



SIMULTANEOUS EDGES OF THE MORAL IDEAS OF THINKERS

Submission Date: Sep 01, 2024, **Accepted Date:** Sep 06, 2024,

Published Date: Sep 11, 2024

Crossref doi: <https://doi.org/10.37547/pedagogics-crjp-05-09-04>

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Journal Website:
<https://masterjournals.com/index.php/crjp>

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ABSTRACT

Complex creativity in our country is a phenomenon inextricably linked with independence of thought. The more the process of democratization of the country's life expands and deepens, the more the demand for the philosophical talent of our citizens increases. That is why the science of philosophy is a vital necessity for young people, middle-aged people, and old people, as much as water and air. raising the spiritual and professional potential of young people, educating them in the spirit of patriotism, hard work and patriotism. In particular, the spiritual heritage of scholars is of incomparable importance in protecting them from evils alien to the way of life and spirituality of our people.

KEYWORDS

Teacher, human behavior, anthropology, spiritual "powers", totalitarianism, humanitarianism, love of life (biophilia) and love of death (necrophilia), behaviorism.

INTRODUCTION

Philosophical views of the past and present differ in many ways. However, there is a commonality that makes it possible to equate these questions with philosophical questions. This commonality consists in posing and answering the questions "The Universe and Man", "I-Not-I", "I-He". At each stage of philosophical history, in each philosophical system, man tries to find

the truth from the answers to these questions. It is these particles that are included in the structure of philosophical knowledge and form the philosophical foundations in general at each specific stage. At all times, people face questions that determine their attitude towards the environment, other people, and themselves, and philosophy will definitely answer



these questions. In general, the cultural heritage of Central Asia is an integral part of world culture and enlightenment. Therefore, it is necessary to inculcate the views of western and eastern philosophers into the minds of young people, harmonizing them with the thoughts of eastern philosophers. It is important to use the rich spiritual heritage of our great scholars as widely as possible in the preparation of young leaders for public administration work in the society, and to raise their spiritual worldview, especially inculcating the socio-philosophical ideas of the works of Farabi and Erich Fromm.

LITERATURE ANALYSIS

Great scientific research has been carried out in the study and analysis of Farabi's scientific heritage, especially his socio-philosophical and moral views. In particular, M.M. Khairullayev, K. A. Alikulov, T. I. Raynov, I. Mominov, M. S. Bo'riboev, S. N. Grigoryan made a significant contribution to the study of Farabi's teaching. In addition, the philosophical and psychological scientific heritage of the Western philosopher Erich Fromm was studied by A.I. Titarenko, M.G. Stepanyan, A. Konstantinov, A.I. Fet, G.F. Shveinika, P.S. Gurevcha, Semyon Frank's work "The human heart" as an answer to philosophical questions. Those who learned

METHODOLOGY

Dialectical, systematization, comparison, and synergistic methods, as well as the principles of complementarity, verification, historicity, and succession, were used during the research.

RESULTS AND ANALYSES

Abu Nasr Farabi, who made a significant contribution to the Eastern renaissance period with his philosophical views, was awarded the title of "The Second Teacher", and saw the harmonious aspects of

the moral ideas of the famous Western philosopher Erich Fromm, who lived and created in the 20th century. While we are trying to find out, that they have left a legacy in their written works and treatises, paying special attention to the concepts of education, love, happiness, friendship, intelligence, religion and virtuous society, of their moral categories, and we are witnessing its great importance today. We know that a person is essentially a creature that is moving towards perfection in all aspects, the essence of development is determined by gradualness, his physical, mental and moral development develops in interdependence: over time, the appearance, thinking, and moral behavior of a person changes. In this regard, Farabi and Erich Fromm tried to explain each concept by connecting it to each other. According to modern moral theory, the stages of moral culture are divided into two large groups based on moral behavior: one of them is authoritative (authoritarian) morality, and the other is humane (humanitarian) morality. According to Erich Fromm's opinion about their nature and qualities, "According to the ethics of reputation, a person - the owner of reputation determines what is good for a person, he also invents and establishes the rules and norms of behavior." Humanitarian ethics is distinguished by the fact that it creates these laws and norms by itself, manages them by itself and follows them by itself" [Fromm, 2004: 18]. Fromm shows two foundations of the ethics of authority. The first is rational authority, according to which the owner of rational authority fulfills the task assigned to him by means of agency and is respected by those who assign him this task. But rational

