

The ideas of humanism in the scientific heritage of Abu Nasr Al-Farabi

Syzdykova Zhibek Saparbekovna

Doctor of Historical Sciences, Full Professor, Head of the Department
Lomonosov Moscow State University

Akinina Olga Grigoryevna

Candidate of Philological Sciences, Associate Professor
Lomonosov Moscow State University

Moscow, Russia

Annotation. The article is devoted to the study of the idea of humanism in the creative heritage of Al-Farabi, it is noted that the philosopher turned to the works and the best achievements of the thinkers of Ancient Greece, critically revising them, the scientist was able to develop a general philosophical system. Al-Farabi puts forward as an object of philosophical understanding of man and human society, expanding the boundaries of rational understanding of the world to the knowledge of the essence of man, the meaning of human life. It is emphasized that the ideas of al-Farabi's humanism are still relevant at the present time due to the fact that a virtuous society cannot be built if there are no relations between its members that would be based, first of all, on moral categories.

Keywords: Al-Farabi, ideas of humanism, society, man.

A person has a mind, which gives a person the opportunity to achieve the highest in his development. There are many concepts that touch, to one degree or another, the problems associated with humanistic ideas and the arrangement of a harmonious life for people in society, these problems have occupied the minds of mankind for many centuries. As you know, humanism (*humanus* - human) is a

worldview in the center of which a person is. According to Nikolai Berdyaev, at one time Greek humanism was "a high example of" high human culture "[1]. During the early Middle Ages, based on the achievements of ancient Greek science, in the Near and Middle East, works appeared in which the problems of rational comprehension of reality were put forward, as well as the emergence of a new type of educated person who went beyond the study of Islamic sciences, that is, when the person himself becomes an object of study in various aspects of his being. It is Al-Farabi who singles out such an important topic "in the center of which is the theme of man, his intellectual and moral improvement, his desire to achieve freedom, to personal and social happiness, the search for a better future by man" [2].

The formation and development of the teachings of Al-Farabi took place at a difficult time, in the era of the priority of the Islamic worldview over other worldview traditions. It is no coincidence that Al-Farabi was born where the Arys river flows into the Syrdarya in the Farab district (Otrar), which at one time was a large regional center. The economic, commercial and cultural significance of this city was determined by the border position between the Arab Caliphate and the possessions of the nomadic Turkic tribes. Ibn Haukal, indicated that Vesij belongs to the number of cities in the Farab district, from which Abu-Nasr al-Farabi originates. Man, according to al-Farabi, is the crown of the development of nature and differs from the representatives of the animal world in his mental makeup. Farabi, on the one hand, considers the act of the emergence of man to be a continuation of the general process of the development of nature, and on the other, a qualitatively new stage in this continuous evolution. Al-Farabi analyzes the very concept of "man" from various angles - biological, psycho-physical, intellectual, moral and socio-political. In Farabi's teachings, a person acts as a cognizing subject, and the surrounding reality, nature, as an object of cognition. The Socratic doctrine of man was developed in the two greatest objectively idealistic systems of ancient Greece, in the teachings of Plato and Aristotle. Socrates understands a person as a purely "ethical person", that is, in

complete isolation from his social being. Socrates' humanistic views are based on the idea that virtue is knowledge, and, therefore, it (virtue) can be taught. In his doctrine of man, Plato further absolutized ideas, which ultimately led to a dualistic representation of the heavenly world to the earthly world [3], then Aristotle followed the Socratic understanding of man as a bodily-spiritual unity, the connection of which with the higher spheres of being is possible due to the rationality of a human being, his involvement in the divine world. Treating man as a rational and social being, Aristotle focused his attention on the property (of reason) and developed Socrates' idea of the moral perfection of man through the acquisition of knowledge. The humanistic ideas of Aristotle were expressed in his theory of knowledge, based on the belief in the limitless theoretical possibilities of man. Farabi put forward questions about man and human society as an object of philosophical understanding, expanding the boundaries of rational understanding of the world to the knowledge of the essence of man, the meaning of human life. The ideological platform, from which the philosopher starts, is an apology of rational knowledge, manifested in the materialistic and pathetic explanation of the world and nature, which determines the humanistic views of Farabi. Consider the foundations of the idea of humanism of al-Farabi, which are reflected in his teachings about reason, about happiness and virtue, the values of human existence. The doctrine of man as a rational being. Farabi explained rational activity as the meaning, the goal of human existence, that which gives a person the greatest benefit. He singles out a person from the entire universe as “a rational animal that no one surpasses” [4], noting that “the first stage at which a person becomes a person is the one when a natural form is manifested, capable and ready to become reason in action. It is she who is common to all ... ”[5]. The human mind acts in relation to the universe as an active principle, transforming it into the sphere of thought, in which the world in all its diversity, as it were, begins to live anew. According to Farabi, this is the path of perfection of each person and of all mankind, from potential reason through reason acquired to activity of reason, which is

