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THE CONCEPT ON HUMAN PERFECTION AS PER VIEWS OF AL FARABI, IBN SINA AND IMAM GHAZALI

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Abstract: In the following article, the analysis of the basic trends underlying human perfection, his nature and behavior is conducted through the concept of the heart of Ghazali, Farabi, Ibn Sina(Avicenna) - the great thinkers of Islamic Civilization. According to these scholars, the problem of human perfection, perfect man is the central terms of human spirituality, and whatever comes in it leaks it out.

Keywords: concept of perfect man, heart, inclination, human perfection, lust, liberty, will, knowledge, responsibility, Medieval philosophy.

Introduction

Ghazali's understanding on perfect man can be viewed from two perspectives. The first is to be born human in the sense of being born human; the second is to be human in the sense of fulfilling the requirements of being born human. According to Ghazali, the set of beings consists of Allah and his verbs.

According to his concept, the heart is the central term of human spirituality, and whatever comes in it leaks it out. For this reason, a person who tries to understand and recognize himself must first carefully observe the subtleties of his heart's feelings and orientations. Ghazali stated that the heart is constantly changing due to influences from the bodily realm and the spiritual realm through various forces.

This work is dealt with and evaluated Ghazali's views on human freedom. This subject is dealt in the context relationship between God and human being. In this context, divine dimension of the issue is discussed on divine will and divine power. Also human dimension of the issue is dealt with within of framework of freewill and responsibility.

Human perfection as a historical phenomenon emerged in Western civilization at a certain stage of the development of the individual, society and political and legal thought. Even Aristotle gave the following definition of civil society: "Before determining what a state is, it is necessary to clarify the concept of a citizen, because the state is nothing but a collection of citizens, a civil society"[1].

Discussion

According to the thinker, the main advantage of a citizen is honor, which implies the ability of a citizen to participate independently in the affairs of the policy. The idea of creating a civil society existed in different epochs, which can be traced in the philosophical views of almost all thinkers from antiquity to the present day.

Eastern Renaissance, or Eastern Renaissance, is conventionally called the period of the 10-11th centuries of the Arab-Persian region, where the political and legal philosophical trend was rapidly developed, represented by the works of such thinkers and scientists as Farabi, Ibn Sina, Ibn Rushd, al-Khorezmi, al-Ferghani, Ibn Tufail, Biruni, Ibn Baja, poets Nizami, Rudaki, Ferdowsi, Rumi, etc. The

teachings of Abu Nasr al-Farabi about civil society go back to the teachings of Plato and Aristotle about wisdom, courage, and prudence. Farabi, being a zealous supporter of the ideas of Aristotle, created his own political and legal concept based on the philosophical principles of the early medieval East.

Throughout the history of the development of philosophical thought in Central Asia, political and legal views on the relationship between the perfection of human and the state, a fair state structure and forms of state government have been formed. At the same time, the difference of views between European and Central Asian thinkers is that the former attached importance to the problem of the social organization of civil society institutions, and the latter — to the moral image of the citizen, his moral qualities. Farabi in his scientific treatises examines the problems of the highest forms of communication of the people, humanity.

The form of state government is represented in his works as independent, supreme, and sovereign in relation to the subjects. In addition, Abu Nasr pays special attention to political philosophy, through which he makes a scientific analysis of the problems of public life and the state. M. Khairullayev rightly noted that “political science, or, as Farabi sometimes calls it, “political philosophy”, consists in the study of conscious actions, ways of life, moral norms and other phenomena: it provides universal laws and rules for determining them in accordance with each specific case”[2].

In investigating the origin of society, Farabi is critical of those theories that are “vicious views”. He criticizes those who deny the possibility of any ties and associations between people. In his opinion, this point of view is bestial. As a result, Farabi puts forward his concept of the origin of society: “By nature, each person is arranged in such a way that for his own existence and the achievement of the highest perfection, he needs many things that he cannot deliver to himself alone, and for the achievement of which he needs a certain community of people who deliver to him individually something from the totality of what he needs”.

In this case, each person is in exactly the same position in relation to the other. That is why only by bringing together many people who help each other, where each one provides the other with a certain share of what is necessary for his existence, can a person achieve the perfection to which he is destined by nature. The activities of all the members of such a community together provide each of them with everything they need for their existence and achievement of perfection [3]. Farabi sees the main source of the origin of society in the material needs of man, since the unifying principle is the satisfaction of needs, cooperation and mutual assistance, thanks to which “human individuals multiplied and populated the inhabited part of the Earth, as a result, human societies emerged, some of which are complete, others are incomplete”[4].

