



IN FARABI'S VIEWS, THE IMPORTANCE OF IMAGINATION IN HAPPINESS

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ABSTRACT

This article reflects the philosophical ideas of Abu Nasr Farabi, who is viewed one of the fantastic thinkers of the Eastern world, about man and happiness, and his thoughts about the importance of imagination in experiencing happiness. Moreover, Farabi's principles of everlasting and general happiness are also reflected.

KEYWORDS

Abu Nasr Farabi, Aristotle, existence, happiness, imagination, man, ideal man, everlasting happiness, standard happiness, proper qualities, bad vices, active mind, divine spirit.

INTRODUCTION

Having rooted in Islamic doctrines and Greek philosophy -specially Plato and Aristotle-, Al-Farabi gave central position to Happiness in his philosophy, finding it at the coronary heart of his political thought. His unflagging effort to conceptualize the notion of happiness ended up bringing to the scene a new theoretical view on happiness, which has been circulated at some point of the Islamic philosophy with the aid of his disciples. In this paper, I would tend to reconsider this key notion in Al-Farabi's philosophy, through searching at it in relation to Imagination. The key question, therefore, would be "what is the role of creativeness in the method of accomplishing happiness"; in other word, "How Imagination can take part a role in the attainment of happiness?". To strategy this question, first, I will seem at how Al-Farabi offers with the concept of happiness in his works and how he places this concept at the coronary heart of his political view. Thereby, it will be discussed that happiness is being attained thru existing in the society (virtuous city), which means, happiness can be attained collectively, no longer individually. Finally, with the aid of exploring Imagination in Al-Farabi's happiness theory, I will discuss the extensive function and statue of artists, who deal with the public's imagination, in the virtuous city.

Literature Review

The views of Al-Farabi on the difficulty in query have been discussed to some extent in books such as Al-Farabi, Imagination, and Artistic Creativity and Al-Farabi and Conceptualization of Religious Art.

In addition, in Al-Farabi, a Strange Philosopher, Nasrollah Hekmat tries to open new horizons in this field, criticizing dominant readings of Al-Farabi's views. In third section of this book, titled "Philosophy of Imagination in Al-Farabi's thought", author introduces the concept of "imaginary rationality" that plays an important role in Al-Farabi's prophecy concept and paves the human way towards happiness. Going beyond a merely explanatory view, *The Political Thought of Al-Farabi* by Reza Davari Ardakani, presents a comprehensive studying of Al-Farabi's thought, drawing connections between the thinking of happiness and his political views. Moreover, in *Politics and Excellence: The Political Philosophy of Al-Farabi*, Miriam Galston considers family members between Politics and Excellence in a broader philosophic context. And finally, it is completely really worth to speak about Al-Farabi and the Foundation of Islamic Political Philosophy, written through Muhsin Mahdi, that deals with key principles of Al-Farabi's philosophy through reading his works.

Methods and Material

Gathered the data from Al-Farabi's very own books, as nicely as the second literature and commentaries on his works, this paper is completely library research. Firstly, I made an define to hold our lookup focused. After gathering information, in the 2d step, I would be capable to narrow down the research area. By analyzing, deducing, and reconsidering data, in the ultimate phase, the learn about would come to conclusion.

Results and Discussion

Although Al-Farabi enumerates theoretical virtues, deliberative virtues, ethical virtues, and realistic arts as conditions of possessing happiness, according to his works, theoretical contemplation is a vital circumstance of accomplishing happiness. The theoretical contemplation, however, is the property of the elect, and the vulgar are deprived of this activity. Since he is aiming at happiness for all residents of the society, Al-Farabi appeals to a school that is common between all human beings: Imagination. What is essential in this context is that, in Al-Farabi's view, Imagination- which contributes to his prophecy theory- has the ability of imitating now not only the sensible, but additionally the intelligible. (this latter characteristic of Imagination -imitating of the intelligible- has not been viewed in his antecedents, especially Plato and Aristotle, and appears it is his very own innovation).

The supreme ruler of virtuous city (philosopher-prophet) and the opt for -specially the artist amongst them- can challenge the representations of the intelligible on the public's minds which are in a position to imitate them. It gives the opportunity to the public that find their way to happiness. In other word, Imagination -its ability to imitate the intelligible- paves the way of happiness for all residents of virtuous city.

