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ABU NASR FORABI AND ERICH FROMM'S COMPARATIVISTIC VIEWS ON HUMAN BEHAVIOR

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ABSTRACT

The historical experience of the East and the West, the traditions of intense philosophical debates, the traditions of philosophical debates, values are extremely important. Using Erich Fromm and Farobi's scientific activities, rich, cultural and spiritual heritage, it is important to use them to build a civil society in our country, to improve spiritual life, and first of all, to educate the young generation into a well-rounded generation, studying the cultural heritage and high spiritual values of our people deeply and comprehensively, inculcating them in the mind of every person living in our Republic, especially educating the young generation to be spiritually mature and selfless people is one of the most urgent problems today. To improve the spiritual and professional potential of the leading personnel by studying and applying the works of Erich Fromm and Farobiy, to educate them in the spirit of patriotism, hard work and patriotism. In particular, the spiritual heritage of scholars is of incomparable importance in protecting young people from vices alien to the way of life and spirituality of our people.

Keywords

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Teacher, human behavior, anthropology, spiritual "powers", totalitarianism, humanitarianism, love of life (biophilia) and love of death (necrophilia), behaviorism.

INTRODUCTION

Today, special attention was paid not only to the heritage of our ancestors, but also to the heritage of brotherly peoples, bolder approach to modern important problems of science, raising the potential of society. Along with the works of our contemporaries, a wide path has been opened for deeper research of the history of social thought, thinkers, philosophers and their works and scientific activities in different nations. Currently, I think that analyzing the socio-philosophical and anthropological thoughts of the new era Eastern philosophers and Western philosophers, especially Abu Nasr Farabi and Erich Fromm, is one of the important and urgent tasks. "Uzbek national philosophy" along with the traditions and values of world philosophical thought experiments, universal human values, is the foundation of Uzbekistan's way of building a free democratic society, stable democratic development, its high spiritual, philosophical and political values. must be relied upon. The theoretical significance of the research is that the comments, social thoughts and views expressed in it, theoretical conclusions, make a unique

contribution to the expansion of philosophical thinking. the development of independent thought, the enrichment of ontological and epistemological views. and the positive contribution to modern Western and Eastern philosophy, is expressed in the formation of attitudes, and in serving as a specific theoretical source for research in this direction.

Literature analysis

Great scientific researches have been carried out in the study and analysis of Pharaobi's scientific heritage, especially his socio-philosophical and moral views. Among them, M.M. Khairullayev, K. A. Alikulov, T. I. Raynov, I. Mominov, M. S. Bo'riboev, S. N. Grigoryan made a significant contribution to the study of the teachings of Forobi. In addition, A.I.Titarenko, M.G.Stepanyan, G.F.Shveinika. A.Konstantinov. A.I.Fet. P.S.Gurevcha. Semen Frank studied the philosophical and psychological scientific heritage of the Western philosopher Erich Fromm as an answer to the questions of philosophy.

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METHODOLOGY

Dialectical, systematization, comparison, and synergistic methods, as well as the principles of complementarity, verification, historicity, and succession, were used during the research.

RESULTS AND ANALYSES

The acquisition of good moral qualities and the issues of education have been the focus of attention of modern great figures and sages. It is as important as the positive forces that encourage goodness and creativity in a person, so it is equally important to study the negative forces that lead to evil and corruption. If a person is separated from the forces of good quality, he will be transformed into a creature that lives only with his biological needs and is ready for any violence and brutality to satisfy these needs.

Abu Nasr Farabi is a great scientist of the Eastern Renaissance, a thinker who reflected the main principles of the advanced philosophical thought of his time in his work. He is a famous scientist of the Middle Ages - based on the character of the socio-political and cultural life of that time, in his worldview, he sees the struggle of progressive,

progressive and reactionary forces in the ideological life of his time, as a result of the fusion of Eastern and ancient Greek culture. represented the clash of different teachings. In addition, the works of Erich Fromm, a famous thinker of the 20th century, one of the founders of neo-Freudianism, have gained wide fame all over the world - during his lifetime, his main works on moral and social-psychological problems of human nature were reprinted dozens of times in millions of copies...

These two great scholars, one being Eastern and the other Western philosophers, and despite the fact that they lived and worked in different periods, their inheritances of human behavior and spirituality complement each other. Both scholars, Abu Nasr Farobi and Erich Fromm, in their anthropological, socio-philosophical worldviews, created their own teachings about human behavior, soul and spirit, place in society, spiritual spirituality. If we compare the views of Abu Nasr Farabi and Erich Fromm on human behavior and soul, we can see the harmonious aspects.

