

### AL-FARABI'S VISION OF HUMANITY: EXPLORING THE PHILOSOPHICAL HERITAGE THROUGH SYNERGIC POINTS OF VIEW

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#### Annotation

This article delves into the philosophical contributions of Abu Nasr Muhammad ibn Uzluq Tarkhan, better known as Al-Farabi, a renowned Eastern philosopher, polymath, and key figure in the development of medieval science. Known as the "Second Teacher," Al-Farabi made profound contributions to various philosophical and humanistic traditions, especially regarding human nature and the ideal human condition. His views on human existence, intellect, willpower, and self-organization are explored, with a focus on his nonlinear approach to understanding human nature. The article also connects Al-Farabi's teachings to modern concepts such as synergetic methodology, which aligns with his vision of humans as self-organizing systems. It reflects on the need for innovative, self-correcting methodologies to address the complexities of human existence and society. Furthermore, the article highlights the relevance of Al-Farabi's ideas in the context of the New Uzbekistan Development Strategy, which emphasizes human dignity, education, and well-being. The article also examines the philosophical legacy of Al-Farabi in both Eastern and Western scholarship, noting that his ideas on human nature and society have been underexplored in the framework of synergetic methodology. By revisiting his teachings, particularly those on the "virtuous city" and self-organizing systems, the article aims to integrate his insights with contemporary approaches to understanding human development.

**Keywords:** Al-Farabi, Eastern philosophy, self-organization, synergetic methodology, scientific heritage, new Uzbekistan, development strategy.

### I. INTRODUCTION

The great Eastern thinker, philosopher, and polymath Abu Nasr Muhammad ibn Uzluq Tarkhan, known as Al-Farabi, was one of the key contributors to the scientific achievements of the Middle Ages and played a significant role in advancing humanity's spiritual development.

In Al-Farabi's works, particularly in his socio-philosophical ideas, the profound contradictions of his era, along with its achievements and limitations, are reflected. As a prominent thinker and humanist of his time, Al-Farabi made an invaluable contribution to the development of progressive philosophical schools, defining their key issues and main directions.

### II. LITERATURE REVIEW

The New Uzbekistan Development Strategy places a strong emphasis on valuing human dignity, ensuring individual well-being, and prioritizing education as a foundation for progress. These principles are rooted in the teachings of great scholars like Al-Farabi, whose philosophical legacy provides essential insights for contemporary methodological exploration.

Despite extensive scientific research into society, human nature, individuality, and existence, the number of unresolved questions in these areas has not diminished. On the contrary, these questions have grown more complex, necessitating more effective, nonlinear approaches and innovative methodologies for their resolution. This shift underscores the need for methodologies that are self-organizing and self-correcting rather than universal and rigid.

Synergetic methodology, as a modern approach, offers precisely such tools. When applied to the study of human issues, it generates new knowledge and insights. As a general theory of self-organization and complexity, synergetics introduces a new perspective on humanity and plays a pivotal role in shaping contemporary worldviews.

Therefore, addressing the challenges of modern society and humanity requires studying human nature through the lens of synergetic methodology. Simultaneously, it is crucial to revisit the philosophical heritage of our ancestors, including Al-Farabi's profound ideas on human nature,

integrating his thoughts with synergetic approaches for a deeper understanding of these timeless questions.

Al-Farabi's views on the biological, social, psychological, and spiritual essence of human beings remain largely unexplored within the framework of synergetic methodology. While valuable research and analyses were conducted during the Soviet era, they were often constrained by ideological frameworks. At times, Al-Farabi was even portrayed as a thinker confined to mystical or religious ideologies. However, he was not only engaged with religious doctrines and beliefs but also ventured into independent and critical inquiry, producing scientific conclusions that were not always aligned with the prevailing religious ideologies of his time a topic we will address further. Research indicates that Al-Farabi's ideas on humanity and its characteristics constitute an underdeveloped field of study. Yet, he was a philosopher who deeply investigated the theoretical and scientific essence, traits, and qualities of the ideal human. In comparison, this aspect of his work has been more extensively examined in foreign oriental studies. For example, the American orientalist D.N. Dunlop made significant contributions by publishing and translating Al-Farabi's manuscripts into English. His work, *Al-Farabi, Fusul al-Madani: Aphorisms of the Statesman*, presents Al-Farabi's ideas on the "Virtuous City" in English.

### III. METHODOLOGY & EMPIRICAL ANALYSIS

Similarly, the Arab scholar F.Z. Muhammad, in his book *"Foundations of Arab-Muslim Political Thought*, explored Al-Farabi's political and social philosophies, including his teachings on virtuous communities and the ideal human. Other scholars like Umar Farrukh, K.S. Lashwton, E. Rosenthal, B. Lewis, F.E. Manuel, and J. Wellhausen have also studied Al-Farabi's religious, social, legal, and ethical concepts. However, many of these works frame him primarily as an Arab scholar due to the Arabic language of his writings.