reputation is a temporary phenomenon, it is related to the effectiveness of the owner of the reputation. The second is irrational authority, which is based on dominance on the one hand, and fear on the other, and lasts for a long time: it covers a certain historical



period. Irrational authority not only does not recognize criticism, but also prohibits it. If rational authority requires moral equality with respect to the subject, irrational authority is built on the basis of inequality. In this case, "not talking back", "listening" to the owner of authority

- a virtue, "disobedience" is a vice. Usually, the ethics of reputation refers to the rules and norms established by the owner of more irrational reputation. And Farabi means high moral qualities - knowledge, wisdom and discretion manifested in actions, being conscientious, humble, putting many goals above one's own goals, truth, love, spiritual elevation. understands such things as aspiration, love of justice. He condemns negative moral feelings: ignorance, cunning, lying, injustice, oppression, greed, greed, pursuit of wealth, indulging in various lusts. In addition, he sharply criticized the priests who deceived the people, claimed the need to make religious sacrifices, obey the requirements of religion, and tried to use them for their own purposes [Khairullayev, 1971: 263]. Al-Farabi took Aristotle's theory of the soul as the basis for his theory of *ilmul nafs* (the science of the soul) and, while adopting his goal of happiness and perfection as the ideal of his philosophy, he adapted it to Islamic teachings. and harmonized with concepts. By applying the favorable meanings of Greek sources to religious narratives, he created a new foundation of ethics. According to him, more attention was paid to the things that can be done in "this world" than the things that are foreseen in "this world" (hereafter) [Farabi, 2002: 37].

Erich Fromm calls human life "art", morality "the art of living", and ethics is a theoretical science about man. However, a person often does not follow this "art of living", that is, he does not pay attention to himself, his existence. Therefore, the thinker writes with a mixture of sorrow and pity: "Everything is important for a person except his private life and the art of living. He

lives for everything but himself. However, since morality consists of a set of standards necessary to achieve perfection in the art of living, moral principles must correspond to the nature of life, in particular, to the nature of human existence. The general principle of the nature of any life is to preserve and stabilize its own existence" [Fromm, 2004: 33]. Thus, morality should ensure that a person lives beautifully, first of all, he lives for himself. Virtue is the unique individuality of a person. Only a person who can show his individuality should be considered virtuous, because human life is above all else and valuable. Fromm presents and defends his moral views from this point of view.

Fromm made a great contribution to the development of modern Western social thought and put forward new ideas in the fields of cultural studies and social psychology. Also, in this regard, Farabi's thoughts about the social essence of man, the need to educate him and the basis for this, the methods of education, the goals expected from him - are based on the principles of his general worldview and his teaching about man. , it follows directly and consistently from his connections to psychology. In addition, Erich Fromm tried not only to take a biological and psychological direction in the development of the theory of psychoanalysis, but also to base it on social facts. In his work entitled "The Creed of Jesus", he argued that the reason for the emergence of religion was more based on the fear of natural disasters, love for God and feelings in the human mind. Also, in this work, he tried to reveal the social reasons for the origin of the Christian religion. "Man," writes Fromm, "along with childhood love for his father and mother, also retains in his consciousness a fear and hatred of God, who is an imaginary figure" [Fromm, 1963: 15]. According to Erich Fromm, God is depicted as a divine force that protects the interests of the authorities on the one hand, and on the side of the oppressed people



on the other. This was the way to reward the idea of the first Christianity for having the task of reconciling the conflicts between the rulers and the people. One of the reasons for worshiping Jesus, says Fromm, is to find solace for oppressed people in human form. Here, we can see that Fromm further developed the modern psychoanalysis theory, and Farabi's theory of mental processes, i.e., his contributions to the development of psychological science, were inextricably linked with his philosophical theory.