In this matter, the great philosopher of Central Asia, Abu Nasr Farabi, unlike the Western philosopher, did not write a special work about

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human qualities and education. His thoughts on human qualities are expressed in various treatises of the scientist. In this regard, in the scholar's "On the Attainment of Happiness", "Opinions of the Residents of the Virtuous City", "Treatise on the Ways to Achieving Happiness", "Tales of Great People", "The Big Book on Music", "Civil Policy" and other pamphlets, the society and its management, human qualities, morals, mental and moral education [National encyclopedia of Uzbekistan, 2005: 291]. The brochure "On the Attainment of Happiness" discusses ways to acquire human qualities, methods of education, and guidelines for teaching the young generation at school. According to Farobi, good and evil, especially justice and injustice, are closely related concepts. Good and evil are based on free will and are unique to humans. Goodness belongs to the 5 spiritual powers of a person. These are: mentaltheoretical. mental-practical, striving, imagination and feeling powers [Alikulov, 2013: 55]. Human happiness can only be understood through theoretical power. The great philosopher said that goodness serves as a means of achieving happiness. Social ideal and happiness cannot be achieved without goodness and justice [Al-Farabi, 1975: 114]. It can be seen here that as

harmonious aspects of both allamas, they mention the moral views of the human being, the feelings characteristic of the human condition, and the fact that good and evil are unique to humans. According to Fromm, "Evil is only a human phenomenon. It is a turning back from the state of humanity, the desire to destroy the characteristics of human nature, intelligence, love, and will, including Farabi's thoughts, "good and evil, especially justice and injustice, are close concepts. Good and bad are based on free will and are unique to humans" - their opinions are similar. Analyzing human nature. Farobi approaches learning from all aspects: biological, spiritual-physiological, intellectual and sociopolitical aspects. The importance of Pharoabi's teaching about man is clearly visible in his attempt to comprehensively analyze the main features of human nature. According to him, man is first of all an animal, and perception is characteristic of both man and animal. At the same time, a person has a mind. It is with this intelligence that the soul is the natural beginning of man. But "these primitives are not enough for a person to mature under the influence of his natural primitiveness and become a human being, because a human being is a human being and in order to reach perfection, he needs speech and

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[Khairullayev, 1963: 260] profession" Farobi.

The real essence of Farobi's appeal to philosophy as a condition for governance is that philosophy deals with reason and evidence. Dealing with reason and evidence is not something that is unique to some nations and communities, but is of universal importance. If we deal only with religious beliefs, then we have to deal only with the appeal and satisfaction of known and famous things, which reflect a certain age, person and place. But if we rely on intellectual arguments, there is no need for the above limitations. The mind itself has such rules that can be used everywhere and at any time [Abu Nasr Farabi, 2002: 54].

Farabi also puts forward his philosophical views about man, his knowledge, science and reason. Although he calls man an "intelligent animal", he writes about an intelligent person: "Intelligent people are those who are virtuous, sharp-minded, given to useful work, have a great talent for discovering and inventing necessary things and events, (they) abstain from evil deeds. Such people are called smart. Those who have the intelligence to invent evil deeds cannot be called intelligent, they should be called cunning,

(definitely), cheater" abilities are controlled by the human brain, he says that all mental "powers", including the ability to know, depend on it. In his treatise "The Virtues of Science and Art", he states that human knowledge of nature is infinite, that knowledge goes from ignorance to knowledge, from knowledge of causation to knowledge of consequences, from accidents (al-oraz), i.e. from qualities to knowledge of substance-essence (jawhar). he says to increase and deepen the knowledge more and more. Farobi divides the process of human knowledge into two stages, and emphasizes the interdependence of these stages, that intellectual knowledge does not occur without emotional knowledge. Erich Fromm's main focus is on revealing the relationship to the moral requirements of the human heart, on humanitarianism, totalitarianism, life-loving (biophilic) and death-loving (necrophilic). As he studied the human heart, psyche, and behavior, he paid great attention to moral problems and vividly expressed them in works such as "The Art of Loving", "The Human Heart", "His Capacity for Goodness and Evil" [Niyazimbetov, 2017: 61]. Erich Fromm turned to Oedipus Rex, like many philosophers, to base his philosophical theory. Fromm saw in the fate of "Oedipus the King" a symbol of the fate of humanity, its birth, rise and