Without delving into debates about his cultural identity, it is crucial to emphasize that Al-Farabi was a great thinker from Central Asia. This study seeks to analyze his unique perspectives on the qualities and attributes of the self-organizing human, highlighting his relevance in understanding human nature through synergetic methodology.

It is worth noting that the ideas and teachings of Al-Farabi on humanity have been extensively studied by prominent scholars from our homeland, such as M. Khairullaev, A. Abdurasulov, and M. Jakbarov. Their works hold significant value in understanding Al-Farabi's philosophical perspectives. For instance, as M. Khairullaev points out, "Al-Farabi's philosophical teachings, in essence, fundamentally differ from traditional theology and are deeply rooted in scientific ideas. According to Al-Farabi's philosophy, existence consists of a single being—the Necessary Being (*wujūd wajib*), which is eternal, and contingent beings (*wujūd mumkin*), which are created and derived from the Necessary Being."

In Al-Farabi's interpretation, God is the Necessary Being, while everything else, including humans, is contingent. Humans, as contingent beings, possess free will and independent choice, revealing their essence through reason, willpower, and actions.

Analyzing Al-Farabi's thoughts on human nature and spiritual qualities reveals that even during his time, he approached the subject with a nonlinear mindset. This is evident in his unique portrayal of humans as self-organizing systems. He stated:

With the emergence of humans, the first thing that appeared in them was the power to sustain themselves a power that was inherently conflict-driven. Then, sensations like warmth, cold, tastes, smells, sounds, and visible phenomena such as color and light emerged. Along with these sensory perceptions came another faculty: the capacity to desire or avoid what was sensed.

Al-Farabi's description of the "power to sustain oneself" hints at the concept of self-organization, emphasizing that humans are systems capable of self-regulation, management, and development. However, he does not discount the role of external influences, acknowledging their significant impact on human growth and behavior.

#### IV. RESULTS

Moreover, Al-Farabi highlighted the importance of intellect, thought, willpower, choice, and freedom in shaping a person's destiny and future. Among the fundamental faculties he identified, the "nutritive power" is considered central, as it governs and directs other powers:

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This perspective aligns with the idea of interrelated system elements, where each component plays a role in the harmonious functioning of the whole. Al-Farabi's portrayal of the human being as a system underscores the interconnectedness and quality-driven similarities among its elements, offering profound insights into the complexity of human existence.

Al-Farabi uniquely expressed the presence of nonlinearity, instability, and changeability in the spiritual and material dimensions of human life. He linked the characteristics and qualities of a system—its stability or instability—to the type of energy or power it seeks. According to him:

The nutritive power is the primary force within humans. The desirous power is such that it either seeks something or turns away from it. This power serves as the ruler, supported by auxiliary powers. Through this power, will (desire) emerges, which is influenced by what is perceived or understood, whether through senses, imagination, or rational thought. Will, in turn, motivates the individual to pursue knowledge or engage in physical or other actions.

In Al-Farabi's philosophy, a person's spiritual essence and social status are determined by their intellectual capabilities and education. He argued that humans fundamentally differ from all other living beings through their intellect and reasoning. The "intellectual power" within humans reflects the diverse manifestations of existence. It is through this intellectual capacity that humans comprehend changes within themselves and the world, gaining an understanding of the essence of these changes. This understanding forms the basis of the process of thought formation.

In the process of thinking (intellection), the faculty of thought (the field) forms various conceptual representations. While all existing things reflected in the intellect also exist externally in a material form (such as stones, plants, etc.), during the thinking process, they participate not materially but potentially, as concepts. These concepts, through the process of thinking, may transform into the active intellect (actualized intellect).

This perspective highlights Al-Farabi's profound understanding of human cognition as a dynamic and nonlinear process. He viewed the intellect as both reflective and transformative, capable of shaping abstract concepts into actionable knowledge.

Furthermore, Al-Farabi emphasized that education and upbringing are fundamental to shaping an individual's moral and intellectual character. By

nurturing intellect and will, humans can achieve higher states of understanding and action, distinguishing themselves as rational and reflective beings within the broader context of existence.

Al-Farabi's philosophical and scientific legacy offers invaluable insights into human nature, emphasizing its spiritual and social dimensions. As a thinker ahead of his time, Al-Farabi explored the complexities of human existence, portraying individuals as self-organizing, self-regulating, and evolving systems. His ideas align remarkably with contemporary synergetic methodologies, which address the nonlinearity, uncertainty, and interconnectedness of human systems.

## V. CONCLUSIONS

Central to Al-Farabi's philosophy is the intellect, which he regarded as the defining characteristic of humanity, setting individuals apart from other living beings. He viewed human development as a dynamic process influenced by intellect, reasoning, free will, and education. These concepts remain crucial in modern explorations of human potential and societal advancement.

The integration of Al-Farabi's insights with synergetic methodologies enriches our understanding of human nature and its complexities. His emphasis on intellect, moral character, and education resonates with current efforts to foster human dignity and societal progress. Al-Farabi's works serve as a timeless resource for addressing contemporary challenges, offering profound methodological and philosophical foundations for exploring the ever-evolving nature of humanity.

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