VIEWS OF EASTERN SCHOLARSHIPS ON PERSONAL SPIRITUAL PERFORMANCE (IN THE CASE OF AL-BIRUNI AND AL-FARABI)

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Abstract. This article further explains the views of Eastern scholars on the spiritual development of a person, Abu Nasr Al-Farabi's position as the founder of the science of pedagogy, as well as the definitions given to the pedagogical concepts considered in his works. Al-Farabi's recognition of man as the most perfect and mature result of world development, and the need to educate and train a person in his works are analyzed. The scientist gives the following explanation about the main concept of pedagogy, namely, teaching and upbringing.

Keywords: moral formation of a person, scientific and philosophical views of man, education, knowledge, pedagogy, dialectics, teaching, learning, worldview, modern pedagogy.

INTRODUCTION. The era of global changes and sharp competition in the world, ongoing armed conflicts and confrontations, new threats and dangers require the upbringing of young people in the spirit of military-patriotism, high spiritual and moral values, the instilling of peace and harmony in their minds, and the unification of society based on noble ideas. The main part of the scientific and philosophical knowledge created and developed in the Middle East falls on the share of the countries of Central Asia. The scientific experience and rich philosophical tradition accumulated here had a significant impact on the development of conceptual views on spiritual culture and personal development, and gave impetus to the development of cultural and philosophical ideas in Europe, as well as in a number of countries. The

research of European and Eastern researchers, including Uzbek scientists, on Abu Nasr Al-Farabi and his contribution to the development of Eastern philosophy, logic, medicine, mathematics, ethics and aesthetics, literary studies and linguistics, as well as other branches of natural and social sciences is of particular importance.

The socio-historical sources of the formation of Abu Nasr Al-Farabi's views on spiritual culture have led to a further increase in researchers' interest in his work. Therefore, this chapter, based on the research of foreign and local scholars, pays special attention to revealing the formation and evolution of Abu Nasr Al-Farabi's cultural and philosophical worldview, the historical and social sources of the formation of his views on spiritual culture, problems of religion and spirituality, and a comprehensive study of his views on theology.

The fact that the issue of spiritual culture and personal development has been the focus of attention of social scientists until now shows how urgent the study of this problem is. Indeed, today we live in an era of rapidly developing spiritual transformations. Undoubtedly, in our century, which is becoming increasingly narrow due to information crises, the issue of spirituality, as well as the upbringing of the younger generation as a well-rounded person, is becoming increasingly urgent. It is no secret that after we gained independence, great attention began to be paid to the spiritual heritage of our great scholars who made a worthy contribution to world civilization. Abu Nasr Al-Farabi, one of the great figures of the medieval Muslim East, is also one of these people. Because the spiritual, cultural and moral heritage left by the thinker is of lasting importance for centuries. While we recognize the philosophical and educational views of Alloma as the incomparable importance in educating a well-rounded person, which is the basis of our national cultural heritage, their comprehensive and systematic research is considered one of the urgent problems.

From the middle of the 7th century, part of Central Asia became part of the Arab Caliphate, which became a huge empire. This vast region, united into a single political space, experienced a great cultural upsurge in the 9th-12th centuries, and the books of many thinkers and scientists who developed and created during this period

were added to the treasury of world culture. Philosophy and science, which absorbed aesthetic elements in scientific creativity, became an integral part of the powerful cultural movement observed during this period. Abu Nasr al-Farabi stands at the starting point of the development of these elements. The impetus given by him served as the basis for modern natural science research. It was precisely the Arabic-language philosophy of the Middle Ages that became the first and true heir to ancient Greek philosophy, while at the same time developing it creatively and enriching it with new achievements. In this sense, we will not be mistaken if we say that Abu Nasr al-Farabi became a bridge connecting the cultures of the East and Europe.

Abu Nasr Al-Farabi was known in Russia since the 15th century under the names "Aviasaf" and "Aviyeshe", and in Europe under the names "Avennasar" and "Farabi". Due to his complete dedication to knowledge and service to science, he achieved a deep mastery of almost all the sciences of his time. He gained a special name in the system of world science and philosophical knowledge for his unique classification of sciences and the creation of a complete state model. Therefore, his spiritual and cultural heritage has an encyclopedic character, reflecting the spirit and style of the era in which he lived.

Abu Nasr al-Farabi (pseudonym, full name Abu Nasr Muhammad ibn Muhammad ibn Uzlag al-Turki, born in 873 in the city of Farab, died in 950 in Damascus, buried in the Bab al-Sa'ir cemetery in Damascus) is a thinker who made a significant contribution to world culture, a famous Central Asian philosopher, and an encyclopedist who knew more than 70 languages. Along with the well-known scientific discoveries of the Middle Ages, the development of the educational and socio-philosophical thinking of the Near and Middle East in general is also associated with his name. Abu Nasr al-Farabi, who thoroughly studied all the sciences of his time and contributed to their development, and whose comments on the books of Greek philosophers contributed to their wide spread in the countries of the East, was highly regarded in the East and received the titles "al-Muallim al-Sani" ("the second teacher after Aristotle") and "Aristotle of the East".

