

## THE INFLUENCE PHILOSOPHY OF AL-FARABI ON THE DEVELOPMENT OF THE ETHIC THOUGH

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**Annotation:** The investigation of Farabi on «the virtuous city» is related with the justice, equality, society, peace, and happiness becomes as an actual matter, in connection with the processes of globalization of the world, it also deals with the foundation of the unity of the world community. This article considers an essence of philosophy of the morale of al-Farabi and its influence on the further development of the ethic thought. .

**Key words:** virtual, justice, foundation, unity, greatness, morale, influence, development, doctrine, community, construction.

Farabi's doctrine about "The Virtuous city", about justice and equality, society, peace and happiness is becoming especially relevant regarding globalization processes in the world and construction of the unity of the world community. Since the obtaining of independence of the Republic of Uzbekistan it had become as the actual concern in regards to the insufficient aspects of the philosophic heritage of Abu-Nasr-Farabi, which are connected with the philosophic and world-visionary acquisition of the problem of the ethics, its spiritual-morale awareness in the whole. Many researchers of the scientific heritage of Al-Farabi mention about his large meaning for the further and more effective adaptation to the social-human, and also traditional eastern and spiritual values. His social-political and ethic concepts had made a great influence on the formation and development of philosophy as well as in Uzbekistan and other parts of the world. The scholastic process of Al-Arabi on the virtual

city, its faithfulness, equality, society, peace and happiness become as the actual processes, related with the globalization of the peace, construction of the united world community.

The philosophy is based on the morale, as well as the national traditions, establishment of new moral-ethic principles and relations, which are considered as the key tasks of the social-philosophic sciences. Perhaps, this task is not possible to fulfill without a combination of the historical forms of the philosophy of the morale. One of the developed forms of the ethic philosophy is the ethic investigation of Farabi of the history of our culture.

As the first president underlines, (I. Karimov)-the main important goal of the national independence is to unite the people for the sake of great future, to bring up the pride for the richest heritage of the ancestors, collected spiritual and benevolent traditions.

On the current step of national arousal it is to remember the words of I. Karimov on the issue “to save labour and means on the strengthening of the spirit,” therefore, it means that in this way people take out or remove a future from themselves. A fully harmonious person cannot leave without a memory, a future can be without the own history of the people.

Al-Farabi gave the idea of the ethic intellectualism and insisted on the organization of the knowledge and morality: “The person, who starts to learn sciences must a young representative, he should have a nice health, this personality has to pursue god morale, upbringing, with nice principals: he should be far from deception and slyness, a knowledge has to be decorated with a nice behavior, therefore all actions of a person are concluded by his morality as the inner core is decorated with everything that occurs in the tree.

The person has a strong will, he can choose any type of activity, the virtues and professional skills are not initially given to the person. The person cannot have the prophecy and virtue, and he cannot be born as a writer or a sewer. It is not true that there existed somebody, who was completely absorbed by doing everything, which was related with the nature to all kinds of arts.

Al-Farabi follows Aristotle regarding the qualities and characteristics of the virtues: we say that all morale qualities as nice as the awful, which have been in the transformation. In case the person does not have a morale, he or she having touched the bad morale may get transferred to the opposite morale. — It is seen as habit, in case the same actions are always

repeated. A nice morale can be obtained, regarding the things to which somebody has been used, we can get a bad morale in case are accustomed to it.

A famous Aristotle's definition of the human being as the political animal in the whole expresses the opinion of Al-Farabi. The acknowledgment of the social nature is composed of the ethic and sociological judgments of Al-Farabi. A perfectness of society is the main condition of the happiness. In case of the perfected society, the individual can reach the perfectness. For the sake of the own interest of another citizens, he should contribute the functioning of the state, hence, here the idea of segregation of labour becomes as a key matter.

The idea of Al-Farabi on the social nature was further developed by Ibn-Rushd, who stood in the opposition with ibn Badjn and Ibn Tufeil, who insisted on the segregation from individuals and society, which are considered as the mystical and divine creature of the perfectness and happiness. .

The social perfectness and the general happiness are reached through the processes of the joint implementation of the intellectual and ethic norms, which had been worked out, due to the science. A science is seen as a cognitive process, due to the natural conceptions of the human-being-with the perceptions of the mind and acquisition of the spiritual perfection and happiness- it all depends on the person form his ideas and through his destiny a person is responsible for his destiny.

“Education” — is an inseparable theoretic virtues of the people and towns. Upbringing-the device to provide the people with the ethic virtues and arts, based on the knowledge. The process of education is seen regarding teaching of the people and citizens, they will acquire the habit to do actions, based on skills, inducing them on actions. It is to specify that these features and actions have conquered with their thoughts and the people had seen a passion to such matters.

Al-Farabi's attitude to the wars was negative, the main reasons of such activities were the conquering and greedy-based ambitions of the rulers. He denied the opinion, which was suitable to a person, the human society towards the world and a permanent and strong struggle. Farabi denied the idea of the general enemies-against actions, and he could prove

the connection of the people, which appeared based on the cooperation. Each person, wants to achieve a supreme level, and this person needs a lot of things, it is to specify that the person cannot achieve such thing alone, and therefore he should get them from the society, it is needed a certain community, where each member will provide with something special, regarding the needs. Each person is in the same position towards another person. This is a reason why only through the uniting of people, who help to each other it is possible to get the perfectness, the trait, which is suitable for the person, regarding its nature.

