

HUMAN PERFECTION IN THE PHILOSOPHY OF FAROBI

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Abstract: *In this thesis, the philosopher Farobi's views on the nature of man and his perfection are philosophically analyzed.*

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Farobi begins to substantiate the religious-theoretical aspects of Islamic philosophy and the theory of knowledge, allowing him to penetrate mystical thinking. Farobi, like Aristotle, argues that in order to reach the truth, it is necessary to study the art of dialectics - debate, the art of acceleration. But it is a much more difficult science, with innate abilities to study it. Because in the process of arguing, a person needs to have a lot of knowledge to prove his point.

In Farobi's works, the issues of personal development, society and the relationship of the individual have a special place. The science of politics, reflected in his works, "the science of the city, the science of city management", that is, his thoughts about jurisprudence (fikh) and Muslim theology (ilmi kalom), which were reflected in his works, also consisted of advanced views on his time. Consequently, his philosophical teachings are characterized by a rationalist interpretation of socio-ethical, political issues, and logical reasoning.

The philosopher-scientist thinks about beautiful human qualities, good deeds, instructions on the formation of human qualities, negative qualities that deprive a person of perfection, all kinds of bad habits, shortcomings, corrupt behavior.

According to the scientist, cultural knowledge is the knowledge through which all the various organs in the human body, including urban and non-urban peoples, that is, all the characteristics of the human world, become known.

It should be noted that when a scientist speaks of cultural science, he refers to the city or, in modern language, the social sciences in the broadest sense, the sciences that study society, and more specifically, he compares society

to the human body. In many of his works, he extensively analyzes the nature of human qualities and their types. One of these is the intellectual quality.

However, the scientist distinguishes intellectual qualities from intellectual powers and draws our attention to the fact that they are not one thing: “Intellectual ability is that with which useful objects are known and invented, intellectual power is that with it harmful things are discovered and invented. Therefore, this activity should not be called intellectual ability, but only intellectual power”.

The scientist further develops his theoretical ideas, compares intellectual ability with innate ability, and dwells on the relationship and interdependence between them. In his view, a strong innate ability is inseparable from a mental ability that is the strongest in terms of power.

If innate ability is a superior quality in a person (in the words of a philosopher – “chairman”), once it becomes a mental theoretical ability, it will be possible to distinguish abilities with this means of intelligence and use them to discover and create the expected object.

According to the philosopher, it is expedient for a person to possess abilities and to realize the strength, level, types, and abilities of his abilities. This is because the ups and downs, successes and failures, positive or negative traits that occur in human activities are usually caused by these abilities.

Commenting on Plato’s views, Farabi says that “a city that is called a city simply because of its position and the presence of a group of people is not a real city”. He believes that a real city is a city where the people of the city are able to follow fair laws and rules of governance, have a leader who is blessed by God, and develop habits and morals that are worthy of people’s praise. He explains that the place where the city is located is a city where the natural conditions are comfortable, that is, where it is possible to bring food and other necessities for the population.

It also mentions the idea that if a person’s habit and nature (fair) is not lawful, beautiful, and demanding, he will always be inferior, disgusting, and will appear every time he breaks the law and is condemned as a criminal.

The theme of the contradiction and harmony between the mind and the tongue plays an important role in the teaching of the essence of man, his perfection. At this point, the philosopher’s views on the nature of the human soul, the mood and the need to educate it are noteworthy. Although “Risala fi mohiyat un-nafs” does not speak directly about the conflict between the mind

and the heart, we understand from the ideas expressed in it that man must control and educate his nafs through the mind.

In particular, al-Farabi writes: "The nafs is created to be capable of potential, and enlightenment is perfect for Allah, that is, Allah is perfect for knowing. That is why people need to cultivate their nafs. Allah Almighty has given strength to the human soul, which is called the power of thought, the power of anger and the power of lust. The definition of power is that man distinguishes good from evil and truth from falsehood. This power is also called nafsmutma'inna and nafs is angelic, and its abode is the brain [1].

Thus, Farabi's epistemology, that is, the theory of knowledge, occupies a central place in his philosophical teachings. This can be explained by the fact that in medieval philosophy the issue of knowing the universe, being, was central to the spiritual and scientific life of society. In his time, Farabi developed the doctrine of human cognition, emotional and mental cognition, their relationship and dialectic, their role in the process of knowing language, speech and thinking, the laws of logical cognition, esoteric and exoteric knowledge by solving this main problem of philosophy.

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