Communication and cooperation are a special characteristic of people's relationships with each other. The functioning of society, its further development is influenced by many factors, among which Farabi highlights the natural (geographical) conditions of the area, the nature of mores and psychological characteristics of the peoples that make up the society. Seven centuries later, Montesquieu developed a theory about the properties of human nature, which seeks to obtain food for itself, to relate to people on the basis of mutual request, to live in society [5].

The climatic and geographical conditions of human existence and reproduction lead to the formation of different types of society. Depending on the territory and population, a society can be complete or incomplete; depending on the way of life and the principles of organizing the life of citizens, it can be virtuous or ignorant[6]. Farabi identifies the following societies in the structure of the social organization of civil society institutions:

- 1 great-the union of all the peoples inhabiting the Earth;* middle-a society represented by one people;
- 2 small — one city (polis), which refers to a certain part of the area inhabited by a particular people. The first stage of a perfect society, according to Farabi, is the city.

The people are divided into urban associations, and the entire human society is divided into peoples. A special place in Abu Nasr's ideas about civil society is occupied by the doctrine of the perfect man.: "Believing that the state is arranged in the best way when each of its members occupies a place that best suits his individual inclinations and capabilities, Farabi believed that any person contributes to the achievement of a common goal if he constantly improves"[7].

For Farabi, every member of society and his life is a public value. Achieving happiness is the goal of a person's existence as an integral part of society, which implies the need to know "what should be done to achieve happiness"[8]. Happiness involves theoretical knowledge and practical actions based on the knowledge of virtues. "This is a goal that is achieved by virtuous actions, such as the assimilation of knowledge in teaching and receiving lessons, and the assimilation of the arts in studying them and diligently performing (their corresponding) works"[9].

Thus, Farabi created his theory of building a civil society on the basis of a person's desire for mental education (a person can achieve perfection only if he is mentally developed). Reason is not only an attribute of a person, but also the beginning of his spiritual and moral education. The ideas of Abu Nasr al-Farabi on the development of civil society have not lost their appeal and scientific value at the present time.

Al-Ghazali's human understanding can be considered from two perspectives. The first of these is being born as a human; and the second is to be human in the sense of fulfilling the requirements of human nature. The main factor that determines this distinction is the existence of a special effort of the person. This article deals with the being born as a human part of al-Ghazali's human understanding.

In medieval Arab thought, the work of Avicenna (980-1037) was the peak from which it is now customary to evaluate the ideological achievements of the peoples of the 11–14th centuries. Reviewing the literary heritage of Avicenna, it is impossible not to note its enormous impact not only on the Islamic

but also on the Jewish and Christian thought of the Middle Ages.

He managed to combine in one person a philosopher and a practicing doctor, a poet and a statesman, whose multifaceted activities found adequate expression in the encyclopedic system created by him. In different historical periods, in assessing the creative achievements of Avicenna, his various works came to the fore. For a number of centuries, for example, he was regarded mainly as an outstanding doctor, and his "Canon of Medical Science" remained one of the main guidelines for medicine in Europe until the 17th century.

But, beginning in the thirteenth century, Avicenna's authority as a philosopher and commentator on ancient works began to overshadow even his contribution to the field of healing. In the end, history put everything in its place. And today, the most valuable in the legacy of Avicenna is recognized as his philosophy, the main provisions of which were set out by him in the "Book of Healing"- a multi – volume work covering all branches of the then science. It is believed that thanks to this work and its abbreviated versions ("The Book of Salvation" and "The Book of Knowledge"). Avicenna was the founder of the Oriental philosophical literature, which had a profound influence on the Arab and Jewish, and soon on the Western thought of the Middle Ages.

The main feature of the current conference is its interdisciplinary nature, confirmed by a diverse and relevant topic. In the modern global world, the disclosure of the phenomenon of man and humanity in its broadest sense, strategic forecasting of the further development of society involves the study at the intersection of various disciplines, a combination of natural science, medical, engineering and, of course, humanitarian approaches.

As an encyclopedic scientist, Avicenna became a great harbinger of interdisciplinary coordination and synthesis of the sciences – the trend on which the modern understanding of the science of the future is built. Avicenna's aphoristic appeal to scientific knowledge of the systemic organization of the human and natural world, material and even spiritual,

is deep and fresh: The soul of the Universe is the truth.