Farabi does not differentiate the ethics and pedagogy. They are composed of the political science, which must help people to reach the happiness. The ethics is considered by Al-Farabi as a knowledge of the morale deeds, a human-being as a member of the society-the political science about the governance of the deeds and moral activities in the whole within the society into the independent studies.

Following Aristotle, Al-Farabi deals with the policy of the supreme, i.e. the theoretic issues, regarding the ethic knowledge through which the philosophy is related with the practical life. As the subject of ethics it is considered as the “political” being. The characterized moments are seen as the construction of the society, which is compared by Al-Farabi with the creation of the world and the alive creatures. The typical example is illustrated as the idea of inter-connection of the principles of policy and the ethics in philosophy of Al-Farabi. It is considered a contradiction of the “virtues” and “ignorant” cities. Such contradiction is considered as Platoon’s –Aristotle’s investigation on the division of the forms, based on the rightful and perverted issues and the Hellenistic political philosophy of the historic studies.

«The virtue city» is seen as the political ideal, it does not consider the blending of the main elements of the simple constituents. The “ignorant city” is a result of the degradation of the ethic and intellectual order. There are possible as well the improvements, regarding the education, enlightenment, especially with the help of the wise governance. The last motive was especially admitted in Al-Farabi, who designed the original investigation on the “kingdom” (the caliphate), his justice guarantees preservation and prosperity of the state. The basis of this lies in the wise politician-philosopher of the represented state given in “the state,” “the politics, «the laws of Platoon.” “

In the philosophy of Al-Farabi initially it is seen a compromise between the ancient Greek philosophy and Islamic religion of the ethic character, based on the politics; knowledge becomes as a category, which defines the benevolence and prosperity of the state, and it does not only identify the character of the state. The antagonists of Al-Farabi considered that he was an atheist, he gave a significant attention to the philosophy as the instrument of cognition.

Al Farabi tells a lot about good moral qualities of a human-being, he also mentions about the norms of behavior, which emerge on the basis and the directing thought, it is considered as the best matter, regarding the morale and the actions, which have given to it.

Bravery- is a nice moral quality and it is reached due to the moderate bravery, which can be demonstrated in the prevention and in the process of dangerous actions. The extreme level of bravery in these affairs leads to vagueness of the mind, and the deficiency of bravery is path forwardness, and the last one is considered as a negative issue. The appropriate circumstances may come out of these moral values.

The generosity appears as the carefulness and the waste of money. The extreme carefulness leads to greediness. These qualities lead to another actions. The withdrawal or retention occurs in case of the moderate usage, the extreme abundance leads to the obesity, and the deficiency leads to the absence of feelings.

Sharp wit is a nice morale quality, it occurs in case of the appropriate application of the joke, a person must take a rest, and in this case the abundance is seen as the nice experience, the jokes provide with the abundance and it is not painful. The middle side of the joke gives a sense of pleasure and the extremeness brings the deficiency and the absence of the humor.

Friendliness - a nice morale quality, which appears as regarding the moderateness in expressiveness in contact with the human-being, he or she can get a satisfaction in the talks or deeds. The abundance of this leads to the similarity and the drawback of this process is the arrogance. In case a person does something that makes him feel upset, it entails to the unfriendliness.

Al Farabi was the first thinker, who did not reach the system till the foundation of the social problem of life, he tried to represent the justified and humanity-based construction of

the society.- The most important thing in the studies of Al-Farabi was the sureness of Farabi's power of knowledge, people and in particular a person is active when he or she is free in the actions, all people are equal regarding their birth, and each person craves for knowledge, virtue and happiness. Exactly these ideas are related with the confessor-obscurers, who were blamed in the heresy and atheists.

The philosophic-ethic studies demonstrate a great role in the further development of the progressive social-philosophic thought not only in the East but also in Europe. Ibn Sina had developed these concepts in various works, having considered Al-Farabi as his predecessor and teacher.

A great influence was caused by the social ideas of Farabi on the formation of the ideas of Beruni, Bakhmanyara, Nizami, Nasiri Khosrov, Omar Khayam, Aruzi Samarqandi, Ulugbek, Djami, Alisher Navoyi, Bedile, Akhmad Donish.

A great influence it had caused on the "Brothers of purity" on the enlightenment of Abu Sulayman Mantiki, Ibn Miskhaveikha, ibn Badja, ibn Tufeila, Maimonida. It is to note that philosophy of Al-Farabi had played a great role in the development of the social-philosophic and ethic –morale ideas. As the academician M.M. Khayrullaev wrote "the philosophy of Al-Farabi had played its key role on the forefront social-philosophic idea in the Northern Africa and in the Arabic Spain within 11<sup>th</sup> and 13<sup>th</sup> centuries by the great representatives such as ibn Badja, ibn Tufeila and ibn Rushd.

Al-Farabi does not just show "a face" of his own times, he presents a permanent crave for the perfection of humanity. The social-philosophic and ethical problems, which have risen remain as the actual matters of the contemporary world and their solution will be related with the connection with the person's ideal inter civilization dialogue between the West and East. The best ideas of Farabi lived through the epoch of middle ages and now they serve as the progressive struggle for the humanity, for the better future and fortune of other people.

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