According to Farabi's teachings, man is the most perfect and mature end of the world's development, that is, in his treatise "On the Attainment of Happiness", he listed the order of learning knowledge one by one: the first necessary knowledge is the foundations of the universe, then it is necessary to study natural sciences - science about the structure and form of natural bodies, heavenly bodies, and then the science about living nature - plants and animals in general, and continuing to study man he says that when we enter into learning, we learn the purpose and purpose expected of a person to be a person, and therefore, as a result, we learn what and what kind of thing a person is [Khairullayev, 1967: 36]. Admitting the religious idea that man was created by God, Abu Nasr Farabi tried to rationally explain the essence of man and explain his essence based on the laws of thought and logic. Including, according to Farabi, a person is a product of the development of the whole world. In his work "The City of Virtuous People", he showed that all the noble qualities of a person are due to knowledge, and the goal of human life is to be happy. He connects the development of the country and the peace of the nation with a just and enlightened ruler. If we look at Farabi's doctrine of existence in this regard, according to him, the only existence consists of six stages, which at the same time are causally connected with each other as the beginning of all existing things. The first

stage is the first cause (God); the second is the existence of heavenly bodies; the third is an active mind; the fourth is the spirit; the fifth is form; the sixth is substance. Thus, God and matter, forming a single whole, are causally connected with each other through a series of stages. Due to their causal connection, these beginnings are divided into two types: "necessary existence" - such a thing, the existence of which originates from itself; "Possible entity" is something whose existence comes from something else. "Possible existence" needs a cause for its existence, and when it arises, it becomes "necessary existence" because of something else. Al-Farabi's doctrine of the beginnings testifies to the fact that he was influenced by the theory of emanastia of the new Platonism, which is fundamentally different from the views of the early Islamic faith. In addition, Farabi developed his advanced ideas under the cover of idealism, he relied on the idealistic idea that the universe is created by a higher power. But in Farabi's interpretation, we can see that the supreme power is fundamentally different from the concept of God in Islam and the Qur'an. Farabi's family power is extremely abstract, impersonal, timeless, spaceless, it "does not have mass, matter, or accident, it is devoid of substance or accident" [Farabi, 1960: 158]. The first cause (necessary existence)) since it has the property of eternity, the substance also belongs to eternity as its consequence. All circles on earth and in the sky have the characteristic of physicality (materiality). All things are divided into six forms: heavenly bodies, intelligent animal (man), non-intelligent animals, plants, minerals, four elements - fire, air, earth and water. The latter are the basis of materiality and represent the simplest form of matter. The remaining five types are complex and appear as a result of various degrees of combination of these primary elements. According to Farabi, "the common type of all objects is the world",



which consists of simple bodies and "there is nothing outside the world" [Farabi, 1960: 172].

Any body first exists in possibility and only then becomes reality. The transition from possibility to reality occurs as a result of combining matter with a certain form. Al-Farabi's thoughts on the clash of opposites and their opposite forms are very valuable because they are aimed at trying to understand the changes in the abiyat as a source. If we pay attention to the religious affiliations of both scholars here, we can see that both of them thought based on their time and tried to explain the relationship of God, religion, man and man to religion as harmonious aspects of both.

