

VIEWS OF ABU NASR FARABI ON THE INTERACTION BETWEEN THE HUMAN SPIRIT AND THE BODY

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ANNOTATION:

In this article, the issue of the interaction of the human spirit and body is studied specifically and seriously. The scholar analyzed the death of the body on the basis of source materials, accepting the idea that the soul is immortal, but trying to interpret it rationally, in particular, the attitude of the soul to divine control, justifying its eternal existence as an intellectual (mental) force.

Keywords: Allah, man, spirit, body, being, mind.

INTRODUCTION:

Today, the traditional antinomy of spirit and body has undergone significant additions and changes. From the point of view of the sciences that study the mental and physical aspects of man, the question of them is becoming a particularly pressing problem. The relevance of these issues is confirmed by the issues raised in the research of academician E. Galimov and S. Hayton, the hypotheses and ideas put forward [1]. Now, first, the thesis that there is an impassable boundary between the soul and the body has come to an end. That is, there was no doubt that they were closely related. For this reason, the soul is considered as a universal and integral human ability in its organic connection with its owner - a living organism, ie the body. In

turn, it is important to keep in mind that the human body also has a highly differentiated spiritual capacity. Second, it became clear that a contemptuous and dogmatic view of the body could not be justified even by the philosophical ideals of rationalism. At the same time, the concept of the soul, like its mechanistic imagination, cannot be accepted in any vulgarities. The soul is the ability to embody the three highest and most integral aspects of the essence of spiritual being - purity, higher knowledge and the unity of good feelings. It is based on ontology in religious and idealistic concepts, interpreted as a powerful divine light that organizes and sorts chaotic material and shapes the cosmos.

It should also be noted that the notions of spirit, body, and rationality, while forming the essence of the general concept of man, are not able to cover all his wealth to a sufficient extent and breadth. It is therefore natural that there should be different approaches in the philosophical study of the relationship between spirit and body. Throughout the history of philosophy, the concept of spirit (soul) has been understood as a synonym for the intellectual or conscious basis of human nature. Any conception of man is a matter of his body and soul. The difference in understanding this issue is determined by the specificity of the philosophical-humanitarian, natural-scientific, biological principles of human study. It is natural

that addressing this issue correctly and resorting to philosophical heritage will lead to significant positive results. The human body and soul are important factors in its existence and perfection. At this point, it is important to study Farabi's views on the relationship between the human spirit and the body.

In particular, the important aspect of this is that one of the topics in Abu Nasr al-Farabi's teaching on man from the beginning to the end is the relationship between the soul and the body (soul). It is taught in this doctrine that the interdependence of spirit and body on various bases determines how highly organized human nature is. The body is seen as a prison of the soul. The soul is considered just as important to man as life, air, and breathing.

According to Farabi, the immortality of the soul and the fact that it is not physical from the beginning bring it closer to the world, which is higher than the senses. With this thought, the scholar puts the captive soul above the body. Farabi draws on the opinion of the ancient Greek philosopher Plato in this regard, and writes, "Plato speaks of the need for man to perfect his soul first, since the soul is the most noble universe." [2]

It is only when the soul dies that the soul escapes from the prison of the body and goes beyond its boundaries. Death causes the human body to experience metamorphoses of various changes in nature and embark on endless journeys around the world. Farabi here pays special attention to the interaction of the environment with the organism, the dependence of external factors on the mental and physical state of man, the influence of the environment.

Farabi also pays special attention to the interaction of body and soul. They, according to the scientist, are in the ratio of mutual form and matter, act and potential, and at the same time, only the intellectual (mental power) soul of man has immortality, eternity. The spirit can overcome the material body and reach eternal

life. That is why Farabi writes, "The disease of the soul rejects the manners of divine government."

