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AL-FARABI'S VIEWS ON HUMAN ANTHROPOLOGY

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ABSTRACT

This article expresses the philosophical views of Abu Nasr al-Farabi and provides an analysis of man and his problem in his works. 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 ontology, but also substantiated his spirit, intellectual human nature, moral structure, and functional function. Man's daily lifestyle, happiness, and purpose have also been studied.

KEYWORDS: *Thinker, Structure Of The World, Intellectual, Philosophical, Cultural, Moral, Happiness, National, Human Anthropology, Natural Need, Social Need.*

1. INTRODUCTION

Al- Farabi was constantly trying to study the structure of the world. According to their research, the head of all is Allah, as always. The middle is the hierarchy of beings. Mankind is a cripple who understands the world and moves in it. The end is to achieve true happiness. Al-Farabi clarified the essence of human knowledge. Feeling is not enough to understand the essence. This can only be achieved with the help of the mind. The Treatise on the Perspectives of the People of Himmatli is one of al-Farabi's greatest works. It was written in 948 in Egypt. The Doctrine of the Blessed Sacrament is quoted by the philosopher.

2. METHODOLOGY

Al-Farabi believed that the goal of man is happiness, which can only be achieved through reason. The thinker equated society with the state. Society is a human organism. "A benevolent city is like a healthy body with all its members helping each other to save the life of a living being." Farabi was truly a world-class man who, in his creative achievements, studied and generalized

Arabic, Persian, Greek, Indian, and his own Turkish culture. The echo of Turkish culture is evident in his famous *Kitab al Musiq al Kabir* (The Great Music Book). Farabi's manuscripts are in many libraries around the world. The number of scholars studying Farabi's work is just as wide[1].

Scholars who have published Farabi's works and studied various aspects of his true encyclopedic legacy are contributing to Farabi studies. The Yahili paradigm reveals the simplicity and clarity of "natural" (Qur'anic) transcendentals in Islamic purity as a means of communication between "Me and Others", the second with a break, rejection of it, and the third.

In fact, when we talk about Islamic anthropology, we are not simply referring to the human problem, which is opened up on the basis of the idea of transcendence, magnifying meaning. Man's purpose, man's problem, is manifested in the discovery of the prospect of understanding his humanity. Islamic humanism is a divine revelation to man as a phenomenon "manifested" in concept, but its realization should only take place once in the practice of daily life, when human humanism is practiced as a law practice. Even my own manifestation can be interpreted as the humanity of Me and others, for I would only consciously be the humane practice, as well as the formation of a modern personality would be impossible outside of communicative relationships[2].

If in Christianity a person has manifested himself through the way of Christ, to become a unique person, then in Islam, a person becomes a person because of the pattern of daily life. Piety and righteousness are combined and further perfected in daily life as a measure of humanity.

Al-Farabi's ideals and socio-humanitarian development 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 human humanism. The following statements of the scientist are definitely relevant in the deepening of human anthropology:

3. Results

Truthfulness in relation to oneself arises only when a person ascribes good qualities to himself, the good deeds that he has. When a person attributes anything to himself, but not what is inherent in him, then it develops it is pretense. "

- "Man became man thanks to reason."
- "Art whose goal is to achieve beauty is called philosophy or, in the absolute sense, wisdom. "
- "Any thing is good only when it is good for achieving happiness".
- "The healer of the body is a doctor, and the healer of the soul is a statesman, called the ruler. "
- "The soul, like the body, is inherent in health and disease. Soul health lies in the fact that the states of herself and her parts are such thanks to which good deeds are always performed, good deeds and wonderful actions. "
- "A person cannot be naturally endowed with virtue or vice, just as he cannot be a born weaver or a scribe. But he by nature can be predisposed to states, encouraging him to take one action rather than another. "

- “Wisdom is knowledge of distant causes on which being depends the rest of existing things and the immediate causes of things, having reasons” [3].

However, this raises a fundamental question: what does Al-Farabi consider the expression of a person's true being - his natural existence as a natural being or its social being? For people who are professionally involved in philosophy are known for certain that both the natural and social dimensions of life are shared for all people and at the same time they are inherent in every person. Wherein any individual can give preference to certain aspects of life, thus defining their existence.

Al-Farabi is under the influence philosophy of antiquity Greece is trying to identify the objective grounds he process of human self-awareness. What should be the main thing for a person - needs of his natural nature or social requirements? It seemed it would be easy to answer this question. In practical life, individuals usually they try to combine their personal needs with requirements public, determining the line of their behavior and way of life. Human being, as the objective basis of the truth of self-consciousness, is quite controversial. General principles reflecting these contradictions, can exclude each other and at the same time contain moments of truth of being.

Considering the relationship between man and society in this vein, generalizing individual, social and political experience, al-Farabi developed his original socio-philosophical concept. In the study of socio-political life, he, like Aristotle proceeded from the following principle: as everywhere, the best way theoretical construction is a consideration of primary education items. Such an education, he considered the natural tendency of people to living together and political communication. According to the thinker, man is a political being, i.e. social, and it carries instinctive desire for cohabitation. Strongly influenced by Aristotle, Farabi believes that the acquisition of the highest good by an individual is, of course, a great merit, but much more beautiful and divine is its acquisition for the people and the whole state, i.e. society.

Al-Farabi does not consider a separate a person and his rights as a principle of the state. On the contrary, like Plato, he proceeds from the primacy of the general over the individual primacy of the state and society over the personality. An individual is only a part of a social whole. The state is the essence of man, "by himself" a man cannot exist[4].

4. CONCLUSION

Al-Farabi understood perfectly well that at the heart of all public life are the production and consumption of material goods, "economic goods, necessary for life. " In the "Treatise on the inhabitants of the virtuous city" the ontological principle is elevated by the thinker to the rank of the main in the social the doctrine of the transformation of the world by a moral (virtuous) person, affirming justice in society. As we noted above, the individual, society, politics, power-everything is in interaction. Al-Farabi's "virtuous city" (or "city") was not only social utopia. For him, it was the ideal model of a consolidated society, in which everything operates in accordance with reasonable-practical principles and is built on education, upbringing and morality. Al-Farabi, studying a person from the standpoint of metaphysics and theology, put forward not only his concept of the origin of man and his essence in context ontology, but also substantiated the structural and functional task of his soul, intellectual human nature, moral and spiritual foundations being of a person, his creative essence, the way of his self-improvement. This philosopher defined the social essence of man and answered questions about what it means to be

human in society and what society should be for manifestation in a human being. Both the one and the other questions acquire the meaning of a metaphysical questioning about the purpose of man and his role in creating a truly humanistic society.

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