



**THE PERFORMANCE OF THE PERFECT MAN IN THE EASTERN RENAISSANCE (ON THE EXAMPLE OF FARABI'S VIEWS)**

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**Annotation**

The article analyzes Farabi's work, his scientific and philosophical heritage, intelligent man and his qualities, holistic concepts about society, important ideas about the issue of the perfect man.

**Keywords:** Eastern Aristotelians, “the Second Teacher”, "virtuous city", society, state, man, purpose, happiness, intellect.

**Introduction**

Man is the most sacred of all living beings in the world of light. Since the creation of mankind, morality and spirituality have accompanied him. So that we are a nation that has raised the morality of the world to the highest levels. Because the basis of our national values is moral education. In particular, the scientific heritage of Farabi, in general, provides a very rich information about the cultural and spiritual life, natural-scientific, socio-political issues of the Middle East. The thinker wrote his works in Arabic, which was the scientific and literary language of the East at that time. The formation of Farabi's worldview was mainly influenced by the traditions of the ancient advanced culture of the East, the people's movements against the Arab caliphate, the achievements of medieval natural-scientific thinking, and the philosophical heritage of Greece. Farabi first created the stream of Eastern Aristotelianism, trying to restore, substantiate, and develop the advanced aspects of Aristotle's teachings on the basis of the latest scientific advances. It developed the style of the stream, important issues, and categories.



## Results and Discussion

It is known that in Central Asia in the IX-XII centuries the development of science and culture rose so fast and high that in Bukhara, Kat and Gurganj not only primary, but also secondary schools - schools, mosques, madrasas, foundations, private (private) libraries, fiqh libraries, an observatory and so on. As a result, the entire medieval "Sivan ul-Hikma" ("Treasure of Wisdom"), which appeared in Bukhara during the Samanid period, or "Majlisul-Ulama", built in the capital of the Buwayhids under the leadership of the great Sadr Azam Sahib ibn Ismail Abbas. The Majlis al-Ulamo (Ma'mun Academy) of the Khorezmshahs was one of the first in the world to have a high academic academy of scientists, writers and politicians. Unlike other "Academies" of its time, the Khorezmshahs' Mamun Academy had not one or two, but one. He made a great contribution to the development of dozens of world sciences, created a period of his name in the development of science, for example, Abu-l-VafoBozajani - known as "Buzjani period", "Khorezmian period", "Beruni period" [1.1450] and others. The scientist, the thinker was organized, operated. Farabi was well-known in the Orient for his mastery of all branches of science of his time, his great contribution to the development of these sciences, his commentary on Greek philosophy, and his wide dissemination of Al-Mu'allim as-Sani (after Aristotle). Aristotle. Farabi was famous as a great scientist in his time. Among the peoples of the East there are various stories and legends about him. Among the medieval scholars, Ibn Khalliqan, Ibn al-Kifti, Ibn Abi Usabi'a, and the Bayhaqi studied Farabi's work in their works and developed his ideas. In particular, Ibn Rushd not only studied the works of al-Farabi, but also wrote commentaries on them. Progressive humanity respects Farabi's work and deeply explores his legacy. B. from European scientists. M. Shtrenshneyder, Karra de Vo, T. U. Buur, R. Xammond, R. de Erlanje, F. Deteritsi, G. Farmer, N. Rishar, G. Ley, Umar Farrukh, Turker, M. from Eastern Scholars. Mahdi also made a significant contribution to the study of the legacy of Uzbek scientists I. Muminov, M. Khairullaev, A. Sharipov, R. Nosirov, and others. In the following years, a number of studies and works devoted to his creativiSpeaking of an intelligent person, Farabi writes: "Intelligent people are those who are virtuous, sharp-minded, devoted to useful work, have a great talent for discovering and inventing what is necessary, and avoid evil deeds. Such people are called wise. Those who have the intellect to



invent evil deeds cannot be called intelligent, they must be called cunning and deceitful. ”

According to al-Farabi's philosophical views, the beginning of everything is, as always, Allah. The middle is the hierarchy of beings.

Mankind describes the world as simply disabled that understands and moves in it. And the end of his vision is to achieve true happiness. Al-Farabi believed that the goal of man is happiness, which can be achieved with the mind. The thinker equated society with the state. Society is the human body. "A benevolent city is like a healthy body where all its members help each other to save the life of a living being." Farabi was indeed a world-class man who studied and generalized Arabic, Persian, Greek, Indian and his own Turkish culture in his creative achievements. The echo of Turkish culture is evident in his famous *Kitab al-Musiqa al-Kabir* (The Great Book of Music). Farabi's manuscripts are available in many libraries around the world. The number of scholars studying Farabi's work is just as wide [1,122-B].