Also, Fromm paid great attention to the feeling of love in the human psyche in his work "The Human Soul". Erich Fromm also pays great attention to the problem of love. Love is the union of two people, each of them preserving their identity. Love is action, not rest, activity, not observation. To love is to give, not to receive. In love, a person gives the most precious part of his life - his feelings, knowledge, and forgiveness. He does not do this to get something in return, this "giving" itself is an elegant pleasure [Ruzmatova, 2013: 133]. He divides love into several types: 1) A parent's love for their child. This feeling is disinterested and disinterested. 2) The love of a man and a woman for each other. Fromm considers this love to be transient. In this case, selfish aspirations are of great importance. 3) Love for God. He believes that this love is characteristic of religious people. It resembles motherly love [Ruzmatova, 2013: 133-134].

Fromm distinguishes paternal love from maternal love. A father does not treat his children equally. She often gives her love to her more obedient child. Mother's love is like sunlight. He is equal to all his children. Mother gives life as the sun warms the Earth

she does not spare all her children the same warm motherly love. A father's love is as bright as the moon, but when it is cold, a mother's love is as warm and life-giving as the sun. According to Fromm, motherly love is characterized by selflessness. She loves her children not because of which one brings more material benefits, but with all the flaws of each child. Allama Philosopher, as mentioned above, considers love to be composed of elements of care, responsibility, respect and knowledge, and pays special attention to responsibility. Fromm interprets responsibility in a different way than is usually accepted. Usually, responsibility means something that is imposed from outside, that is, something that is offered to a person by other people, society, etc., thrown or forced upon him. And Fromm says that responsibility is essentially a free state connected with the desire of the soul. Feeling responsible, being ready to respond to the needs and demands of other beings. So, responsibility is about taking care of someone. On the other hand, the philosopher associates responsibility with respect. Respect is not fear or condescension, it requires acceptance of a person as he is. According to Fromm, true love is rare in industrial society. Parents who literally love their children are an exception to the general rule. In marriage, love means a completely different reason, different feelings. Even the concept of love is broken. This happens when a person thinks that he has won the "miracle bird" of love. The loss of love is caused by the false idea that love can be won [Sher, 2010: 168]. Therefore, in many cases, a marriage that started out of love turns into a partnership of two possessors, two selfish couples. However, the problem is not in marriage, but in the consumerism of both parties. This is where love comes from, not as a way of being, of being able to express yourself, but as if you were looking at a deity. Therefore, striving to change the system of cohabitation, that is, polygamy, polygamy, group sex, etc., is only a search for a way to



overcome the difficulties of true love. If a person is lucky enough to find and love his "half", he will never seek another partner, he will devote his entire existence to his love for his beloved [Sher, 2010: 169]. In general, in the personality system presented by Fromm, love occupies a central place together with religious feelings and worldview. According to Fromm, the issue of human alienation has become the main issue in the 20th century society. According to the scientist, one of the main reasons for this is the loss of love between people and its place is replaced by material interests. In such a society, a person loses his dignity and becomes something, property. For example, property relations are clearly visible in the family. According to Fromm, men have been possessive of women since primitive times. As a result, the woman's feelings and freedom were violated. In today's society, it has become customary to treat not only women, but all people as property, and to determine their value only by the benefits they bring to the family or service. As a result, says Fromm, feelings in the inner world of a person were completely ignored. Egoism is taking the place of altruistic attitude [Fromm, 2004: 211]. But egoism, that is, selfishness, according to Fromm, satisfies the basic selfish feelings of human nature. As a result, selfishness leads to pessimism and loss of interest in life. As the feeling of interest in life and admiration for it disappears, the desire for death (thanatos force) grows under the consciousness of a person. This is reflected in the increasing number of suicides in developed society. Fromm calls such negative mental forces neophilia. People who are interested in death and dead forms are called neophiles. The way out of this situation, according to Fromm, is the strengthening of the love of people in the society for each other - the rise of hatred - the strengthening of the feeling of altruism. An altruistic person is always an optimist. He is a person who is interested in life, good-natured, and has not lost

