

PHILOSOPHY OF HEALTH IN AL-FARABI DOCTRINE

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Abstract:

This article is devoted to the philosophy of Health in the teachings of Al-Farabi. In Farabi's eyes, the health of the soul demanded the health of society and considered it a civil science that studied its health. Therefore, he does not talk about ethics in the study of human health. Such an interpretation of the concept of health leads us to the use of other concepts such as society, leadership and politics.

Keywords: *Al-Farabi, philosophy of Health, Human Health, Medicine, mental health.*

Introduction

“When we derive happiness only from the fact that beauty is inherent in ourselves and that beauty is achieved only thanks to the art of philosophy, we achieve happiness thanks to philosophy.” This wise word, spoken in honor of philosophy, was said by Abu Nasr Muhammad ibn Muhammad ibn Tarkhan ibn Uzlag‘ al-Farabi at-Turkiy, a major exponent of medieval eastern philosophy and Science, founder of the peripatetism of the Arabic language. He followed the traditions of his time, following the view that philosophy surpasses all sciences 20. Natural Sciences, in particular medicine, occupy an important place in the work of Al-Farabi.

During the reign of Pharoah, medicine was one of the developed and important areas of the Natural Sciences. He was regarded not only as a fan, but as a "healing art". In antiquity and the Middle Ages, philosophical and medical knowledge were closely related, and most philosophers were also doctors [1].

Ancient and medieval thinkers expressed the eternally relevant idea that medicine is not a science, and art, and a doctor is not a craftsman, but a representative of a special profession with a creative attitude to work, along with scientific and technical training, and they are required to understand high morality and spirituality, the art of prevention, diagnostics and treatment. The credo of medical practice, formulated by them as a unity of knowledge, goodness and beauty, still retains its significance [2].

Al-Farabi believed that the tabib should be perfected throughout his life, both theoretically and practically and spiritually and morally. improvement. The Thinker believes that no matter what stage of life the doctor is at, he cannot consider his professional training to be fully completed. It

should be noted that the medical and philosophical ideas of al-Farabi became the object of research by local scientists relatively late - only in the early 80s of the 20th century. This is due to the fact that only at that time his brochures were translated into Russian [3].

The brochures are a presentation of al-Farabi's Basic Rules in the field of social ontology. The existence of a citizen of a Muslim society is considered in the context of the world order. Al-Farabi, in general, sees being as the creation of the Almighty. "The first being is the main reason for the existence of all beings. He is clean of defects..." [4].

Professor of Chelyabinsk State University, philosopher Kamaletdinova A.Ya. Considering the Basic Rules of Al-Farabi's social ontology and developing the ideas of Plato and Aristotle, the great thinker, he expresses the systematic organization of being, the essence of Man and society in terms of ontological considerations. Availability is perfect, reasonable and Noble. The second teacher develops the ideas of Plato and Aristotle that virtue is the same as reason. In conclusion, a "virtuous city" is a rational, enlightened state. The Raqliy principle is in general a potential being, Al-Farabi characterizes the first being in a potential Objective Development free of form (hence, material) and purpose, the exit of being to the existence of other things, and the existence of everything else flows out of its own being" [5].

The existence of the universe has no external cause, is the "only essence" and its own cause, revealing its perfection, which in turn becomes an ideal of spiritual perfection for society and citizens. Forobi believes that happiness for a citizen of Muslim society is in a spiritual rise. During the period of spiritual ascension, the second teacher also saw an active knowledge of reality, which indicates representatives of different nationalities and beliefs, such as the pursuit of happiness, is considered a unifying principle. Al-Farabi's worldview is an excellent example of the synthesis of pre-Christian teachings (following and deepening Plato and Aristotle's views on the state, society and Man) and Muslim traditions. Al-Farabi inherited the laws of cause-effect and ideas of emanation from ancient philosophers [6].

Globalization today has blurred cultural and social boundaries and transformed humanity into a global family. Its result is the general fate of humanity and its new threats, for example, extremism. Ahad Faramarzgharamalek [27] analyzing extremism in a broader sense within the health approach, this analysis is based on the political philosophy of ABO Nasr Farabi (873-950), the founder of Islamic philosophy. He applies the concept of Health to citizenship (polis) with two definitions: (1) moderate and (2) virtuous structures. There is a causal relationship between these two definitions: degradation is a source of Health and extremism is a source of disease. Maintaining social moderation requires an ethical assessment of laws and policies. The lack of a moral basis in many development theories and policies is a major cause of extremism. Exceptions in different manifestations are another important reason for extremist thinking. The media can carry out the prevention and treatment of extremism in many ways, especially through the processing of common disruptive images.

Forobi's theory of social health was based on the teachings of the Quran and Hadith, as well as the medical heritage of Galen (Greek physician, C.129-210 ad), and in the first Islamic centuries some Muslim scholars regarded morality as a mental medicine. The most influential figure in the promotion of "morally dori sifatid" was Abu Bakr Muhammad ibn Zakariya ar-Rozi (854-925). His teacher Ibn Sahl al Balkhi (850-934) and the famous "Mas. alih. al-Abdon WA-alAnfus, Rozi first wrote "Thebbe Mansuriy" about "the medicine of the body", then "the spirit of the priest" [28]. Rosie's health and the individual approach to the drug of the soul is a kind of Philosophical Psychology. He was a doctor who deals with mental healing and cares about the health of the human soul. In addition to thinking about the health of the body and the soul, farobius also thinks about another concept of Health that can be applied to civil society. In fact, unlike his predecessors,

he gives two different definitions of the concept of Health: Health - moderation and health - good structure of the soul [7].

Ahad Faramarzgharamaleki the great thinker Farabi, analyzing the philosophy of Health, came to the following conclusion: extremism is a multi-factor social phenomenon and therefore a multi-source problem. Regarding forobi's definition of the concept of "public health" as a moderate and virtuous structure, an important aspect of extremism is the violation of polis health. Public health, according to Faroese philosophy, is based on six elements: the health of the soul of each citizen, the fair division of labor, social relations, interpersonal communication, leadership and political structure in society [8, 9]. These elements mean that moderation is the main source of Health, and extremism is the main source of State disease. Since great religions play a strategic role in civilization, religious extremism can threaten the health of civilization.

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