



## HUMANISM A'L-FARABI

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### **ANNOTATION:**

*This article analyzes the place and role of the philosophical views of the great philosopher of Central Asia, Abu Nasr A'l-Farabi, his humanistic ideas, in particular about the achievement of human happiness, citizens. The virtue of the city, the importance of the active mind, the principles of the knowledge of the citizens of this city, the importance of the philosophical heritage of Abu Nasr Farabi in today's Uzbekistan.*

#### **Keywords:**

Central Asia, Near and Middle East, faith, opportunities, man, humanism, good and evil potential mind, human activity, achievement of happiness, virtuous city. Principle knowledge, basic methods, meaning, heritage.

#### **Humanism A'l-Farabi**

Abu Nasr Farabi was one of the founders of the cheerful free thought, a prominent philosopher of the medieval East of the obshestvenno-philosophical mission. Abu Nasr native of Central Asia, Abu Nasr Farabi lived most of his life in the central cities of the Arab caliphate and with his teachings had a huge impact on the development of the progressive mission of the medieval Near and Middle East.

A'l-Farabi beat one of those writers thanks to whom, before the Middle Ages, the peoples of Central Asia made a huge contribution to the formation and development of Arabic-language philosophy and sociology, to the development of the entire world social philosophy of the countries of the East beat so significant that the peoples of these countries, along with the peoples of Central Asia, consider themselves the recipients of the ego of a rich esthetic, scientific and philosophical heritage.

Nicknamed the "Aristotle of the East", the 'great teacher', Farabi was one of the representatives of the advanced mission in the history of medieval Kulturi, one of the founders of the progressive philosophical trend of the medieval Near and Middle East, which is represented by a brilliant galaxy of students: Ibn Sino, Ibn Tufail, Ibn Baja, Ibn Rushd, Omar Bayam, Bahmanyar, At-Tusi, Nizami, Ibn Khaldun and others.



The rich heritage of Farabi has been attracting the attention of researchers from various countries of the world for more than ten thousand years. For many centuries, I have been selling various countries of the world. For many centuries, I have been selling various opinions, diverse points of view. All this testifies to the great importance of Farabi's works and activities, his great contribution to the development of the world culture.

The study of the multifaceted creativity of Abu Nasr al-Farabi reveals the spiritual appearance of the Arab-Muslim East, allowing him to define the ego as the first self-made Arab-Muslim philosopher. Al-Farabi's work reflects the main problems of his epoch: the world and the place of man in it, philosophy and science: art and religion, civil society, reason and virtue, etc. The distinguishing feature of ego philosophy is faith in the possibilities of man and the ego of reason. The great Misitel is the founder of the humanistic tradition in Arabic philosophy. The theoretical part of the ego of the philosophical system is designed to determine- that such a world, a person's place in it, is the meaning of human bitiya, and the 'civil ' or 'practical " part is how a person should live the life allotted to the emu, that he should live the life allotted to the emu, that he should achieve " virtuous truth ' and, consequently , achieve happiness." Abu Nasr al- Farabi' in the first place in the medieval Near and Middle East, he moved as an object of philosophical comprehension the questions about man and human society, thereby expanding the boundaries of the rational worldview to the knowledge of the sushness of man, the ego of life.'

According to Farabi , the active mind comprehends itself .The first - driest and all - driest in the sublunary world .He gives a person strength and a beginning, thanks to which a person strives and can strive for self-improvement and self-development. The first soul passes into the active mind , which is directly connected with the human soul .The relation of man and the active mind is similar to the relation of vision and the sun: Thanks to the light that comes from the sun, vision becomes actual seeing, whereas before it was potential seeing... in the same way, the active mind gives a person something that is imprinted in the ego by the rational force. Attitude is a thing ..a potential mind, which a person possesses by its very nature, becomes a mind, whereas before he did not beat himself, is intelligible, whereas before he beat the material. This is the appearance of the active mind, that's why he's a nazivaetsya activist.



According to Farabi, a separate individual, having passed all the stages of formation and development of the corresponding forces of the soul, reaches the stage of the active mind, which endows a person with the beginning and knowledge, contributes to the development of a certain property inherent exclusively in a person of the properties of free vibration. It is the possibility of a free vibration that allows a person to commit certain actions, receiving either retribution or punishment for them. The totality of the various forces of the soul determines the vibration of a person between good and evil on the paths of the search for the highest perfection.

The active mind determines and actualizes the potential possibility inherent in each individual for the realization of reasonable activity. For Farabi, the rational activity of a person directed to the knowledge of all things is the meaning of human existence. The need for creativity, the ability to cognition, inherent in a person from the very beginning, internally inherent in the soul, determines the possibility of improving a person in achieving happiness.

The concept of happiness is central to the ethics and social philosophy of the philosopher. Happiness is understood either as the highest perfection, the absolute good that makes up the essence of human life.

