



THE QUESTION OF A HARMONIOUSLY PERFECT PERSONALITY IN THE WORKS OF ABU NASR FARABI

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Annotation: *This article explores Abu Nasr Farabi's philosophical conception of a harmoniously perfect personality as a central element of his ethical and political thought. The study examines how Farabi integrates the ideals of intellectual and moral excellence, focusing on the development of reason, virtue, and social responsibility. Special attention is given to his concept of the "virtuous city" and the role of the ideal human being within it. Through comparative analysis, the paper also highlights the influence of Aristotelian and Islamic philosophical traditions in shaping Farabi's vision of human perfection. The findings demonstrate that for Farabi, the harmoniously perfect personality serves as both the foundation of a just society and the highest goal of individual development.*

Keywords: *Abu Nasr Farabi, perfect personality, ethics, virtue, reason, Islamic philosophy, virtuous city, human development, political philosophy, harmonization.*



It is known that the scientific heritage of one of the Eastern philosophers Abu Nasr Farabi is widely studied in a number of scientific research institutes and centers around the world. If initially the study of the scientific and philosophical heritage of a scientist with a long history was conducted within the framework of the Muslim paradigm, currently in the USA and European countries the study of the philosophical views of Abu Nasr Farabi is studied in accordance with the Eurocentric paradigm. Therefore, international universities and research centers such as Cambridge, Oxford, London Universities, The Islamic Studies program at the University of Detroit, The Middle Eastern & Islamic Studies New York University, The Islamic Studies, and the African Studies Center of the University of Michigan pay special attention to scientific and conceptual analysis of problems in this area. What should be a society that strengthens the state and protects independence? This question was answered by such great thinkers of human history as Plato, Aristotle, and Farabi. The ideas of the sages about building a virtuous society have always been the model and measure of a civilized state.

No matter how human society develops, in this century, when information technology dominates, kindness, morality, and compassion determine the depth of the social environment and preserve their historical place as a value that determines the future of the state. The uniqueness of the nation, the state, the intelligence of the generation, the



embodiment of all this shows that a person's spiritual level differs from his true nature and acquires a national and personal character.


The foundation and future of society depend on national upbringing, and without national upbringing, a person will not be formed in a social environment. Without a personality, society cannot provide the state and its future generations with the necessary values, such an environment is unable to transfer the spiritual worlds of history to the future, and protect the interests of the state. Consequently, the image of a civilized state is manifested in its culture, in the presence of personal qualities in the social environment. As Farabi wrote, the spirit of the state raises morality, kindness, justice, honesty, stability, goodness in society, and only spiritual values can be preserved.

Abu Nasr al-Farabi in his work "The Virtuous City" begins his work with the knowledge of man, broadly analyzing the values and types of knowledge related to his activity (work), spiritual life. In Farabi's teaching, the correct knowledge of nature, the correct knowledge of truth, the correct understanding of human truth about nature is reflected in the correct knowledge of the first person. The fact is that no matter how famous, wise, heroic, or fortune-teller a person is, they cannot change the world, restore nature, or overcome old age. Thus, all power and perfection coincide only with the power of the Creator, therefore, he is unique only in that he is the owner of all creation (Al-Farabi, 1985: 503P).

If an intelligent person can serve humanity, the nation, religion and mentality through his manners, religious knowledge, abilities, upbringing and moral qualities in his time, leaving a noble legacy to future generations, he will achieve his personality in human space. But no matter how wise a person is, he cannot know the first person. Therefore, it is universal correct knowledge, religious literacy and caution that constitute the peaceful life and well-being of society, human society and generations. Since ancient times, they have been the mainstay of human culture and civilization. If he can serve humanity, the nation, religion and mentality with his moral qualities, if he can leave good deeds to future generations, he will achieve a personality in human space, but no matter how wise a person may be, he does not know the human image. The first person. Therefore, it is universal correct knowledge, religious literacy and caution that constitute the peaceful life and well-being of society, human society and generations.

There must be true knowledge, rational understanding, and perfect understanding. Because a good society and state arise from the correct religious knowledge of the people. Abu Nasr al-Farabi, in his thirty-eighth sermon, responded to this concept as follows: Three things will save all mankind. It is necessary to avoid this: firstly - ignorance, secondly - laziness, and thirdly - cruelty.

Ignorance is a lack of knowledge, without which it is impossible to learn anything in the world. Ignorance is cruel. Laziness is the enemy of art all over the world. Demands, depression, shamelessness, poverty - everything comes from here. Cruelty is the enemy of humanity. If the enemy is a human, he is separated from a human, and one predator is added to the number of animals" (Kunanbaev A., 2003. - 232 p.). Abu Nasr Farabi, Abai,




Zhusupbek Aimautov argue that perfect knowledge protects a person, and hence the state, generation, nation. If the essence of human existence is manifested in its virtues, then the key to a noble society is passed on to future generations through pure religion, perfect knowledge and correct teaching. If you have knowledge and education at the right time, but you cannot put them on the right path, if you cannot help your country with knowledge and education, there will be no progress. Development in a social environment begins with spiritual development in the field of human nature. Spiritual perfection is based on correct knowledge, historical understanding and responsibility to the Motherland and future generations.

As noted above, the intelligentsia is a person capable of serving the world, the people, the nation and its world with his intellect and knowledge. True (traditional) religion itself requires intelligence from humanity. A person who pursues national interests and the interests of the people must be vigilant, virtuous, patient, strong and courageous. A true intellectual considers himself a servant of the people. As our wise ancestors said, a generation should always avoid things that protect it and its life. A person's true and correct knowledge preserves his knowledge. If there is ignorance, if all the vices in society are caused by illiteracy, injustice and immorality, a generation may miss many opportunities for its future and the future of its country. "As for the good people of the city," says Abu Nasr al-Farabi, "according to the views of their ancestors, their state of mind frees their soul from matter" (Kunanbaev A., 2003. - 232 p.).

Farabi: "If religious beliefs are based on some old negative views, the city turns out to be an ignorant or lost city" (Abu Nasr Al-Farabi, 2015:178b). A person who is not isolated from society, who does not stand out for his knowledge, beliefs, and views, and who knows how to harmonize the future of his country with his future, can honor his life, religion, history, traditions, and values. If ignorance increases in the social environment, instability arises in society. Al-Farabi explains this situation as follows: "For example, some people think that there is no connection between them, a natural connection, an artificial connection, so each harms the interests of the other, each considers the other a stranger, two people need only each other. It's only when they're together that they come to a meaningless agreement, and in such an alliance, one always wins and the other loses.

If external conditions force them to unite and come to an agreement, they do it only because they need to, because external conditions force them. And as soon as this external state disappears, they inevitably cool down and must disintegrate. This is an animal view of human nature (Abu Nasir Al-Farabi, 2015: 178s).

Abu Nasr Farabi is a thinker who has deeply studied the peculiarities and teachings of the Middle Ages and modern times, the cultures of the East and West, the peculiarities of two epochs, two regions, and the future of human civilization. He provided humanity with the knowledge gained from his environment, the science he studied in theology, and thus created a charitable model that will serve as a model for the new civilization of mankind, shaped by science and technology in the future.



In conclusion, it should be noted that the teachings of Abu Nasr al-Farabi contain a picture not only of his time, but also of modern human society. The presence of correct religious knowledge about the first person in society, that is, about nature, and selfishness, all this was widely analyzed by the thinker of his time. Abu Nasr al-Farabi, the second teacher of mankind, believes that the power of culture is a compromise. The state and the people support each other in the same direction. The people see the main sign of compromise in the state, and the state sees it in understanding the situation of the people.

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