The study of the historical, social and philosophical sources of Abu Nasr al-Farabi's views on spiritual culture requires a deeper study of the cultural and social development achieved during the period of the Eastern Renaissance. From this point of view, the book "Siwani-ul-hikma" ("Treasury of Wisdom") by Muhammad ibn Tahir ibn Bahram Abu Sulayman Mantiqi Sijistani has gained unparalleled fame among Eastern scholars. However, the full text of this work has not reached us. Two brief excerpts selected from this book by Sijistani have reached us. In Zahiriddin Bayhaqi's work "Tatimma Siwani-ul-hikma" we read the following thoughts about Abu Nasr al-Farabi: "The great Sheikh, the teacher Thani, the wise man, Muhammad ibn Muhammad ibn Uzlak ibn Tarkhan Abu Nasr al-Farabi was unparalleled in his time and among those who came before him from Faryab in Turkestan (there is also Faryab in Persia). There were two philosophers before Islam and two after Islam. These were Aristotle and Alexander Aphrodisias, and during the Islamic era, Abu Nasr and Abu Ali (Ibn Sina)." Abu Ali was born 30 years after Abu Nasr's death. Abu Ali said that he was Abu Nasr's student. Ibn Sina wrote in his autobiography that he "read Aristotle's "Bada' al-Tabi'a" ("Metaphysics") forty times and regretted that he could not understand it, and then Abu Nasr Al-Farabi's "On the Purposes of Aristotle's "Metaphysics"" opened his eyes, thanked God, and did many good deeds. The autobiography written by Ibn Sina himself and continued by his student Abdul-Wahid Juzjani has come down to us only in this autobiography "Tatimma.""

In Forabi's philosophical system, practical philosophy, which includes ethics, politics, and partly economics, is not separated from theoretical philosophy. Thus, Forabi believes: "In order to identify the true needs of a person, it is necessary to provide theoretical information about his essence." The main place in Forabi's moral philosophy is to show the true good for a person. According to Farabi: "Happiness is certainly good. Therefore, any activity that leads a person to this happiness is good, and any activity that deprives him of happiness is bad. The maturity in a person is only a state of possibility. Being a natural being, a person does not have any negative or bad aspects that come from being a person. It is clear that Farabi accepts the concept of human sin in a different way than other philosophers. According to Farabi, the so-

called "good" is divided into two parts. One is goodness that is created by any means, and the second is "goodness" that exists in itself. The "goodness" that exists within a person requires a person to strive for the truth and work hard to achieve the ultimate good.

According to Forobi: "Although a person always needs the help of Allah, he has the power to determine which stone is good and act accordingly. If it were not possible for a person to act against his natural inclinations, then there would be no moral character that would be acquired through natural inclinations and voluntary actions. Phorobius rejected pure determinism and all kinds of fatalism, stating: "Since man has freedom of choice, a heavy burden of responsibility falls on his shoulders. In order for a person to have a healthy moral character, it is necessary to adopt a "middle path" formed by the pursuit of virtuous activity. Virtuous actions are activities that are free from excess and neglect. They are good and enjoyable activities." It is known that a person needs a socio-political environment to become a social being, to achieve perfection and happiness. Without "politics" or, as Farobi said, "the highest art practiced in a noble city," a person cannot realize his potential and abilities. In his political views, Farobi In a different way from the Stoics and Neoplatonists, he considered religion as a social phenomenon and interpreted it within the framework of political philosophy. Farabi's classification in political philosophy, in particular, his state systems are mainly based on the concept of happiness. Farabi discussed topics related to politics, psychology, ethics and metaphysics in his first famous work "The Virtuous City and Politics and Culture" Akharyda also studied in the same circle. A virtuous city is ruled by a just and compassionate ruler, whom Farabiy called the "First Ruler." According to Farabiy, this ruler should possess various virtues, such as wisdom, generosity, physical health, etc. According to Basqash, this ruler should be a person who has theoretical and practical perfection.

The philosopher knew well that it is not always possible to achieve such perfect governance. That is why Farooq put forward the idea of several people participating in governance. According to the philosopher, there are important necessary conditions in state governance, in which a leader with the ability to reason

and reason should unite with another person with the expertise to make decisions in order to protect the state, and they should jointly manage state affairs. Unable to accept this solution of Al-Farabi, several Islamic philosophers harshly criticized him, including Abu'l-Hasan Al-Amiri, Al-Ghazali, and other thinkers.

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