Al-Farabi did not stop at a purely theoretical, speculative explanation of happiness. Since the goal of the conception presupposes the achievement of happiness by a person in real life, the philosopher, developing his science of society, or his "civil" philosophy, gives practical recommendations on the arrangement of such an ideal state structure that would ensure the achievement of happiness by each of the ego members, especially in accordance with their capabilities and abilities, i.e. to the extent that they deserve ego.

Al-Farabi's conception of happiness organically combines ethics, considering the morals and actions of people and their civil or political philosophy, the object of consideration of which is the city, its inhabitants, the way of organizing political power, knowledge about the management of the actions and morals of members of the community.

Academician of the Academy of Sciences M.M.Khairullayev notes that Abu Nasr Farabi in the Middle Ages created and developed a coherent doctrine of the image society, raised a significant range of issues, in particular: 1) definition of the subject and tasks of the



science of society; 2) origin, composition, structure and type of public associations; 3) city-state, features and life of the urban association, form of governance; 4) place and duties of a person in the monastery.5) the final village of the state unity, ways and means of achieving happiness.

As you know, people from nature are endowed with different spiritual knowledge and different abilities. and, of course, not all people are given the understanding that such a happy ego can be achieved. From what was said about the different properties of different individuals, (it appears that) a certain person "naturally knows happiness and things that should be known at the same time. For this (often) requires a teacher and mentor."

Al-Farabi gives an idea of a Virtuous City, contrasting the ego with " non-virtuous cities ", which are " ignorant" "immoral " and "the lost cities of AA .Ignatenko in his work argues that the most accurate idea of a Virtuous city can be obtained through egoistic definitions."

According to Abu Nasr al-Farabi, a virtuous city is a community of people, which is characterized by perfection, completeness and self-sufficiency, gives a city of virtues to a perfect, healthy human body, all parts and organs of which are interconnected and help each other in order to preserve the life of a living being and make it the most complete. But unlike the real human organs , the members of the city state have the will and desires and perform various actions in accordance with them.

At the head of the virtuous city is the virtuous and respected head of the "main member of the city association, who set himself the goal of achieving true happiness for all members of the city-state." Any person cannot be the head of the city , by the way , he must have the following qualities; firstly, he has a perfect organ, secondly, he is understanding, thirdly, he has a strong memory, in-quarters, he is penetrating and perspicacious, in-five, he has a strong syllable and clearly expresses his misli, in-honor, he is diligent in learning, in-seven, he is abstinent in food and drinks, in-nine, he loves the truth, in-nine, he has a proud soul, in-ten, loves justice, in-eleven despise the rich, in-twelve, possess perseverance.

A person endowed with all these qualities has the highest degree of human perfection and is at the top of happiness. It is such a person who can best populate people for happiness and for actions through which it is achieved.



Abu Nasr al-Farabi presented a list of the so-called first principles, the knowledge of which is necessary for all residents of the virtuous city: these include the following vezhi:

1. Knowledge of the Root Cause and its attributes.
2. Knowledge of things that exist outside of matter.
3. Knowledge of heavenly substances and their attributes.
4. Knowledge of natural bodies, ways of their formation and destruction.
5. About the passage of man, about the emergence of the abilities of the soul and about the influence of the active mind.
6. Knowledge of the first chapter.
7. Knowledge about the Virtuous City and about the happiness that their souls achieve.
8. Knowledge about the opposite cities and what happens to the souls of their inhabitants after death, etc.

But the mere knowledge of these principles does not ensure the achievement of happiness, although it gives an idea of the direction in which a person should go to achieve the set village. On this path, a person commits certain actions, for which he either receives a reward or is punished, since a person's actions can bring positive or negative results, not only evil, but also good. Happiness is achieved by performing free actions by the human soul, ' often of which are intellectual, and often bodily -not by any kind of movements, but by definite and measured actions in accordance with morals and habits (equally) measured and definite, because among voluntary actions there are those that prevent (achieving) happiness.

Thus, the most important way to achieve the greatest good, called happiness, is the life of a person in accordance with various virtues. The process of becoming and perfecting virtue lasts the entire human life, ceasing with the ego of death. For only life gives a person the opportunity to do good and achieve happiness.

The main methods, with the help of which the virtues are comprehended, are teaching, education, persuasion. Depending on these methods of comprehension, people in the virtuous city are divided into groups. Thus, "the wise men comprehend theoretical ideas about happiness through evidence; those who follow the wise men, believing and trusting them, know things as they see them; the rest know them through imitative ideas, since their



minds from nature or by habit of deprivation of the ability to understand these things as they exist in reality””

Farabi's humanistic ideas still have a spiritual heritage in the process of studying. For this reason, the President of the Republic, Sh.M. Mirziyoyev, pays special attention to the following, which is of great importance to the spirituality of the Central Asian people, especially in the conditions of the formation of a new Uzbekistan.

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