the condition for achieving true good by the individual and society. The doctrine of happiness as the goal of human life. Happiness is necessary for a person to live in harmony with himself. So, happiness, along with reason and virtue, is the main category of Farabi's humanistic views and the central theme of his works, in particular, such as "The Book of Pointing the Way to Happiness", "Civil Policy", "Treatise on the Views of the Residents of a Virtuous City", "Book achieving happiness ", "Aphorisms of a statesman ", etc. Human life is a social value, in contrast to the existence of other creatures. The perfection of a person, the formation of his virtues is a process that lasts all his life. "So that our actions are beautiful and the state of our souls is as they should be" and "happiness is achieved only when these actions are performed of our own free will and free choice" [6]. The degree of human happiness is also associated with the degree of education of the person himself. Teaching about virtues as a means of achieving happiness. The solution to the issue of reason and happiness led to the understanding of virtues, to which Farabi attributed morals and habits that contribute to the achievement of happiness [7]. Virtues, just like reason, and a person's happiness are acquired by a person throughout his life. According to al-Farabi, reasonable is one who is virtuous and is able to choose good and avoid evil. "Wits in identifying what is truly good in order to do it yourself, or what is evil in order to avoid it - this is understanding [8]." The concept of "rationality" has an ethical meaning, then ethical virtues are the hallmarks of the mind. According to Farabi, rational and ethical are inseparable. Proceeding from the indissolubility of these concepts, and their interdependence, he interprets the humanistic ideals of a perfect person and a virtuous society. For human freedom, rationality alone is not enough, a strong will is also needed. At the center of Farabi's judgment is the idea of the connection between willpower and freedom - this is that deep humanistic idea of freedom as a necessary condition for a person to be virtuous. Virtues, in turn, are achieved by various methods: training, education, persuasion. So, it is reason, happiness and virtue in the teachings of Farabi that underlie the

humanistic views of Al-Farabi. These principles should be inherent in human existence and each member of society can achieve this on their own. And knowledge is a means of realization, as well as a means for mastering values, a condition for improvement as an individual and society as a whole. Along with scientific knowledge, arts, crafts, moral qualities and human dignity are acquired under the influence of the environment and the relationship of people in society. In addition, learning should go from simple to complex. A person is a bearer of moral and political qualities and, based on this, is an element of ethical and political communication. Every citizen is responsible for the state of society.

Thus, it can be stated that the methodological attitudes of the ancient authors were perceived and revised by Al-Farabi, and in the new socio-cultural conditions he communicated the philosophical worldview of the era of polytheism in relation to the era of Islamic monotheism. Based on this, any appeal to the legacy of Al-Farabi is tantamount to the appeal of a deep and versatile encyclopedia, which sets out the foundations of humanistic ideas on which civil society should rely. In his "Treatise on the views of the inhabitants of a virtuous city," Al-Farabi compares a virtuous city with a healthy body, where all the organs of which help each other in order to preserve the life of a living being and make it as complete as possible. Any person who sets himself the goal of making his own contribution to the socio-political life of his community should take an active life position and immerse himself in public life, while arm himself with the principles of reasonable activity, moral values, moral behavior. Based on this, it is worth saying that in order to resolve complex and long-standing problems ... it must be remembered that the struggle is between different religious beliefs, between civilizations and only through the prism of a deep analysis of the past [9].

It should also be remembered that "the source of modern world-scale problems is not that global processes unify sociocultural life, reducing the degree of its adaptively necessary diversity, but most likely they should be associated with a low

degree of development of the changes taking place in the modern world, and with the level of existing connections of people with the environment, which does not correspond to its state” [10]. A person has the moral right to productively participate in the activities of society if he has a certain level of personal development. So, the humanistic ideals of Abu Nasr Al-Farabi are still in demand today, due to the fact that a virtuous society is built through relying on the moral categories of each person and human society. Thus, if we project the conclusions of al-Farabi's teachings to the present, then we can say that one of these categories is civil society, which is supposed to be built on the principle of goodness in relation to people to each other.

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