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crisis, and said that the destiny of the play is hidden not in the story of Oedipus the King killing his father and unknowingly marrying his mother, but in the Oedipus the King himself. That is, Oedipus the King is the image of a man struggling to live. "This myth," writes Fromm, "is not a symbol of marrying his mother, but a symbol of the son's relationship to the patriarchal father and his rules." The destiny of Oedipus to marry his mother is not preordained, but it is when a boy who has strong love for his mother as a child, according to the judgment of nature, becomes a supporter of the patriarchal system like his father when he becomes a husband. That is, this work symbolizes human evolution." This is how Fromm analyzes Oedipus the King's murder of his father and marriage to his mother. As a result of the conflict between Oedipus and his father, it is necessary to evaluate the event of the son's killing of his father, not directly, but according to the theory of symbols. This means that Oedipus denied his father because of his love for his mother - Matarrhat. Denial is death. It should not be understood directly that he will marry his mother. Marrying a mother means devoting yourself to the creative force, to creation. In the image of Oedipus, who rebelled against his father, Sophocles created the image of a free man who

fought against the father gods, who took the place of the mother gods, and against their tyrannical system and order, in general, the tradition of enslaving man, which is entering in the form of the patriarchal system. After the free man Oedipus defeated his father and united with his mother, after a certain period of time he himself became a despot, as a result, he died in a lonely and unknown temple, that is, his life, like all despots, became nothing. Such interpretations can be found among philosophers of the 20th century. According to Fromm, evil is only a human phenomenon [Abdulla Sher, 2010: 167]. It is a return from the state of humanity, an aspiration to destroy the human qualities of reason, love, and will. Meanwhile, the loss of humanity is tragic. Because man, although he returns to the animal level, he does not forget for a second that he is a man, so he is never satisfied with evil as a way to solve the problem. Man's state of evil is due to his tragic attempt to free himself from the burden of his oppressive human life, which consists in losing himself. Virtue brings our existence closer to our essence, and evil means the growing alienation of our essence from our marriage. Man is inclined to move backward and forward, in other words, to good and evil. As long as both inclinations are equal, he is free to choose if he is

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able to understand his situation. However, if a person's heart becomes hardened and his inclinations are no longer equal, he will no longer be free to choose. A person is responsible for his behavior to the point where he has no choice. No matter how hard a human heart is, it remains a human heart. We are born human, and therefore we are always faced with the issue of making decisions. Along with our goals, we must also choose our means. If someone looks at life indifferently, then there is no hope for such a person to choose goodness [Abdullah Sher, 2010: 168].

Farobi Fazil pays great attention to the issues of ethics and manners in relation to the city and its cultural development. In this regard, the scholar examines the issues of behavior in connection with his intellectual qualities - "intelligence", "wisdom". Therefore, the moral concepts and categories analyzed by him are not only an expression of the norms of behavior existing in the mutual relations of people, but also are interpreted as the results of the mental activities of people throughout their history. Mental activity, because it originates from the nature of a person, from his essence. Pharoabi also derives the norms of behavior from the activities of a

person's daily life. The crusader condemns moral feelings: ignorance, cunning, lving, injustice, tyranny, avarice, greed, pursuit of wealth, indulging in various lusts. In addition, he sharply criticizes and condemns the priests who deceive the people and use them for their own purposes, claiming that it is necessary to make religious sacrifices and submit to the requirements of religion. Although Farobi condemns injustice and violence, he does not understand the reasons that cause them, he fights for high moral ideals, but he did not understand the need to change social life and create an economic basis for this [Khairullayev, 1971: 263].

Erich Fromm analyzes currents of behaviorism, environmental theory, instinctivism and psychoanalysis. According to behaviorism, behavior should be studied as a state outside of subjective factors such as feeling, perception, impression, inclination, passion, and even thinking. Therefore, the origin of violence and aggression in a person is not related to subjective factors, so they should be considered as pure behavior. B.F. Skinner, a manifestation of neobehaviorism, puts forward the "stimulusreaction" theory. According to him, if a person is provided with a positive stimulus, it is possible to

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form the desired behavior. E. Fromm asks the question: Why do positive stimuli sometimes not free a person from evil, and even lead him to commit actions contrary to reason, understanding, love, and conscience? Why do people who live according to the requirements of life sometimes feel unhappy and suffer from various inconveniences? So, there are other things besides the positive stimulus that influence the formation of human behavior.