his ability to be surprised [Fromm, 2004: 212]. The internal mental state of such people is only positive and they are able to withstand any difficulties. In crisis situations of the society, such persons encourage people and increase the state of morale in the society. Fromm considers such individuals to be the driving force of social development. At the end of our very brief scientific trip to the property of the philosophy of mental analysis, especially ethics, it is necessary to note that we, Uzbeks, frankly, have no idea about this doctrine. We accept it as a way of worldview that violates the education of the nation, is shameless, sees only the bad sides of a person, and does not recognize religion. This totalitarian system is the result of the harmful ideas of the colonialist ideology, which were put forward under the guise of false science. Spiritual analysis is actually a teaching against the totalitarian system, it has the power to reveal the deceptions of colonialism, the darkness and evils of the souls of "geniuses", and it is an extremely necessary teaching for all mankind, including us. According to Farabi, even if a person is at the lowest level of the beings created in the six stages, he can turn himself into a high-ranking classical being with the help of his innate ability and strength. It is the only species in the stages of the dynasty of beings that can be called a being in motion according to its own power. Happiness is not part of such a high "elevation", i.e. classicism. The concept of happiness is "the closest thing to the active mind" [Farabi, 1939: 31], and its meaning is hidden in its connection with the active mind [Farabi, 1939: 128].

Happiness is the rapid attainment of the closest stage of active intelligence [Farabi, 1969: 36]. Happiness is the achievement of such perfection of the human spirit that there is no need for material support for the soul. In such a career, objects made up of any body are separated from their material core and remain forever deprived of it. Such a place of honor is the seat of an



active mind, and it can only be reached through willful activity. Happiness, in its essence, is such a good and desirable thing that a person cannot acquire anything more pleasant and glorious than it. However, in any situation and stage, the climax and the end of the human psyche depends on the strength of his innate body. According to Farabi, happiness is the beginning of a good deed, and it is the greatest goal that every person can achieve. In his work "Kitab al-siyasat al-madaniyyah" he believes that happiness is a type of intellectual perfection that can be perceived only by the possessor of theoretical thinking, because the concept of happiness is known only through intellectual thinking. , its advantage cannot be compared with anything more delicious and physical. In other words, according to Farabi's point of view, happiness is essentially related to mental perception, speaking power depends on mental action, and therefore it can be achieved only with the help of the mind. Among the inhabitants of Fazil city, its high-powered mayor is "the most mature for happiness" and at the same time "is close to the active mind, separated from the particle and energy of matter." (This expression of Al-Farabi is in accordance with the verses of the Qur'an and the propaganda in Islamic culture, such as calling for piety and asceticism). Virtue is the cause of soul pleasure. "You were oblivious to this and we lifted the veil in front of you and your seeing eye was opened wide on this day" [Kadirov, 2010: 109]. Farabi cites the 23rd verse of the Qur'anic chapter "Qaf" as an evidence here. He wants to say that the hijab of the body deprives a person of the enjoyment of the soul and the observation of the divine light, that is, attachment to worldly things becomes a veil in front of the soul. Due to the weakness of the human mind and its confusion with material and immaterial things, it deprives it of the "most perfect beauty" of God [Kadirov, 2010: 109-110].

According to Farabi, a person in his natural state has neither flaws nor perfection. The most important thing that follows from Farabi's conclusion here is that he does not define virtue in the sense of "one good deed". According to him, virtue is a mental representation that is the "reflection" and "result" of a good deed in the human soul, resulting from the repetition of good habits, good deeds, and honorable actions. In the same way, pleasures and shortcomings are caused by the repetition of bad deeds and bad deeds that leave their mark on the soul. According to him, the goal of all virtues is spiritual benevolence. Farabi's proof is that as long as all spiritual energies are gathered in good, there is no room for differences and contradictions between them. But when the peace between them is disturbed, it is necessary to look for signs of evil, evil and corruption in the soul. So, according to Farabi, happiness is not a reward given to a person in exchange for abstaining from delicious and pleasurable things, but it is the result and consequence of getting rid of them.

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