Avicenna, as one of the most eminent philosophers and scientists in human history, is a bridge linking East and West; while an heir to antiquity, he is simultaneously a forerunner of modern times. He is indeed a universal figure, and as such, he can serve in the rapprochement of cultures and intercultural dialogue. As a polymath, Avicenna combined the study of science with philosophy and theology, leading a life of extreme creativity and playing a central role in inspiring humanity to build a better future. The whole of his scientific life was dedicated to the promotion of ethics, the elevation of human characteristics and the enhancement of the welfare of the generations to come. This ethical vision also leads to the education of humanity and to the prevalence of ethics in human relations, paving the way for peace, stability and security, and also a just society in which the human being not only strives to attain perfection but also tries to promote the perfection of others.

Another ethical lesson from Avicenna's life relates to his political career. Historically, he is remembered as a scientist, but his "job" was politics. Since the early days of philosophy, the relationship of the philosopher to political power, and in particular his participation in political life, has been an issue. Plato invented the "philosopher king", but he himself was disgusted by politics and would not take part in it. He did not separate his theoretical research from his work in politics. Consequently, Avicenna's life demonstrates that the distinction we tend to make between scientist and politician and which Max Weber elaborated, is futile. Avicenna's political work reflected, on the one hand, his knowledge of human nature through medicine and, on the other, political conceptions that he developed from his perfect knowledge of the science of law.

Additionally, the Avicenna Prize for Ethics in Science was established by the Executive Board of UNESCO at its 166th session on the initiative of the Islamic Republic of Iran. Awarded every two years, this prize is intended to reward the activities of individuals and groups in the field of ethics in

science. By thus promoting ethical reflection on issues raised by advances in science and technology, it is expected to help significantly to increase international awareness and highlight the importance of ethics in science. The Prize consists of a gold medal of Avicenna along with a certificate, the sum of \$10,000, and a one-week academic visit to the Islamic Republic of Iran, which is to include the delivery of speeches in the relevant academic gatherings, organized for this purpose by the Government of the Islamic Republic of Iran.

At the same time, despite the fact that researchers have been turning to the legacy of Avicenna for hundreds of years, the works of this outstanding thinker contain a number of deep worldview ideas that are organically in tune with modern problems in the field of philosophical knowledge. At the same time, not all of them have yet received their well-deserved recognition. One of the reasons for this situation, as rightly noted by the Tajik philosopher, author of informative monographs and articles about Avicenna, I.K. Asadullayev, is connected with the fact that Eurocentric orientations in science often led to the fact that "self-knowledge of humanity occurred at the expense of awareness of the self-worth of Eastern thought" [11, 12].

Each of these sciences is divided into three sciences. "Since a person is either alone or in a community, and the community is either between family members or between fellow countrymen, then practical science should be divided into three types: the first – the science of managing the city" or the country (politics); "the second – the science of managing the house" (economics); "the third – the science of managing oneself" (ethics). Theoretical science is also divided into three independent sciences: the first (higher) science – metaphysics, the middle science – mathematics, and the lower science – physics. Metaphysics studies "what lies outside of nature" (reason, being, unity, causality, etc.), "the content of its questions are those states of being that originate from being itself and are inherent in it... These states are those states of being which do not proceed from its quantity or movement, but proceed exclusively from being as such."

Based on the ideas of Avicenna derived in his “Aqşam al-ulum al-aqliyya” his special concept “blade of oqqam nashtari” is proposed. Imam Ghazali mentions that “Not all of the catastrophes in the world come to destroy our livelihood, some of them are intended to clean our road”. [13].

“It is thank Allah to spend the blessing given by Allah Taala in the place he loves; to use it where he does not love is to deny the blessing. “When you say a word, think! If you’re going to be responsible when you don’t say that word, say it. Otherwise, shut up! Know that absenteeism with the heart is forbidden, as is language. Just as it is not right to tekk someone else about their shortcomings and flaws, it is not permissible to tell yourself”.

Results

For this reason, a person who tries to understand and recognize himself must first carefully observe the subtleties of his heart's feelings and orientations. Ghazali stated that the heart is constantly changing due to influences from the bodily realm and the spiritual realm through various forces. For this reason, he stated that observing and understanding the heart, whose etymological origin is known to mean “rotation, change”, is a very difficult job. According to Ghazali, the heart, which is considered the center of human sensitivity, contains many basic motives and tendencies in its structure.

Conclusion

These tendencies are called adjectives of the heart in Ghazali; animal/lust and predation/anger, rabbaniyat, Satan are divided into four basic elements. Ghazali has stated in his works that these forces that affect human nature and direct their behavior can cause tafassuh by changing with various effects, and that when used in the management of reason, it will allow human development and generation protection.

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