimate goal of our spiritual and educational work, we consider the moral qualities established by our great ancestors to be a priority when it comes to educating young people in the spirit of humanism, patriotism, courage and dedication.

RESULTS

Farabi's teaching is based on Eastern thinkers, Aristotelian and new Platonic views, giving them a new flavour. In his "Treatise on the Necessary Measures for the Study of Philosophy" he sets out his views on nine conditions necessary² for the study of Aristotle's philosophy[2;14-15]:

The first condition is recognition of philosophical movements (knowledge of their names):

- 1) the name of the teacher who follows the philosophical direction (trend);
- 2) city of origin;

¹ Сулейменов П. М. Значимость образования и обучения по взглядам аль-Фараби //Вестник КазНУ. Серия философии, культурологии и политологии. – 2016. – Т. 57. – №. 3. – С.76.

² Сулейменов П.М. Эл - Фараби және қазақ даласының ойшылдары (оқу құралы). - Алматы, 2022. –С.14-15.

3) the name of the place (madrasah) where philosophy is a space;

4) The main reason that gave rise to the philosophical movement;

5) questions of philosophical analysis;

6) about the purpose of philosophy;

7) the practical meaning of philosophy is that, in his opinion, the first founder of the philosophical movement was the Greek philosopher Pythagoras, that is, the Pythagorean school. Here he examines the main scientific and philosophical schools of Greece and sets out his views.

The second condition is the recognition of the main thoughts and goals of the works of the great philosophers of the past. Here Farabi briefly mentions the logical works of the ancient Greeks, namely formal argument (logic), syllogism, analytical content and reading order.

The third condition is knowledge of the sciences necessary to become a philosopher.

The fourth condition is understanding the purpose of teaching philosophy. Recognition of the purpose of studying philosophy. This goal is to recognize the creator. He himself is the only thing that remains unchanged. The Creator, who gave the whole world everything that exists, All That Is. Recognition of Allah, who, with his generosity, wisdom and justice, brought order to this world. The job of all philosophers is to imitate the creator as much as possible. Of course, at this point we must correctly understand that Farabi is a child of his time, because failure to meet the requirements of the time is historical and natural at any time.

The fifth condition is the choice of the path to entry into philosophical science. Here Farabi says that the best way to get education and science is through work. However, there are opinions that philosophy can only be known through the natural sciences.

The sixth condition is to be able to analyse scientific concepts used in the works of Aristotle.

The seventh condition is to know the reason why Aristotle requires people to unravel the deep secrets of his works, to reveal the secrets of concepts expressed in the works of Aristotle in the form of riddles. There are three reasons why some scientific concepts can be presented as deep mysteries. The first is to test the student's natural abilities and determine whether he is worth teaching. The second is to use philosophical science not for everyone, but only for those who carry it. Thirdly, a person must be enlightened, educate his mind on the path to the search for science. It is for these three reasons that riddles (allegories) are used in Aristotle's works.

The eighth condition is that the philosopher must understand the tasks and rules of life and the human condition.

The ninth condition is to know what is needed to study the teachings of Aristotle. Here Farabi mentions Aristotle's Science of Logic, the order of reading his works and highly values it. To summarize, the pharaoh studies the thoughts of scholars, from the ancient Greek thinkers to himself, to study philosophy, and finally expresses his thoughts.

Farabi argued that the first requirement to be people of science and philosophy is purity of soul, pure love for all man, his people, boundless desire for science and dedication. When this condition is not met, a person cannot study or teach philosophy, Farabi argues. Based on the scheme presented by Aristotle in the Nicomachean Ethics (Book 1, §1), Farabi divided philosophy into theoretical and practical. Theoretical philosophy studies what is unchangeable and impermanent, while practical philosophy studies what can be change or create. Philosophy, according to the pharaoh, is studied only through the "most special" good that exists in man - the mind. The task of the mind and intellect should not be carried out as it should, then purposefulness takes on a character.

Farabi says that achieving your goal depends on the person himself. A person must constantly improve spiritually; he comes to the conclusion that a person can improve only through knowledge of the truth and the world that surrounds him.

CONCLUSION

Indeed, the fact that the solution to all universal problems facing humanity at the present time is primarily associated with the activation of the role of the human factor, with the high spirituality and enlightenment of its common sense, is a fact that does not require proof. After all, the XXI century marked the beginning of a new era in the history of mankind - an era when the priority was to solve all the problems and conflicts facing our civilization with the help of high spirituality, deep intelligence, the power of knowledge and thinking, mutual respect and harmony. In short, the new century shows a unique way of rationally solving all the problems we face. This path is based on peace, mutual respect and equality among all peoples and nations, and is a promising path that eliminates forces that threaten global security, provides solutions to the conditions of stability and provides guarantees of progress. However, life itself clearly shows that the problems that need to be solved today cannot be solved either by political violence or the use of force

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