We can see similarities between Farobi and Erich Fromm's views on human behavior and morality. Among them, two scholars tried to illuminate not only the positive but also the negative characteristics of a person. For example, here, if we see that Fromm analyzed the negative sides of a person, such as violence and ignorance, along with his positive behavior, we can see this aspect in Farobi's views. Based on neurophysiology, ethnology, paleontology, anthropology and other historical and cultural sources. Erich Fromm substantiates the fallacy of the idea that aggression is a phenomenon characteristic of human nature. Primitive people have less negative powers than modern people; comes to the surprising conclusion that a primitive society with a low culture is less aggressive than a

modern society with a developed civilization. Aggression and evil in a person are not the result of neuropsychological factors. A mentally weak or sick person does not consciously seek to destroy life, does not know how to take pleasure in killing innocent people. "A man is the only representative of creatures who enjoy killing and tormenting his relatives. Aggressiveness is neither innate in man nor in his nature" [Fromm, 2009: 263]. It is the result of civilization, that is, "the emergence of the division of labor, the growth of production and the accumulation of surplus products, the emergence of states with a hierarchical system and elite strata." Philosopher, man lives under the influence of conditions full of contradictions. That's why he, that is, a human being, puts opposite categories like good and evil, love and hate, or the instinct that is not always enough in him, and his "I" that is always more than it should be. can be perceived with conflicting cases such as yish. Feeling alone in front of the infinite world and powerless in front of historical necessity, admitting that one cannot influence the relations without reason, creates existential needs in a person. Meeting these needs is as necessary for a person as meeting his natural needs. He writes that if it is not possible to satisfy them, one finds it necessary to use force.

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Erich Fromm classifies aggression into positive and negative forms. According to the philosopher, good aggression is based on the goals of selfdefense or self-expression. Defensive aggression is manifested in the actions of hunters, butchers, surgeons, and militiamen, in the protection of a person from external attacks on himself, his property, or his loved ones. Defensive aggression is highly developed in animals, but only humans can anticipate aggression, direct it towards themselves, or invent false aggression. For example, as people become more aware of their rights and become more involved in society and state affairs, their management becomes more complicated. To solve this task, autocratic states either use violence or invent false invasions, "enemies of the people". The common people, the public, who believe in these bad things and calls, they are found in every society and at any time, thev are supporters of "protecting the motherland" first, and then "attacking the enemy". It is not a secret that the people of the world are using this feeling in the hearts of the common people for their own purposes. Therefore, open critical thinking, knowing one's own will and rights, and uniting to protect them can prevent "self-defense" from turning into aggression.

In Farobi's works, more people, human education, society and state problems are reflected. A medieval philosopher inspired by the ideas of free thinking, that is, superstition: Abu Nasr Farabi, the human being. in particular, the interrelationship between his body and his soul and his humanity, humanity and the society in which he lives, he tried to reveal theoretically the problems of the qualities, characteristics and the process of their formation that show the humanity of a person. Abu Nasr Farabi, who thought about the problems of soul and body interrelationship, opposed the ancient Greek philosopher Plato's teaching about human migration. In his treatise "The essence of problems" ("Oyinul masail"), he put forward the idea that the soul does not exist before the body and cannot move from one body to another. According to Abu Nasr Farabi, with the appearance of the human body, its "nutritional power" is created. With the help of that power, the human body is always nourished, and in this process sense organs appear in a person. Thanks to the human sense organs, imagination and memory are united and imagination is formed. With the help of the "power of imagination", a person acquires knowledge, skills, performs

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activities, distinguishes between benefits and harms [Al-Farabi, 1973: 34].