In his commentary on Aristotle's work "Ethics", Farabi describes his concepts of happiness. Aristotle wrote in his work, "The highest good is only in our world, and only madmen think that it is beyond the earthly world"¹. These views of the philosopher cannot be compared with the teachings of the Islamic religion about the heavenly life. Aristotle believes that human happiness can be achieved only in this earthly life.

¹ Abu Nasr Farabi. Aristotle's philosophy. // Farabi. The City of virtuous people.-T. People's heritage. 1993.-P.165.

Unlike Aristotle, Farabi believed that happiness is achieved in the next world. In this world, Farabi says that in order to achieve this great and eternal happiness, people should strive for perfection and educate himself. We should engage in good deeds in this world to attain eternal happiness in the next world. Some infidels believe that there is no place for happiness in this world in Islam, that Islam limits human freedom. In fact, living with the good deeds prescribed by the religion itself makes a person feel happy. Every work of a person who lives according to Sharia ends with goodness. Isn't this the pursuit of happiness in both worlds?

Thus, happiness, according to Farabi, as a spiritual experience, arises when the highest needs of the individual are satisfied. Traditionally, the highest human needs have been satisfied through participation in philosophy, art, religion, as well as moral, scientific, and socio-political activities². Therefore, philosophy can answer the question of what happiness is. Differences between Eastern and Western philosophy of happiness should also be mentioned. People of the East like al-Farabi value knowledge above all else, consider it the highest goodness, the only true way to happiness. In other words, the East regards happiness as a spiritual value.

Farabi's attitude to the problem of happiness of Western contemporaries was more materialistic: the concept of happiness is specific things such as material goods, the achievement and possession of which is happiness. For modern philosophy, it is important to understand the views of the greatest thinkers of the past on the problem of happiness, on the basis of which they developed their own "philosophy of happiness". "We are happy only when there is beauty, and beauty is only due to the art of philosophy," it follows that we are happy because of philosophy³. Philosophers can show the rest of people the way to happiness, so society needs them as city leaders.

In his works, Farabi says that in order to achieve happiness, a person must first of all understand why he came to this world. For this, he must be aware of the general laws of the world he lives in. First of all, a person must know the real cause of this world and all its qualities. Then it is necessary to know the things beyond materiality and their qualities, as well as their levels up to the active mind and the qualities of each of them. Then the heavenly realms and the qualities of each of them, then the natural bodies below these realms, as well as how they arise and disappear, and all the totality that occurs in them. It is necessary for him to know that the events are perfect, fair, rational, and that there are no defects or injustices in these events.

In order for a person to achieve perfection, it is necessary for a person to first know how a person was created (entered his body), the characteristics of the soul, and how the active mind illuminates his soul. It is also necessary for a person to know the difference between the will of God and the free will that exists in a person. A perfect person needs to know the leaders who can replace him when the first leader of the city (state) is absent for one or another period of time (when he goes on a trip, or get sick, etc.). Besides, it is necessary for a person to know what happiness he can achieve. He believed that it is necessary to know what happens to the souls of people in the afterlife, some of them will experience unhappiness and disaster, and some will disappear, what the inhabitants of the city of the virtuous will achieve in the hereafter, and what they will avoid.

² Л.А.Комаров. Понимание счастья в философских воззрениях Абу-Насра Мухаммада Аль-Фараби. - М., 2010. –С.98.

³ Rashed, Marwan. On the Authorship of the Treatise *On the Harmonization of the Opinions of the Two Sages* Attributed to al-Farabi, *Arabic Sciences and Philosophy*, 2009.19(1): 43–82. doi:10.1017/S0957423909000587.

Conclusion

In a way of conclusion, Happiness plays an essential function in Al-Farabi's political thinking, in a way that he articulates his political idea around this notion. As we stated above, while the theoretical contemplation is indispensable for accomplishing happiness, this capability in simple terms belongs to the elect. By taking advantage of their Imagination, which is successful of imitating summary concepts, the public can reach the best possible good, the happiness. Since the artists, among the elect, deals without delay with the public's imagination and can challenge theoretical virtues on their minds, Al-Farabi places a high cost on them in the 2nd absolute best stage of virtuous metropolis (His view stands in stark contrast to Plato who believed artists -specially poets- ought to be banished from his ideal society).

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