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AL-FARABI ON HUMAN PERFECTION.

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Annotation

This article explains modern concepts of a harmonious personality stem from the unity of three main components: the level of intellectual development that meets the requirements of modern civilization; the spiritual and moral complex that constitutes the inner framework of personality and the level of physical development that meets both the requirements of health and modern aesthetic standards.

Keywords

cowardice, recklessness, generosity, stinginess, extravagance, virtue

Modern ideas about a harmonious personality are based on the unity of three basic components: a level of intellectual development that meets the requirements of modern civilization; a spiritual and moral complex that forms the inner framework of the personality; and a level of physical development that meets both health requirements and modern aesthetic standards. This understanding of human perfection has a very long tradition, due to the fact that, in the diversity of the surrounding world, the most interesting object for a person is themselves. All the main areas of spiritual culture—mythology, religion, philosophy, art—not only reflected humans as they are, but also created an image of the perfect personality. Therefore, studying the history of spiritual and moral issues is of great importance for understanding the essence of modern spiritual progress on this path. Within this framework, we will consider the views of prominent figures.

Translated with DeepL.com (free version) In this regard, the idea of the first President of Uzbekistan, Islam Karimov, about the role of historical memory is of great methodological importance. “History becomes the true educator of the nation.” This applies primarily to the history of philosophical teachings. The study of the culture of philosophy in Central Asia contributes to a return to one's roots, an awareness of the greatness of the spiritual heritage of one's ancestors, an understanding of the deep continuity between the past and the present, as well as the identification of the Central Asian thinker Al-Farabi's ideas on human perfection.

Al-Farabi, like all Arab-Islamic philosophers, developed three basic theses in his understanding of human perfection: first, the goal and highest perfection of man is happiness; second, this happiness is intellectual in nature, for it is contemplation and philosophizing; third, happiness is achieved through interaction. Being happy and perfect are one and the same.Al-Farabi asserts that humans have two lives. The first is physical life? Physical, which requires external things, food, etc., to maintain. In this life, a person can achieve the first perfection, which consists in performing actions that stem from all virtues. Farabi understands virtues as a golden mean between two vicious extremes, one of which is excess, the other is deficiency. For

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example, courage is the golden mean between cowardice and recklessness, generosity is the golden mean between stinginess and extravagance, etc.

Virtues can be inherent in people to varying degrees. Al-Farabi distinguishes between virtuous and abstinent people. Virtuous people are those who are virtuous in soul, whose soul has become attuned to virtue. Such a person performs good deeds without effort, they bring him pleasure.

An abstinent person is one who is outwardly virtuous. They follow the norm, but not of their own free will. There is a category of people who cannot be educated voluntarily, and coercive methods are used on them. The abstinent fall into this category of people. In some cases, coercive methods of education may include war against those cities that do not wish to take actions leading to happiness.Farabi distinguishes another category of people – “beast-like” people – those who cannot be either virtuous or abstinent. Such people must be isolated from society.

The second life is a spiritual, intellectual life in which a person can achieve “ultimate perfection.” To achieve this, the soul must free itself from the power of the body, which can happen in real, earthly life. To understand this, we need to recall Al-Farabi's teaching about the soul, which logically follows from his metaphysics.

The source, the origin of the world, is the necessary being. This being is eternal and perfect, having no cause of its own. "Its existence has no cause; it exists not because of something else. It is the first cause of the existence of things. It follows that the existence of the necessary being is the beginning of existence, and it must be free from any defects. Its existence is thus perfect; it is necessarily the most perfect existence, free from causes—matter, form, action, and purpose."

It is pure goodness. It is pure reason, pure intelligible, and pure intelligible—all of this constitutes a unity within it.

It is wise, alive, omnipotent, and possesses will. It possesses the highest degree of beauty, perfection, and grandeur. It experiences immeasurable joy within itself. It is the first to love and the first to be loved.

The existence of all things stems from it, for existing things bear the imprint of its existence, and only in this way can they exist. Everything that exists was formed in a certain order, bearing the imprint of its existence.

The necessary being, or first cause, as a result of emanation (flow), successively generates ten minds, which are the second causes. The second causes are Mars, the Sun, Venus, Mercury, and the Moon. The tenth mind is called active and has no sphere. It is closer to the true world than the other second causes.

The first being, the active mind, comprehends everything: itself, the first cause, the second causes, and everything that exists in the true world. This point is essential for understanding Al-Farabi's concept of human perfection.

The rational part of the human soul is the “potential mind,” that is, a certain innate predisposition to accept images of intelligible things. This potential possibility is actualized and transformed into the actual mind only with the help of the active mind. The soul acquires this state when its rational part no longer needs the body and the bodily organs of cognition. It merges with the active mind. The philosopher calls this process purification. This is the highest perfection, which not everyone can achieve. Souls that have not attained the highest perfection disintegrate upon the death of the body.

The means of such purification of the soul is knowledge, which is possible thanks to the active mind. It illuminates the objects of the real world and thus makes them comprehensible. It

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also comprehends the first cause, the second causes, and itself. By participating in the active mind, the human soul acquires the ability to access the knowledge contained in the active mind.

This knowledge is of a special kind—of the heavens, the first cause, all other causes, and that which flows from these principles. This knowledge is eternal and unchanging, and its attainment is true happiness.

Al-Farabi points out the ways and means of achieving perfection and, consequently, happiness—a necessary condition is the Virtuous City, the doctrine of which is the central point of the entire socio-political system of the scholar-encyclopedist.

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