As Farobi pointed out, man is fundamentally different from other living beings in the world with his intelligence. His intelligence ("Mental power") is a reflection of the various manifestations of existence. With the help of that intelligence, a person first knows the reasons for the changes taking place on earth, and then the secrets of the heavenly bodies. The accumulated knowledge of the world, that is, the spiritual wealth created by a person in his lifetime, will never disappear, but constitutes "worldly intelligence". When the human mind rises to the highest peak in knowing the secrets of the universe, it merges with the "worldly mind" and the "worldly spirit". In turn, in the emergence of the soul and mind of each person, that is, the "individual mind" and "individual soul", the "worldly spirit", "worldly mind" plays a decisive role [Khairullayev, 1963: 13]. According to "worldly soul". "worldly Farobi. "individual soul", "individual mind" is the cause of emergence and development. "Individual soul", "individual mind" does not disappear with the death and destruction of the human body, but joins the "worldly soul", "worldly mind". A

person's soul and mind go to eternity, but never return, never reappear. After they leave the body, they become a whole again and unite, all the spiritual things that every soul and every mind have acquired during the time they lived in the human body are collected, and they become the "worldly soul", "worldly mind" ever-living. constitutes.

Farobi explains the stages of the human cognitive process with "external power" and "internal power" [Khairullayev, 1971: 163]. "External forces" are sensations that arise in the sense organs through direct external influences. According to Farobi's definition, a person gets his knowledge from the outside, from surrounding events. He distinguishes between emotional and logical stages of cognition. Focusing on the role of intuition, which connects a person with the outside world. Farobi divides them into five types according to the sense organs. They are: skin-body sense, sense of taste. sense of smell, sense of hearing, sense of sight. Farobi considers all this as emotional knowledge ("power feeling"). Farobi, who considers intuition as the source of primary knowledge, says that if the reflection or reflection of an object corresponds to the object itself, the intuition is

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real. Pharoabi's views on the role of intuition in cognition and emotional reflection in general are very similar to Aristotle's view that "He who does not perceive does not know or understand anything." And to "internal power" he includes "powers" of remembering (memory), the imagination (imagination), feeling. speech (thinking). By "inner strength" he understands the stage of mental cognition of a person. According to him, acquiring knowledge is realized through these "powers". In his treatise "On the Meanings of Mind", Farobi deeply analyzed the problem of mind and said that mind is, on the one hand, a spiritual process, and on the other hand, it is an external influence, that is, the result of education. According to him, intelligence is a faculty related to the spiritual power unique to man, which is the main factor that separates man from animals. In Farobi's interpretation, "just as sense has its own order, the mind has its own order" [Khairullayev, 1963: 13]. The first method is for orderly sciences, and the second method is specific to mathematics, both of these methods are used only by sciences in order to gain deeper knowledge of one or another aspect of objects. Like Aristotle. Pharoobi believes that individual objects are primary, and existing concepts and

ideas are secondary and arise as a result of abstracting specific objects in the mind.

Conclusion

In short. in Farobi's worldview. his comprehensive doctrine of society and morality, his political philosophy imbued with the spirit of humanitarianism are of great importance in the development of socio-philosophical, political and moral thought in the early Middle Ages and later periods. It's done. Allama's merit is that he was the first in the Muslim East to create a system based on humanity and universal values, a community based on moral thoughts that lead people to perfection and happiness. Despite the fact that this doctrine of Farobi was fantastic, his ideas spread widely to Eastern countries in later times. Medieval thinkers Ibn Khallikon, Ibn al-Kifti, Ibn Abi Usabi'a, Bayhaqi, Ibn Sina, Ibn Boja, Omar Khavyam, Beruni, Ibn Rushd, Ibn Khaldun and others deeply studied the teachings of Al-Faroabi and revised it in a new way, enriched with ideas. Among the great thinkers and poets, Alisher Navoi and Abdurahman Jami, the outstanding philosopher of the 15th century, **Ialaluddin** studied the Davaniv socio-

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philosophical heritage of Farabi with great interest.

Philosophical ideas of the thinker spread widely not only in Eastern countries, but also in Europe and had a significant impact on the development of socio-philosophical thought. The humanist and moral ideas of the thinker are still serving the happiness of humanity, the work of establishing peace in the world, the development of the future generation as a mature and complete person, and the rise of knowledge and enlightenment. Fromm also identifies the main characteristics of the relationship between psvchoanalysis religion: they are never mutually exclusive. In addition, the practice of psychoanalysis should always recognize the existence of religious sentiment and should use the positive content of religion in psychotherapy. Fromm tried to prove that Eastern and Western religions are characterized by humanitarian ideas, that they care about the human heart and that it has a sense of love. Based on this, it can be concluded that spiritual analysis always needs religion, and religious faith also needs to use the methods of spiritual analysis: "Spiritual analysis," writes Fromm, "is not an obstacle to this goal, on the contrary, it will greatly help to implement it.

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