



A Comparative Analysis of the Ethical Views of Abu Nasr Farabi

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Abstract: This article provides detailed information about the moral views of Abu Nasr Farabi, who is known as the ‘The Second Teacher’ in Islamic philosophical thought, and the role of morality in the formation of people as perfect human beings.

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There are scientists, thinkers and their works that illuminate the social, economic, political and cultural life of each era. They play an important role in determining the level of development of that time.

The great thinkers of the 10th-11th centuries, Abu Nasr Farabi, are philosophers who left a bright mark in the history of science and Islamic philosophical thinking with their philosophical views and teachings.

Al-Farabi is known as “The Second Teacher” (“Muallim us-Sani”) in Islamic philosophical thought, and these high titles are his is a clear example of the assessment of the contribution to Muslim Arab philosophy.

The wisdom that any science in the world of science cannot have a theory without a history is especially true for ethics. After all, the history of ethics studies the laws of the emergence of moral thinking and its development Analyzes the ways of promoting the application of fertilizers to the life of modern society. Although each moral concept is the fruit of the thoughts and activities of a certain thinker, it essentially arises from the demand of a certain historical period. At the same time, the problems of moral promotion, moral education, and the fulfillment of regulatory requirements, which include various decency and moral laws, belongs to the field of ethical management and is a part of ethics, which is usually called “practical ethics”.

The first examples of practical ethics appeared 3 and a half thousand years ago. When it comes to philosophical and moral currents, two directions have a special place in the Muslim East. These are the ethics of mysticism and Sufism.[1]

In the Middle Ages in the Muslim East, representatives of Mashshoyunism or, in other words, Aristotelianism, are the great thinkers al-Farabi, al-Turki, Abu Ali ibn Miskawayh, Ibn Sina, Abu Rayhan Beruni, Abul Barakat al-Baghdadi, Omar Khayyam. Ancient Greek thinkers significantly influenced Abu Nasr Farabi and Ibn Miskawayh’s moral theory. Farabi and Miskawayh reworked the teachings of Greek thinkers about society and social ethics from an Islamic point of view.

Ancient Greek thinkers significantly influenced Abu Nasr Farabi’s moral theory. Farabi reworked the teachings of Greek thinkers about society and social ethics from an islamic point of view.[2] Farabi took Aristotle’s theory of the soul as a basis for his theory of “ilmul nafs” (the science of the soul) and his theory of happiness and perfection.

While accepting his goal as the idea of his philosophy, he harmonized it with Islamic teachings and concepts. By applying the favorable meanings of Greek sources to religious narratives, he created a new foundation of ethics. According to him, more attention is paid to what can be done in “this world” than what is foreseen in “this world” (hereafter).

According to Farabi, even if a person is at the lowest level of the beings created in six stages, he can turn himself into a high-ranking classical being with the help of his innate ability and strength.[3] It is the only species in the series of beings that can be called a being in motion according to its own power. Happiness is not part of such a high “elevation” classicism. The concept of happiness is “the closest thing to an active mind” and its meaning is hidden in its connection with the active mind.

Bliss is the rapid attainment of the nearest stage of active intelligence. Happiness is the achievement of such perfection of the human soul that there is no need for material support for the soul. In such a career, objects made of any body are separated from their material core and remain forever deprived of it. Such a place of honor is the seat of an active mind, and it can only be reached through willful activity. Happiness, in its essence, is such a good and desirable thing that a person cannot acquire anything more pleasant and glorious than it.

However, in any situation and at any stage, the climax and end of the human psyche depends on the strength of his innate body. According to Farabi, happiness is the beginning of a good deed, and it is the greatest goal that every person can achieve. In his work “Kitab al-siyasat al-madaniyya” he believes that happiness is a type of intellectual perfection that can only be perceived by the possessor of theoretical thinking, because the concept of happiness is known only through intellectual thinking, its advantage cannot be compared with anything more delicious and physical.[4] In other words, according to Farabi’s point of view, happiness is essentially related to mental perception, speaking power depends on mental action, and therefore it can be achieved only with the help of the mind. Among the inhabitants of Fazil city, its high-powered mayor is “the most mature in happiness” and at the same time “is close to the active mind, separated from the particle and energy of matter”. (Such an expression of Farabi is in accordance with the verses of the Koran and the propaganda in Islamic culture, such as calling for piety and asceticism). Virtue is the cause of soul pleasure. “You were heedless of this, and We lifted up the veil from before you, and your seeing eye was opened wide this day”. Farabi cites the 23rd verse of Surakh Kaf of the Koran as evidence here. He wants to say that the veil of the body deprives a person of the pleasure of the soul and the observation of the divine light, that is, attachment to worldly things becomes a veil in front of the soul. The weakness of the human mind and its confusion with material and immaterial things deprives it of the vision of God, the “most perfect beauty” of existence.

According to Farabi, a person in his natural state has neither flaws nor perfection. The most important thing that follows from Farabi’s conclusion here is that he does not define virtue in the sense of “one good deed”. According to him, virtue is a mental representation in the human soul that is the “impression” and “result” of a good deed, resulting from the repetition of good habits, good deeds, and honorable actions. In the same way, pleasures and shortcomings are caused by the repetition of bad deeds and bad deeds that leave their mark on the soul. According to him, the goal of all virtues is spiritual benevolence.

Farabi’s proof is that as long as all spiritual energies are gathered in good, there is no room for differences and contradictions between them. But when the peace between them is disturbed, it is necessary to look for signs of evil, evil and corruption in the soul. [5] So, in Farabi’s opinion, happiness is not a reward given to a person in exchange for abstaining from delicious and pleasurable things, but is the result and consequence of getting rid of them.

Thus, from the proof of the cause-and-effect relationship between virtue and happiness, Farabi concludes that happiness is not an action attached or imposed on virtue from the outside, but rather a qualitative state that comes from its own gender and the generality of the species.

At the time of Farabi’s life, the theory of necessity or coercion was widely accepted. By introducing the hitherto unused term of “free will” into the scientific literature, Farabi raised the issue of the possibility that a person’s free will can influence his fate, and openly opposed the widespread theory.

By spreading such an idea, he encouraged people to re-form themselves as they see fit, regardless of natural, hereditary, and class barriers, and to be a “mature” and “perfect” member of the cultural society from a political point of view. it can. Farabi believed that the cultivation of the human essence is a good deed that lasts for a long time. According to him, any good morals, if they are repeatedly placed in the mind, will increase the strength and virtue of the human mind. Since the quality of the cultural society is essentially in the will and discretion, the task of the leader of the society is to direct this will towards goodness. In Farabi's opinion, politics is like medicine, it is to apply ointment to the pain of citizens who need to be treated, even if it is by surgery. Just as the goal of a physician is to cure a patient's pain, so the ultimate goal of virtuous politics is to improve the spirit and health of the population by raising the welfare of the population, like dressing wounds and grafting broken bones.[6]

Pharabi understood moral qualities as something like physical health for the soul. So, just as a person needs a doctor to restore health, so a sick person needs a doctor to heal his condition. It follows that the presence of a legitimate head of government is a proven necessity for society. Farabi's purpose in proposing his theory about the virtuous city was to show all people the ways to achieve happiness and perfection.

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