Scholars who have published Farabi's works and studied various aspects of his true encyclopedic heritage are contributing to Farabi studies. The Yahili paradigm reveals the simplicity and clarity of "natural" (Qur'an) transcendentals in Islamic purity as a means of communication between "me and others," and we can see how deeply the scholar's views on understanding the world make sense.

Indeed, when we talk about Islamic anthropology, we are not simply referring to the idea of transcendence, the human problem that is revealed on the basis of magnifying meaning. Man's purpose, man's problem, is manifested in the discovery of the prospects of understanding his humanity. Islamic humanism is a divine revelation to man as a phenomenon "manifested" in the concept, but its realization must occur only once in the practice of daily life, when human humanism is realized as a legal practice. Even my self-expression can be interpreted as the humanity of Me and others, for I would only be a consciously humane practice, and the formation of a modern personality could not be outside of communicative relationships.

If in Christianity man has manifested himself through the way of Christ in order to become a unique man, then in Islam man becomes a person because of his daily life. Piety and righteousness as a measure of humanity are combined and perfected in daily life [2,115-B].



Al-Farabi's ideals and socio-humanitarian progress reveal the essence of what a person is actually like in the practice of daily life. Al-Farabi's views on the individual directly acknowledge the superiority of Islamic humanism over humanity. The following words of the scientist are undoubtedly relevant in the deeper study of human anthropology:

Honesty towards oneself arises only when a person identifies his own good qualities, the good deeds that exist in him. If something binds to itself something that is not specific to it, then it manifests itself and teachings appeared. However, a key question arises here: What does Al-Farabi consider to be the real existence of man - to express his natural existence as a natural being or his social being? It is well known to people who practice philosophy professionally that the natural and social dimensions of life are the same for all people and at the same time are unique to each person. In doing so, any person can prioritize certain aspects of life and thereby determine their existence.

Al-Farabi, under the influence of ancient philosophy, Greece is trying to determine the objective basis of the process of human self-awareness. What should be the main thing for a person - his natural needs or social demands? This question seems easy to answer. In practical life, people usually try to combine their personal needs with the demands of society, defining their behavior and lifestyle. Man is very controversial as the objective basis of the truth of self-awareness. The general principles that reflect these contradictions can be mutually exclusive and at the same time include moments of reality.

Taking into account the relationship between man and society in this direction, generalizing the individual, social and political experience, al-Farabi developed his original socio-philosophical concept. In his study of socio-political life, he drew on the following principle of Aristotle: As everywhere, the best way of theoretical construction is to consider these subjects of primary education. Such an education considers the natural tendency of people to live together and engage in political dialogue.

According to the thinker, man is a political being, that is, a social one, and it gives rise to an instinctive desire to live together. Farabi, who was strongly influenced by Aristotle, said that the attainment of the highest good of man is, of course, a great



service, but what is more beautiful and divine is his possession for the people and the whole state, that is, society.

Al-Farabi does not consider the individual and his rights to be a principle of the state. On the contrary, Plato defines it as “arising from the supremacy of the commander” over the individual superiority of the state and society over the individual. An individual is only a part of a social whole. The state is the essence of man, “spontaneous” man cannot exist [4, 5-B].

## **Conclusion**

In conclusion, Farabi was the first in the Middle Ages to create a coherent doctrine of the origin, purpose, and tasks of society. This doctrine covers many issues of social life - governance, education, morality, enlightenment, religious beliefs, war and reconciliation, labor, and more. Farabi believes that material goods, economic blessings, and the good city dwellers at the center of all social life are at the core of the social doctrine of the doctrine that the moral (virtuous) man can change the world. By studying man from the point of view of metaphysics and theology, Farabi not only advanced his understanding of the origin and essence of man in the ontology, but also substantiated his spirit, intellectual human nature, moral structure, and functional function. The spiritual foundations of man, his creative essence, emphasize the need to know the way of self-improvement. The philosopher defined the social nature of man and answered questions about what man meant in society and how society should be manifested in man. In general, Farabi's ideas about a noble society, a perfect man, happiness, mutual assistance, a wise leader, equality are imaginary for his time. But this doctrine, which is aimed at the spiritual liberation of man, the discovery of his potential, the justification of the humanistic direction, has made a great contribution to the development of advanced social thinking. Represents universal aspirations. His social ideas were later developed in the works of the last thinkers: Abu RayhanBeruni, Ibn Sino, Ibn Rushd, Bakhmanyar, Nizami, Saadi, Abdurahman Jami, AlisherNavoi, Bedil, Iqbal, Ahmad Donish and others.



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