



THE ROLE AND HISTORICAL EVOLUTION OF UNIVERSAL HUMAN VALUES IN THE SPIRITUAL AND MORAL PERFECTION OF A PERSON

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ABSTRACT

This article philosophically analyzes morality, its content and essence, and its connection with universal human values in human life and the development of society. The fact that moral culture is the foundation of a person's spiritual perfection, as well as the issues of the inseparability of knowledge and morality, are highlighted. The study comparatively analyzes the views of the ancient thinker Aristotle and Abu Nasr Farabi, a great representative of Eastern philosophy, on moral virtues, happiness and virtuousness. The dangers and vices that knowledge separated from morality brings to society are substantiated with modern examples.

KEYWORDS: Morality, moral culture, goodness, happiness, Aristotle, Farabi, virtuousness, knowledge and morality, purity of conscience, social consciousness.

INTRODUCTION

One of the main functions of the human heart is to be a barometer that forms life and universal moral views. Because the morality of an individual is formed on the basis of universal consciousness and reason and its axioms. Therefore, human morality, the culture of moral order and morality throughout the world are considered a bridge between peoples. The only goal of all moral actions is to show a person the path of goodness, kindness and compassion. If moral vices increase and become degraded, a person moves away from freedom.

In our opinion, truthfulness, justice, incorruptibility, correctness and clarity at the moral level of the heart are characteristic of morality. However, human nature is inclined toward ignorance and baseness and cannot fully accept these qualities. Morality that is confirmed by faith and nourished by love is filled toward purity, goodness and cleanliness. The quality of human behavior shows the level of moral and cultural elevation. Morality is also known through fear. Preserving morality itself is a great value, and it can be regarded as the product of conscience, purity, perfection and patience. If moral vices increase and become degraded, a person moves away from freedom. In our opinion, truthfulness, justice, incorruptibility, correctness and clarity at the moral level of the heart are characteristic of morality. However, human nature is inclined toward ignorance and baseness and cannot fully accept these qualities. Morality that is confirmed by faith and nourished by love is filled toward purity, goodness and cleanliness [1.400.].

The quality of human behavior shows the high level of moral culture. Morality is known through fear. Preserving morality itself is a great value and can be regarded as the product of conscience, purity, perfection and patience. A person consciously follows the path he or she has chosen, moves toward his or her goals, and acquires the ability to evaluate inner intentions, because it is precisely this that is manifested in decision-making. Immorality is evaluated together with

anger, greed for wealth, envy, ambition and pride. And morality, which is the opposite of this, is the royal power and ability of a person. In his time, Epicurus wrote the following thoughts: "It is impossible to live pleasantly without living wisely, morally and justly, and conversely, it is impossible to live wisely, morally and justly without living pleasantly" [2.112.].

In his work "The Great Ethics", Aristotle writes the following about the content and essence of morality: "To put it briefly, morality is considered a component of politics. Indeed, a person who does not possess certain moral virtues, that is, who is not worthy, cannot function as a well-known public figure. To be a worthy person means to be the possessor of virtues, to be virtuous, to be an educated person" [3.130.]. From these thoughts it becomes clear that morality is formed in close connection with feelings and concepts such as self-awareness, understanding oneself, patriotism, national pride, national spirit, historical memory and spiritual perfection. Because the concept of morality becomes clear precisely through these spiritual and social phenomena, becomes a historical part of universal human values and will continue to become so. In this very sense, the great scholar Aristotle wrote in his works: "Moral virtue is reflected in pleasures and pains: for if we do evil for the sake of pleasure, then we refuse beautiful deeds in order not to suffer" [4.112.].

After Aristotle, no great scholar and philosopher as great as Farabi appeared in the East. Farabi gained great fame in the East because of his knowledge, spirituality, the height of his science, the breadth of his thinking and the elevation of his life thought, and he was given the honorable title of the great thinker after Aristotle — "muallim as-soniy" — "the second teacher". In his works such as "The Book on the Views of the People of the Virtuous City", "Siyasat al-madaniya" ("Conducting Politics over Cities") and other similar works, the encyclopedic scholar Farabi expressed his opinions and scientific views on moral virtues. In particular, reflecting deeply on the concept of happiness, he repeatedly emphasized that it is "the thing closest to the active intellect" [5.31.] and that "its meaning and essence are hidden in its union with the active intellect" [6.128.]. At the same time, through his views, Farabi tries to prove that happiness is not an action attached or imposed on virtue from outside, but a qualitative state arising from its own kind and the generality of essence, and gives scientific conclusions on substantiating this with scientific evidence. For happiness is a person's feeling of satisfaction with his or her inner being, enjoyment of life and contentment with his or her humanity [7.208–214.]. From this it can be seen that the more a person studies himself, understands and comprehends himself, and realizes himself intellectually, the more he is morally purified and continues to achieve elevation in science and beauty of behavior.

Indeed, the stronger knowledge that is not inseparably connected with morality is, the more harmful its side is. Because an immoral person uses and continues to use his or her knowledge in a way that harms others and society, and this harm is many times greater than that of an uneducated person and is considered one of the vices leading society to destruction. This can be seen in the following situation: the difference between the level of crimes of an ordinary pickpocket thief and a person who robs a bank by knowing the computer well. As Aristotle, the famous Greek sage familiar to all of us, who left us great knowledge through his works, said: "Whoever advances in knowledge but lags behind in morality, know that he is not moving forward, but is moving toward baseness at great speed" [8.528.]. This elevated function of morality found its expression in the idea of the "categorical imperative" put forward by I. Kant,

a well-known representative of German classical philosophy. In religions, the idea of the categorical imperative is reflected in superstitious views.

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