According to Farabi, the human body is made like a material object, and its spirit is formed by the effect of emanation. That is why the human soul can communicate with God. Once he knows that he has been created by God in accordance with his image, he may either follow his advice or disobey them and lose his similarities. The human body has the tradition of being transformed into a spirit-inspired and inspired body. By overcoming the desires of his body, man attains purification. It is true that the question of how to reconcile human suffering and God's love for man remains open. After all, the great scholar asks the question of whether God, who loves man, oppresses his servant, and seeks an answer to it. According to him, through the suffering of man, he prepares his soul for a new, original world, completely different from the world in which he now lives. His daily life - his physical pleasure - is a constant torment for his pleasure. The way of salvation of the soul is through suffering, which Allah seeks to alleviate. That is why he writes, "In the study of the state between man and his psyche." " Farabi uses his abilities very carefully and delicately, because when a person examines himself and his psyche, it is as if someone is watching and examining him, and he shows the delicacy of the mind and the admirable caution."

It is known that the soul is characterized by pure, rich, poor, high, low, and other words. Diseases and diseases specific to the body are alien to him in the sense we understand. Farabi interprets the disease as related to the human physical body, and interprets the soul, the soul, as its healer, as the owner, possessor, and ruler of this body.

Farabi analyzes the existence and its forms, animate and inanimate nature, their properties, the interrelation of material and spiritual relations from the point of view of Islamic philosophy. In his works, the scholar

divides the world into two, that is, the necessary being - the obligatory being (god) and the possible being (the material world). He compares the whole universe to a single body composed of the causal connection of spirit and body.

Farabi acknowledges the Truth (god) as the true essence of the spiritual being, and emphasizes that knowing it is related to metaphysics (philosophy). According to the scholar, metaphysics is "the end and the end of all sciences. After that, there is no need to investigate anything, it is the goal of any research that brings a person to a state of peace." That is why Farabi sees the goal of philosophy in achieving peace of mind, and describes philosophy as follows: "If the knowledge of a being is acquired, if it is taught about it, if the origin of the thing from the being is known, if the meaning of the thing is understood, if the brain has a certain belief and imagination about it on the basis of reliable evidence, we call this knowledge philosophy."

Farabi begins his view by clarifying that the First Being, who is the First Cause (Creator of Causes) of all beings, constitutes the essence of being, is God Almighty. All other beings in existence are overwhelmed by this First Being. The great scholar states that the first essence, the quality of Allah's purity, is the reason for its "no definition."

The encyclopedic scientist emphasizes that the bottom of the spiritual being, the most perfect knowledge, the truth, lies at the beginning. His (God's) understanding of his own being is complete and perfect, writes Farabi, and that knowledge which he possesses with his own substance is absolutely one of the best sciences.

Commenting on the variability of the spirit, Farabi said, "Just as the variability of the body is infinite, so is the variability of the spirits. But when several similar spirits merge with each other, they do not squeeze each other out of space, no matter how large (huge) they may be.

For they will never occupy space, and the union of their souls will not take place like the union of their bodies."

According to the scholar, the more the souls close to each other unite with each other and act in harmony, the more peace they will attain. Each new soul, when merged with a previous spirit like its own, is further enhanced. Also, when the (similar) spirits that come later are added, the bliss of the previous spirits is further enhanced. For the pleasure of the former soul, which has found its essence, is further increased by the rediscovery of the essence of the spirits that come after it. "As a result of such a combination of the qualities of the spirits, their mental powers also increase. Sometimes the same is the case with the souls of our ancestors who passed away (from this world)."[3]

Thus, according to the teachings of Farabi, the human spirit and body are formed under the direct influence of various factors. Therefore, in the teachings of the great encyclopedic scientist, the concept of man becomes clearer during the further enlightenment of his mental and physical qualities. In this case, man is manifested as a criterion for the harmony of the three main aspects that make it up - body, mind and spirit. Therefore, it is concluded that overcoming the contradictions of the human body and soul is a sign of perfection.

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- 3) The same work: -165 pages.